



## NALANDA DIPLOMA COURSE IN BUDDHIST PHILOSOPHY

*Dedicated to the long life and Fulfillment of all the wishes Of*  
**HIS HOLINESS THE DALAI LAMA**

Raw (Unedited) Transcripts (Volume 6 - Edition 1)



西藏  
TIBET HOUSE

*Cultural Centre of His Holiness the Dalai Lama*  
New Delhi



RAW (UNEDITED) TRANSCRIPTS  
VOLUME 6  
NALANDA DIPLOMA COURSE IN  
BUDDHIST PHILOSOPHY  
BATCH 2018-2019

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ਤਿਬੇਟ ਹਾਊਸ  
**TIBET HOUSE**

*Cultural Centre of His Holiness the Dalai Lama*  
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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.

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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**

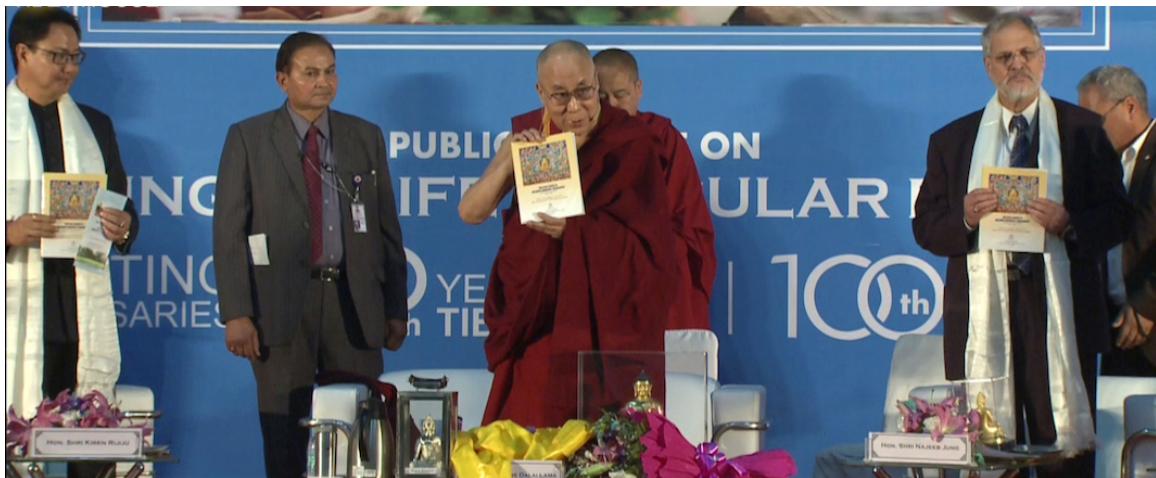


# H.H. THE DALAI LAMA'S ADDRESS

## AT THE LAUNCH OF

### NALANDA MASTERS COURSE

*9<sup>th</sup> December 2016, Thyagaraj Stadium, New Delhi*  
on the occasion of the 51<sup>st</sup> anniversary of Tibet House, New Delhi



**H.H. the Dalai Lama along with Shri Kiren Rijiju Ji, Union State Minister of Home Affairs and Shri Najeeb Jung Ji, Lt Governor of Delhi, launching the Nalanda Masters Course, an undertaking of Tibet House, Delhi.**

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, tranquillizers, 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 tranquillizer. The real antidote to destructive emotions is analytical meditation, what we call vipasana<sup>1</sup>. Vipasana is most appropriate way to tackle destructive emotions.

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<sup>1</sup>It 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 8<sup>th</sup> 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 8<sup>th</sup> 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 6  
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 dhu phevarshok.*

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

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

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

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

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

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

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

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

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

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

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

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

## Class 72 – Lam Rim – Part 1 of 6

Session 1 of 18<sup>th</sup> Aug 2019

Subject : Lam Rim  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
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### Starting Prayers by a Participant

(Main Teaching Starts) [00:23:53]

**Venerable Geshe Dorji Damdul la:** Lhamu la come in front. Okay, today the class is on Lamrim, the graded path. Lamrim or the graded path. This is, it has two things. One that the path presented is very comprehensive, path towards Enlightenment, towards Buddhahood, very comprehensive, number one. Number two is that it is very systematically taught. Which means that there are two things; one is that, it's comprehension, comprehensiveness, number one, number two that is very systematic as to how to get to Buddhahood, how to achieve Buddhahood. This of course the main teaching existed, was taught by the Buddha but later on coming in this particular format, very systematic and easily the relatable format was first done by Atisha Dipamkara Srijnana, the great teacher Atisha Dipamkara Srijnana in 11<sup>th</sup> century.

So, for that matter we need to know a little bit about this great teacher Lama Atisha Dipamkara Srijnana. It was 11<sup>th</sup> century AD that he became a great teacher in India. Then, of course he himself was a prince. And the, then coming to sense that there was this great teacher Lama Serlingpa in Indonesia, then Atisha Dipamkara Srijnana, of course he himself was one of the greatest of the intellectuals and the practitioners, like the authority in the philosophy, the psychology of Buddhism in the Vikramashila and Nalanda also. Then he travelled to Indonesia and learned about primarily he learned about Bodhicitta from this teacher Lama Serlingpa. Lama Serlingpa there the, he was also referred to as the Dharmakirti, Acharya Dharmakirti. So, the in that, with that in mind let us not mix the two great teachers, Acharya Dharmakirti's. One the 7<sup>th</sup> century Acharya Dharmakirti, the author, the great logician and incredibly great practitioner, of course a great saint and the author of the text Pramanavartika and many other texts. And then, the one that we are talking about now is the 11<sup>th</sup> century great teacher, saint, from Indonesia and who was a prince, who was also a prince. And Lama Atisha Dipamkara Srijnana, it was like 11 months that it took him to take this voyage.

And seems from the, from what we could sense now, if you go to Malaysia, there the some of the historians, they say that the there were clue that Lama Atisha actually landed in Malaysia and these places and then went to Jambi, Sumatra. So, the point is that Lama Atisha received all his

teachings from there his teacher Lama Serlingpa. And in terms of, there are two things, one is the philosophy and one is the cognitive philosophy and the other one is the affective practice. The philosophy wise Lama, of course Lama Atisha Dipamkara was following the Madhyamika philosophy and Lama Serlingpa was following Chittamatra philosophy. So, Lama Atisha what he, in terms of the philosophy, his philosophy of course is much deeper. But in terms of the Bodhicitta practice he learned all this from his teacher Lama Serlingpa. So, it is said that for Lama Atisha of all these innumerable teachers that he had Lama Serlingpa is revered as the supreme of all the teachers, despite the philosophical difference, the difference between two of them.

And, so then he brought whatever he learnt from Lama Serlingpa, he was invited to Tibet. And how he was invited to Tibet it was very, we can read the biography of Lama Atisha. It's very touching. So, we have to know as to how much effort these great teachers put in order to disseminate, to bring this teaching to Tibet. And finally, what we receive now is all because of these great teachers' contributions. Incredible amount of the effort put in. So, meanwhile we are not to forget the contribution made by the great Tibetan kings at that time, oh, more like the descendants, not really kings at that time, it was more like the descendants of the Tibetan the kings. Lha Lama Yeshe O and Lha Lama Jangchub O who was the nephew. The [0:30:00] amount of the effort that they put, invested to this inviting Lama Atisha to Tibet.

And what happened was that Lama Yeshe O, the Lha Lama Yeshe O, who was the uncle, both of them descendant of the Tibetan king. And he was so keen to invite Lama Atisha. And for that matter in those days there was a say the custom to look for gold. And then with this gold then the take the gold to India, then invite the great teachers there. So, this was what he was doing. In the process of when he was doing the, so he was, Tibetan, many kingdoms were there in those days. Nowadays Tibet, Afghanistan, Turkistan, all these places there were so many kingdoms there. And he happened to be, of course he was the descendant of the Tibetan kings. And he happened to be in another place, which was actually kingdom, another kingdom. And the, that place, it was 11<sup>th</sup> century AD. So, we can track the proper location, the proper king, we can track.

So, that king arrested Lha Lama Jangchub O, Yeshe O. And knowing that he was thinking of inviting Buddhist teacher to Tibet. So, that king was not following Buddhism, he was really the like a the having antagonism, rivalry towards Buddhism. So, he placed Lha Lama Yeshe O was, uncle was arrested and imprisoned. Then Lha Lama Jangchub O, the nephew, he came to know about it and he was extremely competent and if it is not for Lha Lama Yeshe O, then he would really wage war. And then he met his uncle in the prison and told the uncle that the please don't worry, I will release you, in fact I can easily wage war against this king and the conquer his kingdom. But this you would not approve me of doing that, so I would not do it. So, instead I will try to give him some ransoms, in the form of gold.

So, he was looking for gold. And finally, the king that king asked for the gold of his, the size of his body. And then finally, he got everything except for the small part of the head. And then the again Lha Lama Jangchub O, went to his uncle and told him that now I am almost there, I will release you from the prison. Then Lha Lama Yeshe O, the uncle he was so fascinated. He said that I could not really imagine that you can do this much for Dharma. Because you were being

fed with the best of the food, this is Tibetan expression. You were fed with the best of the food. And so forth, meaning that you led such a luxurious life, you don't know what is meant by hardship, you don't know the value of Dharma and today how you are doing, from that I'm so impressed. Now that you are there to take charge of inviting Lama Atisha. So, the now and then you have put so much effort to get that amount of gold. That is amazing. So, you don't even a single small piece of gold to that, this king. So, you take this gold to India and invite the Lama Atisha. And even if I am released from the prison, I cannot do anything for Dharma, I am not a scholar, I am not a practitioner, I cannot do anything to the Dharma and then at the most I have just a few years left to survive. So, better take this, don't worry about me, even if I die in prison, it's not a problem. The thing is that my aspiration is to invite Lama Atisha to Tibet so that Tibetan Buddhism which remained fragmented, which remained so diluted for about like 300 years since like the 9<sup>th</sup> century, 9, 10, 11, like 300 years, the whole Tibet became fragmented including. So, that has to be revived. Then Lha Lama Jangchub O, he put all this effort to invite Lha Lama, the Lama Atisha Dipamkara Srijnana.

Then, there was one great teacher, the translator known as Naktso Lotsawa. And Naktso Lotsawa, he learnt his, the translation skills Buddhism, Sanskrit, everything from India. And he went to, of course he was in India several times. And then finally, the Lha Lama Jangchub O requested Lha Lama the, no, the Naktso Lotsawa, the translator to please lead the group to invite Atisha Dipamkara Srijnana to Tibet. And then Naktso Lotsawa just, in those days its not like taking a flight, taking train, no, it was just you have to walk. You have to walk and you have to carry your own food and whatever ration and basic necessities, you have to carry on your own shoulder. And how to walk, cross the whole Himalaya, and then the very cold to a very hot place, India. And then Naktso Lotsawa just thinking of all this nightmare that he had of coming to India through the, crossing through the wilderness with the wild animals, robbers, with the natural the threats, the dangers like the very forceful rivers and so forth, he could not really imagine going back to India. So, he said that please excuse me I cannot do that. Then the Naktso the, the nephew Lha Lama Jangchub O, he made prostrations to him. In fact, even today, so the kings don't make prostrations to other the subjects. So, he made prostrations to Naktso Lotsawa. And then Naktso Lotsawa also put on a seat, on a sitting, the teaching throne. Then the he made prostrations. He said that I am making prostrations to you, you are the learned ones, you should be the one who should be taking the responsibility, you know the value of the Dharma, you know Dharma so well, you know the value of Dharma. And if you don't take the responsibility how we, ignorant people, the what can we do? So, then Lha Lama Jangchub O started to cry, weep, and weeping he made this request. Then Naktso Lotsawa he had to agree. And of course, there are many stories.

To cut the story short then finally the, they find it so difficult to meet Atisha Dipamkara Srijnana in India because he was so popular that, of course there are many things in between. Okay, in between. Later on, I can share Tibetan story. So, finally the point was that Atisha Dipamkara Srijnana was invited to Tibet. And before he came to Tibet the request was made then he got the information, then the Atisha Dipamkara Srijnana was circumambulating around the Bodhgaya Stupa. How many been to Bodhgaya Stupa? How many of you have not been there? Okay, we have to go there, yeah, Bodhgaya, we must go there once at least. So, there the great Lama Atisha Dipamkara Srijnana was circumambulating around the stupa and then he could hear the sound

of the girl's anklets. And he was not looking at it, he was just, he continued to circumambulate. And from behind just said that you don't want to even look at your mother. And Atisha, the, Atisha was quite confused, what is this. He looked behind and it was Arya Tara actually, Arya Tara. Then the Atisha of course having visions of Arya Tara, the, so often. Then he the say made his proposal meaning that what should I do, should I go to Tibet or should I not go, please advise me. Then Arya Tara made a prophecy that if you go to Tibet it will be of great benefit to Dharma there in Tibet. And your own, the your life can be shortened, can be little shortened. And the Dharma wise it will be a great benefit to the Dharma, number one. Then number two your many lifetimes students, many lifetimes student Upasaka, Upasaka, who was a male the lay practitioner Upasaka was also waiting [0:40:00] there for you.

So, with this say the assurance from Arya Tara, then Atisha Dipamkara Srijnana left for Tibet. So, he was there, he was to be there for three years. His teacher, okay, I forget the name, his mentor, teacher, Atisha Dipamkara's mentor teacher was very strict, mentor teacher was not really keen to send Atisha Dipamkara Srijnana, give permission to go to Tibet. Because Atisha Dipamkara Srijnana he was the, like the top respected teacher and scholar there in Nalanda. So, the in 11<sup>th</sup> century, particularly 11<sup>th</sup> century was quite around that time was, not Nalanda, the Vikramashila, and of course the Atisha Dipamkara was related to both. If you read the biography you will see that he is related to both. And, this was quite a critical stage like 11, 12 century, Nalanda, both Vikramashila and Nalanda Monastic University going though critical stage there. But still in those days there were great brilliant teachers were also there, like the great saint Naropa, Jetsun Naropa was there, then Jetsun Kukuripa was there. Jetsun Kukuripa already was in the wilderness. And then many teachers were there like Atisha Dipamkara Srijnana was there. All these stories are quite interesting. And his teacher was not really keen. Finally, he, the teacher gave the permission three years. And after the completion of three years then the Atisha Dipamkara Srijnana had to come back.

Coming back on the way there was war happening in Nepal. Because of this war then Atisha Dipamkara Srijnana, his now the disciple, Tibetan disciples there was a little bit of conflict amongst the Tibetan disciples who were involved with inviting Atisha Dipamkara Srijnana, who went to, who were in India to invite him they were saying that now the Venerable sir you cannot stay in Tibet, you must leave, you must leave for India. And the Tibetans who were not involved in this invitation they would insist please stay behind, please don't leave. So, there was a little conflict there. Then Atisha Dipamkara Srijnana said that okay now no problem because there is an obvious problem there, war is happening there, we can't do anything. So, even though we promised, I promised my teacher to come but there is a the practical challenges there. So, this is, this would considered as a special case and would be exempted. Then, Atisha Dipamkara Srijnana wrote this Lamrim text which then came to be known as the king of the Lamrim texts, it's the king, Lamdron. It is the what is that in Sanskrit? *Bodhipradipa*? Anybody? Hey, Sanskrit? Jangchub Lamdron in Tibetan.

**Participant:** Bodhipathapradipa.

**Venerable Geshe Dorji Damdul la:** Bodhipathapradipa. No, not *pradapika*. Page number?

**Participant:** Page five of contents.

**Venerable Geshe Dorji Damdul la:** Which number?

**Participant:** Content page five.

**Venerable Geshe Dorji Damdul la:** Content page five.

**Participant:** Number 24.

**Venerable Geshe Dorji Damdul la:** 24 Bodhipathapradipa. *Pradipa, pradip, pradipa, pradip.* Okay, the Lamp of Enlightenment Jangchub Lamdrön, the Lamp of path to Enlightenment, the Lamp of the path to Enlightenment. So, what he did was that then Atisha Dipamkara Srijnana he composed this text and then sent it through the messenger to India. Of course, in Vikramashila. So, these great teachers receiving this text. Okay, this is very important, this is the key. So, from this we'll see the benefit of this Lamrim text. These great teachers, all these great teachers, the seeing this great text, it is like. Okay, just for your information it is more like okay if I'm not presumptuous it is more like say the very technical text on quantum physics. You study all these things, you will become so expert in this. And then there is another text, which is very simplified version to give you a good picture of quantum physics but all the complications are not there, complications are not included, complicated mathematical formulations they were skipped. And then you to get a good picture of quantum physics with small text. So, these great teachers there in Vikramashila and Nalanda, of course they were like somebody who learned about Emptiness, very technical texts they know all this so thoroughly, seeing this small text written by Atisha Dipamkara Srijnana they said that we are so lucky to have this text. Had it not been the case that Atisha Dipamkara Srijnana was in Tibet and that he could not return because of the war in Nepal, this text would not possibly exist. He would not really write this text because he would maintain a very low profile of himself and would not write, compose such a text. And seeing this text as something so beautiful, it's very unique, extremely unique.

Unique in the sense that it, simply you read and you will see that all the debates, discussion, rhetorical questions all are missing there. Simple very simple way of the seeing the path towards Enlightenment. Very simple way, it's very easy to follow practice and become Enlightened. Very easy. So, this is what these great teachers saw. Otherwise in India this the format, how Atisha Dipamkara Srijnana the format in which he wrote, this is something which is very uncommon. And later on, if you study, after Nalanda Diploma Course when you study Nalanda Masters Course you go into the various technical texts and then you switch you read the Lamrim text as the way the Atisha Dipamkara Srijnana's Lamrim text you read it, it's going to be so different. One involves much rigorous intense studies there and the other one all the technicalities, the debates, all these things skipped. And then very easy to follow. Okay, this is the format. And these teachers were so happy and including his own teacher mentor, teacher was so happy. And said that okay now Atisha Dipamkara Srijnana can stay, like, live in Tibet as many years as he likes. So, this was finally the permission, how he got the permission to stay in Tibet for longer. And finally, the he completed his life in life in Tibet itself.

Okay, so this practice, Lamrim teaching this is extremely important. So, there the this teaching is going to be like a basic blueprint for us, particularly somebody the having had the opportunity to study more deeply of Emptiness, Bodhicitta and so forth, in very rigorous ways, you will see that this Lamrim practice is extremely beneficial for us. And beneficial for us in designing our daily practice and in laying ground of our basic thinking for our own, for our life. Lifelong basic thinking. Okay, so this is in English it is known as graded path. Grade, small first step to the second step to the three step, the third step. There are three steps there. Lamrim stages of the path of the graded path which involved three steps. And before we go into directly go into what these three steps are this Lamrim practice Lama Tsongkhapa explained very clearly. And in fact, for your information this Lamrim teaching this is a ground for all the Tibetan Buddhist traditions, Sakya , Kagyu, Nyingma, Gelug, all four traditions the ground, this [0:50:00] all the four traditions they value this teaching so much. Lamrim the particularly the Lamp of the Path to Enlightenment, the Atisha Dipamkara Srijnana's main text. This is valued so much by all the Tibetan Buddhist traditions. And composed by Indian author, the great teacher Lama Atisha Dipamkara Srijnana, of course he was the author, it's not to do, confined with any specific tradition. It is the Indian author's text.

And later so the same text was being commented, wrote further commentaries by many teachers. For example, the great author Dromtonpa he wrote Tenrim. It's a huge text and very similar to the one which Lama Tsongkhapa wrote. Tenrim was way before Lama Tsongkhapa. And in terms of the structure and these things these two are very similar. So, there Lama Tsongkhapa very clearly indicated that this Lamrim text, and of course it has three huge volumes in English. Three huge volumes. You see that then the many of the debates so forth, they are included there.

So, Lama Tsongkhapa indicated four great qualities of the Lamrim teaching. Four great qualities of Lamrim teaching. One is the greatness, the great quality of seeing all the Dharmas to be non-contradictory, the great qualities of seeing all the Dharmas to be non-contradictory, number one. **Tibetan??(0:52:00)** this the first one. Number two, **Tibetan??(0:52:06)** the greatness in seeing all the scriptures as pith instructions. The greatness in seeing all the scriptures as pith instructions. Then number three **Tibetan??(0:52:34)** number three. The greatness in swiftly finding the intention of the Buddha. The greatness in swiftly finding the intention of the Buddha. Then number four **Tibetan??(0:53:02)**, the greatness in terminating the great demerits. The greatness in easy termination of the demerits. Okay, first I'll explain each one of them. This is very important. What is the first one?

**Participant:** The great qualities of.

**Venerable Geshe Dorji Damdul la:** Seeing all Dharmas as non-contradictory. Today, if you look at the say the, today if you look at the situation in the world, the world of Buddhism we see that Theravada Buddhism and Mahayana Buddhism, two. And then within Mahayana Buddhism, what, the Chinese Buddhism and Tibetan Buddhism. Now within Tibetan Buddhism again there are many, Sakya, Kagyu, Nyingma, Gelug, divisions are there. Divisions, sub-divisions. And the, with the divisions then the basic ordinary humans attitude comes in. That is feeling of aversion towards the other side. This comes in. For example, if you follow the say Mahayana Buddhism then we talk, we are being you know, say the we are being little scornful of the Theravada

Buddhism. And if somebody is following Theravada Buddhism, then they are being scornful of the Tibetan Buddhism and Chinese Buddhism, they are not really the real Buddhism. So, the, this is the problem. And if this happens, this is extremely, extremely unfortunate. Where if the benefit, the first benefit indicated by Lama Tsongkhapa it's amazing, that if you really study the Lamrim, if you get the Lamrim so well, if you really understand the Lamrim practice so well, then you will value all these different traditions. You will value all the very different traditions. You will not see them as contradictory. You will see all of them as your own requirement. What you require, your own need, this is for your own benefit. Each of the, they are so precious, you will not at all, you will be far away from being scornful to the other traditions. And it is not just a matter, what do you call it, diplomacy, it is not a diplomacy. If you study this, if you study it well, Lamrim practice it well and if you really get the flavour of lamrim, how say the first, the teaching for the small scope, without this I cannot have the teaching for the middle scope. Without the teaching of the middle scope the teaching for the great scope is impossible. Without this what we are claiming, even though you may yourself to be Mahayana practitioner or the Tibetan Buddhism practitioner, or Sakya, Kagyu, Nyingma, Gelug, whichever tradition that you are, that you claim yourself to be, it does not make any sense. This is the fact. So, this is what you will realise only if you practice Lamrim so well. Study, reflect and practice Lamrim so well. This is number one.

In other words, all these different traditions, instead of seeing the tradition, these traditions as oh in Theravada it's just meaningless, right. Okay, so this is the problem. One time I was in Gaggal, the Gaggal Airport in Dharamshala. I think I was coming to Delhi. At Gaggal Airport there was one western lady pushing a trolley of her bags, and then seeing me, came closer to me and kept her bag there. And told, the asked me that the you are following Tibetan Buddhism. I said yes. She said, which Buddhism, which tradition? I said I am Buddhism. She says no, no I know you are from Buddhism, which tradition? I said tradition of the Buddha. She says no, no, I know that. No, which tradition. Then she thought that I was confused. Then she said that Sakya, Kagyu, Nyingma, Gelug. I said I don't know what tradition I'm following. I'm for sure following the tradition of Buddha. And in the first place why do we have to follow the teachings of the Buddha, what for? To terminate our Samsara. And Acharya Dharmakirti, you must study this text, I told her, you must study this text 7<sup>th</sup> century great saint scholar Acharya Dharmakirti in his text Pramanavartika he said that when you have a sense of I, your sense of, sense of you, with these two objectification of self and you then attachment to the self and aversion to others will invariably arise. So, this is will in turn **Tibetan??(0:59:17)** with this two attachment to self, aversion to others, all these demerits all these flaws, miseries will ensue. This is what he said. And what we are doing is deliberately which tradition that you are following, Sakya, Kagyu, Nyingma, Gelug, what tradition you are following, which means that we are creating self and others. Already we are expert in creating the self, again we are reinforcing this splitting, creating divisions, so this will only trap us into Samsara more. And that is not the purpose of the Buddha's teachings. Buddha's teachings are **[1:00:00]** to free us from Samsara not to trap us. And the more we do this that I'm from this tradition, you are from this tradition, finish. This is the most unwise way of turning the medicine into poison.

So, therefore I deliberately, for example here in Tibet House, we ever talk about which tradition you are following, never. Just the it is His Holiness the Dalai Lama's the view that go towards

Nalanda tradition, go towards the Buddha. At the time of the Nalanda, before like 11, 8, before that there was no Tibetan Buddhism, no Sakya, Kagyu, Nyingma, Gelug, no nothing of this was there before 8<sup>th</sup> century AD. Nothing of this was there. And then till 11<sup>th</sup> century, Gelug was also not there. And 14<sup>th</sup> century then the Gelug came into being. Sakya, Kagyu, Nyingma, they all came, Nyingma came, it is more like the 7<sup>th</sup>, 8<sup>th</sup> century. Then 11<sup>th</sup> century Sakya, the Kagyu came. And then 14<sup>th</sup> century Gelug came. So, but before 7<sup>th</sup> century there is no Sakya, Kagyu, Nyingma, Gelug. This is extremely, extremely unfortunate. And if we ever think of ourselves oh I am Sakya, I am Gelug, Nyingma, you are just unnecessarily creating a more the chain to bind us into Samsara, this is totally unnecessary. So, the approach of His Holiness is the best. From what we are learning from there go to Nalanda. First of all, what we are studying, what we're studying about Acharya Dharmakirti's text, no Sakya, Kagyu, Nyingma, Gelug. Then the Acharya Chandrakirti's text no Sakya, Kagyu, Nyingma, Gelug. Then Arya Nagarjuna's text Mulamadhyamikakarika no Sakya, Kagyu, Nyingma, Gelug. Then the Buddha's own sutras, same teach.

So, the moment the divide comes and then you adhere to a particular denomination then we tend to forget the main teacher, the Buddha. Finish. Then the very handful of you know people who can potentially give rise to happiness on this Earth, these people supposed to be the medicine, they become poison, they become you know dissected, sectarian, they become poison. So, if medicine turns poison what is the benefit? So, this is totally the unwise.

So, therefore the by studying this Lamrim which was initially the put in particular format of the teaching by Atisha Dipamkara Srijnana in 11<sup>th</sup> century,, the benefit would be that number one is to see that all these traditions they are not contradictory. Oh this is Theravada, this is Mahayana, this is Tibetan, this is Chinese. This attitude will dissolved. You will have a very profound sense of respect for all the traditions not out of diplomacy but out of the need for your own benefit. Number one.

What is number two? Seeing all the scriptures as pith instructions. Pith instructions okay. Pith instruction, this is strange. In fact, earlier times when I was younger, I used to think of oh there must a pith instruction, different from these books, different from Arya Nagarjuna's text, different from Acharya Chandrakirti's text, there must be a very something sacred text which is so precious. So, that is you have this then others if you don't have, even if you don't have these things, if this is missing then whatever you have is of no use. This was the impression that we got. That the in Tibet this used to the kind of thinking.

Then over time and particularly I'm very happy that I'm the born in this age where got exposure to the various multiple disciplines, modern education, physics, neuroscience, the western philosophy, then the different other religious traditions, Christianity, Hinduism, Islam, Judaism, Baha'i, Zoroastrianism, I'm so fortunate that I'm in this age, we all of us. So, the benefit was that from seeing all these things one realisation came to me, one realisation. The people who are interested in Dharma, who want to practice Dharma, within that we see that the, within that we see that it's not the case that everybody has the same the sharpness of the faculty. That is not true. And I would say that the somebody with exceptional the sharpness of the faculty is very less. More, most of them are in average, not really you know the of the special sharp faculty. So,

the very sharp faculty is very less. So, because that the sharp faculty is less and meanwhile keep in mind okay which means that most likely I'll be in the mediocre. Don't think like this. Even the sharpness of the faculty can be cultivated. Even that can be cultivated.

Okay, I will give you clue, how that, you may be wondering say the both the ones who are here in person as well as the online participants maybe you know wondering as to how to cultivate this sharpness, how to build this sharpness. So, for that just keep in mind let's say I will give you clue and then from this you have to derive it. And I hope you have the sharpness to derive this much. (TL)

That let's say that there are two, let's say there are two children child A and child B, very young, age three, four. And child A is relatively smarter than child B. And then let's say and both of them are in a very remote village, no facility for proper education, mathematics, physics, and so forth, and then the world the exposure. Suddenly somebody comes and then that person feels connected with child B. And the say the offered to sponsor the child B in his or her education. Child A is smarter, relatively smarter than B. But the B was out of the karmic connection, B was given the sponsorship. And the B, child A did not get any exposure. No, education, no class, no school. And B brought to Delhi. And then sent to schools. And then to college. Then college. But of course, you know, some good college. And then eventually did Ph.D. And become a professor. Then A, age like age 40, two of them meet. The two brothers or two sisters, they meet the two. And one is just a, the villager, a farmer without any education.

Now, these two meet if you talk anything about the world or something, to think, which of the two mind is agile in thinking? Tell me the one who is professor or the one who is not the professor? Of course, the one who is professor. So, there over these many years, like 20 years of time, the second child, child B got the opportunity to cultivate, activate the brain, the sharpness is built. Whereas, child A who is, there is natural sharpness but did not get the opportunity to sharpen it. So, this is difference.

So, from this what we can say is that how to sharpen the intelligence is through constant studying. This is what we can easily derive. So, therefore constant studying particularly very complicated text, complicated concepts, don't give up. When the complicated concepts come to you, if not for this situation you in most likelihood in this life you will not get the opportunity to meet with complex, opportunity to grow in such complex concepts. So, instead of feeling demoralised you must be feeling greatly, greatly opportuned. How fortunate I am that I get this opportunity to even hear such complicated concepts. Okay, this is the what we can say. From this what I'm saying is that every, more, majority of the people their intelligence is not that [1:10:00] like top five. Top five means 95, they are not top five, right. This is the connotation.

From this then the pith instructions come into being. How? For the majority of people to know things easily, right, without complications, know things easily then something is drafted. For example, this is what I used to do quite often. If you look at the end of this book, there's the staircase to Emptiness. This is designed for that purpose. Number one. Now I'm designing more daily practice, right. So, most likely I'm joking, most likely for example if Atisha Dipamkara Srijnana comes to see this manual, very simple manual, detail, simple short five minutes

meditation. He will be fascinated. Or he will be very angry. I'm not too sure, right. Okay, so these are made, not really, and then later on when I die. People will say this is pith instruction five minutes meditation. Pith instruction, it's for the lazy people. (TL) In other words, it's, I'm not going to say lazy people. Somebody who do not get time to put it nicely. Somebody who do not get time for that purpose I made it, not as a pith instruction. But later on, people will say its pith instruction, right. Okay, so, what I'm saying is that then for those people who are the average people then the great teachers they don't need the pith instruction, right. Who designed this pith instruction, they did not really, they did not have any pith instruction from somebody? They designed this pith instruction in order to cater to the needs of the average people. And put it in a very systematic way, nice way, right, nice way, this is pith instruction.

And then it's passed down very secretly. Because it is not for any reason, this is amazing, this is incredibly great skill because pith instruction means it's pretty easy you don't require the extensive studies. So, you get it very easily you will not value this. Now the possibility for you to, for such people to be in connection with Dharma is only this part, only this much. No, they are not going to go into the extensive studies. Even this if they throw it like this, like a the, like a what, *chawal* (rice in hindī) and *dal* (lentils in hind), they throw it like this. Then what they have? Dharma, no Dharma. For them to feel the weight of this then it is given such weight, such value. How? By saying that okay this is exclusively for you don't show it to others. Oh, that's for me, I'm so lucky. Then okay. That too once in a, once in 12 years, you look at it only once in 12 years otherwise not. I'm so lucky, right. And then you grow older. You become like age 60, 70, 80, or when you are about to die, okay now this is from my teacher it's for you only for you then the next person will value this. That is how the ordinary people are benefitted. Extremely skilful. Extremely skilful. And this skilfulness coming all out of compassion. These are so precious.

Now, for those 5%, top 5% of the people they don't require that book. Arya Nagarjuna guaranteed he did not have this small pith instruction book, right. And he is the king of the practitioners. He is the king of the *siddhis*. He is the king of all the *siddhis*, the great 80 *mahasiddhis* of the *mahasiddhas* of the India, from the top is the Arya Nagarjuna and his teacher Arya the Saraha, the great saint Sahara. Saraha. So, look you know they don't really need this pith instruction, right. (TL)

Okay, so what I'm saying is that the from this the point is that the people, they tend to, okay, those who are average people the tendency for them is to distinguish between the various scriptures. They say that oh this scripture is so precious from my teacher given to, came from Atisha Dipamkara Srijnana for me. Now it's with me. And then all others which are readily available Arya Nagarjuna's text, they are nothing, they are just for your studies. This is not really for the practice. So, people they tend to separate between the scriptures for studies, just to you know for your academic the dry, academic the knowledge and the other for the practice. This one for practice, one for your academic growth, right.

Okay, so this split, if you read, just imagine you get the small text referred to as the pith instruction, small text, and you read Arya Nagarjuna, if you are very smart. Let's say somebody who is very smart like the intelligence of His Holiness the Dalai Lama or like the intelligence of Atisha Dipamkara Srijnana and so forth, if you are very smart you compare these two texts,

you'll see that by no means Arya Nagarjuna's text can be compared by any other text. This is the real pith instruction. You get a flavour of Arya Nagarjuna's text, you will have goose bumps on your body. And you read this pith instruction, you will not get goose bumps, guaranteed. So, this is made for the very mediocre people, generally speaking, mediocre people. And this person who got this, he is one, from one, he or she is from one generation. Then next generation, again, they can be brilliant young children coming up, brilliant children. And then for the brilliant children you already brainwashed this is something so special. Because he respects you, or she respects you as elder. Actually, you are the, your thinking is mediocre and his thinking is, his or her thinking is very sophisticated, very advanced. But they respect you so they must be thinking okay this must be very special, right. This is how it just passed down. This is a fact.

So, if you study Lamrim, from this you will see that all the scriptures, be it the scripture known as pith instructions, be it like the beautiful, amazingly sophisticated text of Arya Nagarjuna, they are all really, these are all pith instructions. They are all pith instructions. Not that you know it's not to denigrate the smaller texts which are referred to as the pith instructions, all are pith instructions, all are for your own benefit. They are really, pith instruction means like formula. Formula you get it and many of the things can be unfolded out of this. You get the formula, for example, any formula, particularly, what formula. I forgot all the physics formulas. Can you, anybody remembers?  $e = mc^2$ , I never used this formula, although I learnt it. But there are, we learn many formulas, we apply these formulas, right. So, the point is that, yes, Mannan ji, any formula?

**Participant:**  $f=ma$ .

**Venerable Geshe Dorji Damdul la:**  $f=?$

**Participant:**  $m$ , mass times acceleration.

**Venerable Geshe Dorji Damdul la:** Okay, ma.

**Participant:** Yeah.

**Venerable Geshe Dorji Damdul la:** Not  $mb$ , ma, yeah. What?  $f$  force. Force?

**Participant:** Yeah force is mass times.

**Venerable Geshe Dorji Damdul la:** Force equals mass into acceleration. Okay, this formula you apply this to you know many other things related to the force, mass, acceleration. And from there you can deduce many other things. This formula can be so beneficial. It will help us untangle many other concepts. Likewise, the pith instruction means the instruction which will help us to untangle many other concepts read Arya Nagarjuna's text this will untangle Enlightenment. What is greater thing as a the formula to, okay the formula there to exist than something a formula which will untangle the Buddhahood, or unravel the secret of the Buddhahood. Arya Nagarjuna's text will do it. So, therefore you will see that by studying Lamrim, you realise that all the scriptures, very standard scriptures, very standard, all the

standard scriptures they are all pith instructions. You will not. In the process if you demarcate between like this oh this text Mulamadhyamikakarika this is just for your intellectual growth. Oh, this is a pith instruction. If you do this in the process you are accumulating enormous negative karma. You are accumulating enormous negative karma of not meeting with Arya Nagarjuna's text in the future lives, enormous negative karma. Okay, so therefore the one thing that we need to keep in mind is that even to meet with Arya Nagarjuna's text we need an enormous merit. And in the first place we don't have enough merit to meet with Arya Nagarjuna's text, [1:20:00] Acharya Chandrakirti's text, Bodhisattva Shantideva's text, Acharya Dharmakirti's text, and Arya the Arya Maitreya text, the Arya Deva's text, we, in the first place we don't have much merit to meet with these teachings. And meeting with these teachings we don't have enough merit to really digest all the meanings. And despite that, along, on top of that, not despite, on top of that we severe, we accumulate negative karmas to severe to meet with this in the first place in the future lifetimes by saying that okay these texts they are for studies, what is this. I have seen that with my own eyes. Some people who I heard it; I've seen some people who deliberately does it. I've seen that. So, therefore with the study of Lamrim you'll be able to see all the standard scriptures as pith instructions for your own spiritual growth. Number two.

What is number three? Swiftly finding the intention of the Buddha. Swiftly finding the intention. What is the two intention of the Buddha? The two intention of the Buddha is the means to awaken your Buddha nature. What are the means to awaken the Buddha nature? To make this simple just read the, every day we begin our prayers with the stanza, enthused by great compassion. What is next? You taught the immaculate Dharma.

**Participant:** To dispel

**Venerable Geshe Dorji Damdul la:** To dispel all perverted views. To you the Buddha Gautama, I make prostrations. This is how we begin. So, there from this you will see two intention of the Buddha. Enthused by great compassion. You the Buddha you are enthused, you are moved by compassion. So, that is one of the intention of the Buddha, compassion. Unconditional compassion. Great compassion. Unconditional compassion. Unconditional love this is one. Enthused by great compassion, you taught the immaculate Dharma. What is the immaculate Dharma? The wisdom, the wisdom of Emptiness. The wisdom of Emptiness is the number two. Okay, enthused by great compassion you taught the immaculate Dharma to dispel all perverted views. Meaning that finally our Buddha nature should be awakened. Our Buddha nature must be unravelled. To unravel this Buddha nature, mental defilements have to gotten rid of. And what helps to remove the mental defilements.

There is no other way other than wisdom of Emptiness, the wisdom of Emptiness. There is no other way to remove the mental defilements completely from the root. This is only the wisdom of Emptiness. And that too don't believe in it, don't just believe in this we must, okay, I won't say that today you must get this conviction, no. We can't expect that. What we do is that study Emptiness. Then use your intelligence to see and the, study reflect, meditate, get some experience of Emptiness. Once you get some experience of Emptiness see in what way it has an effect to quell our negative thoughts. For example, anger, in what way it quells, it has the power to quell this anger. When you are little agitated, irritated, just meditate on Emptiness. Okay after

study, after enough study and reflection and getting glimpse of Emptiness, you just meditate on this while you are in the midst of the trapped in this agitation. Just go to your room, close the door and then do little bit of breathing meditation. And just think of the, the moment you hit Emptiness instantly the agitation like the boiling milk put cold water on this instantly the boiling milk will quell. Your agitation will instantly will quell. You could feel the incredible tranquillity. From that you can see that the wisdom of Emptiness has the power to get rid of, to quell the mental agitations. Mental agitation created by anger, attachment, jealousy, competitiveness, anxiety, stress, and so forth. You can see the effect; you can see the benefit instantly you can see the benefit. You don't have to invoke the blessings and so forth, it's just instant, you could feel it. Then you will get a conviction that, and then say you can think of any other means like impermanence meditation , meditation on *dukha*, and the mediation on the say the your own mind, meditation on the Buddha image and so forth. The Emptiness experience has the most effect, the greatest of the effect to quell the mental agitation. You can see, feel that. So, from this you become very confident.

Okay, so the two things, one is the, one is compassion and the other one is the wisdom. And to make it very simple say what is two intention of Buddha? Two intention of the Buddha is to make you, make each one of us, make you accomplish what you aspire. What do you aspire? What do I aspire? You have to examine that what you aspire. Oh, I want aspire to be a Buddhist, no, don't go into this the what is, what you acquire later on, right. Just deep inside be very honest to yourself and see what do you aspire. I want to get rid of all my problems. This is what I aspire, I want to get rid of all my problems. If there is a possibility, I want to get rid of all my problems. And I want to have the maximum happiness. How many of you agree with me that my aspiration is to get rid of all my problems, if possible, get rid of all my problems and to have the maximum happiness. How many of you agree with me? Very good. We are all agreeing with this. If this is what you agree then the to get rid of all my problems, problems are nothing but the loss of freedom. I don't want the problem but I don't have the freedom not to have the problems. Loss of freedom. You don't want the loss; you don't want the loss of freedom.

You want freedom, total freedom. So, total freedom, opposite of the freedom is loss of freedom. Loss of freedom is you will realise that it is because of the self-grasping ignorance. And with this loss of freedom the fear arise, problems or fears, loss of freedom, they are all, they all mean the same the fear arises. In other words, I don't want to have any, even an iota of fear. I don't want to have any form of fear. And I want to have the maximum happiness. And the fear you will see that you get a glimpse of Emptiness your fear dissolves. You could feel it. So, the wisdom of Emptiness is the one to give you the fearlessness. And you also want the maximum happiness. Maximum happiness, just imagine say nowadays people send through the YouTube the relationship between the mother and child relationship, and the animals and the human beings, you know the feeling of love and affection is so beautiful, the clips people send. It's so beautiful. When you really feel that for example even the wild animals and the human beings, their love, when they build this relationship then they don't meet for the next like seven years and then they meet just see how even this, even the lions, the wild animals they express this love and affection towards the owner after seven years. Just feel it. When you imagine that you feel this love and affection, there is a total flow of your mind happens to the other side. So, in that there's maximum ease, all the barriers dissolve. Barriers dissolve, you feel the maximum ease, this is the

known as the maximum happiness. So, if this mind flows towards everybody, all the sentient, infinite sentient beings the feeling of ease that you get is infinite. This is known as infinite happiness. For infinite happiness we need to cultivate the unconditional love towards the infinite beings. For the fearlessness we need to have the wisdom. So, the wisdom of Emptiness and the infinite love, these two are the two wings, the two intentions of the Buddha.

So, how to get this intention of the Buddha? To swiftly get this intention of the Buddha is by realising that finally my journey of this life is to acquire the unconditional love and to acquire the wisdom of Emptiness. So, these two are the two intentions of the Buddha for me and for all sentient beings. So, when that happens, so this you practice the Lamrim, it will give you a very quickly, very swiftly it will give you this feeling that finally this is my journey, compassion, journey of compassion [1:30:00] and journey of wisdom, these two are journey. You will quickly realise that. So, that is the meaning of swiftly discovering or realising the two intent of the Buddha on the basis of the Lamrim practice.

What is next? Okay, the greatness in terminating, in the, in easily terminating the great demerits. Great demerits is, the great demerits meaning the negative karmas, severe negative karmas, great demerits here refers to the severe negative karmas. Severe negative karmas are accumulated by denigrating the Dharma and by denigrating the precious teachings. So, once you realise that all these teachings, the various traditions, the various texts, the standard texts they are all meant to nurture compassion within us, to nurture the wisdom of Emptiness within us then you will not at all denigrate these teachings, you will not at all denigrate these traditions, Dharma traditions and you will be protected from accumulating the negative karmas. So, this is, this will be quickly done through the Lamrim practice.

Okay, for this, now there is just quick, little bit of, okay that is fine. Okay, today we are supposed to be screening the, screening what? Power ten, the NASA company's the documentary film and along with another one also, they are very similar. That is primarily for, okay, just for your information that is primarily for your meditation on Emptiness. And if you have not taken part in meditation on Emptiness or the earlier Emptiness classes then still, I'm giving you this the intro, very quick intro here. The screening which we're going to do, of course, I will not sit for the screening. I watched that so many times with all the retreats, right. And the so what I'd like to share with you is that for this screening we'll start with the leaf. There are two versions. One is the leaf and the other one is I think hand. Okay, let us talk about the leaf, so first start with the leaf, the foliage of the leaf, and then the it will go, zoom out, the leaf then the bush, then the whole area land and then slowly the whole country, whole continent, whole world. Zoom out, you go out further away from the leaf. And then the, this is how it does then it goes to the solar system, and then Milky Way galaxy then the universe. Okay, this is zooming out.

And after this, after a while then zooming in again go back from the universe to the Milky Way galaxy, to the solar system to the planet Earth to the particular land, so that is America, then particular place, then the bush, then the foliage. Okay, go back to the leaf of foliage, foliage of a leaf. Then from this, then zoom in. Go into, go, zoom in through the electron microscope. So, first its foliage of a leaf. So, this is very important. So, this is where, this is the part which I like to, I'd like you to emphasise because this has both. And both are helpful, the I want you to

focus, where to focus, what should I do with the screening, what to watch. So, there the focus must be when it zooms in go back to the leaf, foliage of a leaf and then it zooms in, it was first see the demarcating lines, the leaf patterns, the patterns very vividly. And then through further zooming then you will start to see the cracks of the leaf, actually which are the demarcation of the cells. Cell membranes. Then go into the cell, the nucleus, cytoplasm. And into the nucleus then the chromosomes. Okay, this is one area where we have to focus on the chromosomes. What does, what do the chromosomes look like? They are like the very brownish striped snakelike structure not as a very simple structure. Brownish, very repulsive to look at. So, this is one thing where we need to focus on, the what is the chromosome like.

So, the foliage of the leaf which is more in the neutral but we can think of, the same thing happens if you use the flower, a beautiful flower. Appearance of beautiful flower. Okay two things appearance and the emotional reaction. Appearance and emotional reaction. Appearance as a beautiful flower, emotional reaction very appealing, appealing meaning attraction. Then the leaf or the flower, then go into the level of the chromosome then you look at the chromosome so well, don't forget it. So, this is what you're to, which we're going to use, then we're going to use for our meditation on Emptiness. So, this chromosome, just look at what this chromosome looks like. It's repulsive, it give a repulsive feeling within me. Push. I just don't like to see this. Okay, so there the same object earlier seen as very appealing now seen as very repulsive. It's the same object. Perception it's a repulsive chromosome and emotional reaction is push, aversion arises.

Okay, then the chromosomes further zooming in into the DNA molecules, DNA the what the helix form, then the DNA molecules. And the DNA molecules further into the atoms. And what is the atom like, one single atom like. Just look at it very clearly.

So, you can focus on three things, one is the foliage of leaf or the human hand. Second part is on the human hand is much more the same, the first one has its own ways of presenting and second has its you know it's more what directly related to our emotions like okay my hand is nice. I'm, today I'm clean. So, all the human interaction, they are all happening on the basis of the appearance. Then the, okay this is, then the manner in which they go is much more the same. Okay, three things to keep in mind. One is the foliage or the human skin. And then next one is, the next is chromosomes, still next is atoms. You can go through these three levels. This is good enough. Three levels and don't forget the appearance is like, and your respective emotional states. Appearance of the foliage or the human skin, what is your emotional reaction. Then the chromosome, appearance and the human the, appearance and emotional reaction. And then the atoms appearance and the emotional reaction.

So, the same object appears in three different ways because of which three different emotions arise. One is attraction, next is aversion, next is neutral, neutral feeling. So, these three emotions, how the same object triggers three different emotions in us, therefore the same object gives rise to happiness, gives rise to unhappiness. It's all because of the perception, difference. Perceptions decide whether we are happy or not. Perception is not the reality. This is the point. So, where, when we discover that it's not the reality, it's just the perception why should I be affected by the external factors. So, this is how we can gain gradually we can gain control over our emotional

states. And then external factors will not affect you as much.

And then when as your experience of Emptiness deepens then you become very confident. At one-point Jetsun Milarepa the great the saint who became Enlightened within a single lifetime, what he said is that for me all the visions are the scriptures for me. For me all the sounds are mantras for me. For me all the what thoughts come to my mind, they are all the Dharmas for me. One is scriptures, mantras. Scriptures meaning what is the job of the scripture? Job of the scripture is to help you discover the reality. [1:40:00] He is seeing everything in the form of the reality, absence of Emptiness, empty of, Emptiness of objective reality. He views every phenomenon as like a dream. And the sound, mantra, what is the mantra? Mantra is to affect our mind through the sound, the sound affecting our mind. Affect our mind positively. So, any sound that I hear, somebody is screaming, any sound or somebody who is shouting at me, all these sounds I hear as mantra, in the form that these sounds they affect my mind very positively to grow my mind. In my the compassion and the wisdom of Emptiness. And then the whatever thoughts come to my mind they are the Dharma, Dharma of the wisdom of Emptiness. So, we see that all the visual, what do you, the sound, and the thought process, everything is like a Dharma. So, this is what is possible as your wisdom of Emptiness deepens in this experience. Okay, we'll stop here. And who does the end dedication prayer. Tejal will do the dedication prayer. And after the dedication prayer I have some copies of this, one of my friends from Singapore left this Buddha, very beautiful Buddha picture with His Holiness put in a proper lamination. So those who did not get this the Nalanda Master, doing the Nalanda Masters Course and I hope this will be sufficient for all of us here. Okay, so this will be done after, distribution will be done after the dedication prayer. Yeah.

**Participant:** Please turn to page 278 the Additional Dedication prayers.

Dedication Prayers at the End

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## Class 73 – Lam Rim – Part 2 of 6

### Session 1 of 21<sup>st</sup> Aug 2019

Subject : Lam Rim  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 21 August 2019  
Transcriber : Tenzing Nyidon  
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#### Starting Prayers by a Participant

(Main Teaching Starts) [00:40:15]

**Venerable Geshe Dorji Damdul la:** Okay, some can, some those at the back can come little in the front. Rahul, come, come. Yeah, Tibetan??(0:40:42). Kunkhyab la, Tencho la Tibetan??(0:40:52). It's strange, Ajeer ji has such power. If Ajeer ji comes everybody comes up.

**Participant:** She said Lamrim teaching one has to lead everyone. (TL)

**Venerable Geshe Dorji Damdul la:** That is true, that is true. (TL) Okay, what we do is that we will do five minutes meditation. Okay, ready? So, basically the Nalanda Diploma Course participants by now you should be knowing the how to meditate. And meditation there are two kinds; analytical meditation and single pointed meditation. To make it very quick, finally our mind should be transformed. Say our mind decides whether we are happy, unhappy. So, the fact that we are unhappy means that our mind needs to be rectified from unhappy, state of unhappiness to the state of happiness. How to rectify that? By introducing a state of mind which has two qualities. In brief there are so many qualities to be cultivated. But generally speaking two qualities. One is that this mind should be extremely sharp and intelligent. And even though we may feel that, even though some of us we may feel that I'm not really intelligent, no, it doesn't matter. Even intelligence is also cultivated. Some people they are born intelligent, not because that they are special because that the past life, somehow they were engaged in ways and means to activate their mind and this is what they brought from past life to this life. So, they are intelligent. And some of us we may not be as intelligent as Albert Einstein but even that is something which can be cultivated in this life. If in this life we don't underestimate ourself, we don't undermine ourself, instead we do things which help us to sharpen our intelligence that is by engaging in such studies like the Nalanda Masters Course, Nalanda Diploma Course, these are ways and means to enrich and to sharpen our intelligence. So, this is something so obvious, one. So, for that matter we need the sharpness.

Then number two is we need the stability. Even if the light is so bright, so sharp, so bright. But if there is a wind from the corner of the house then this very bright light is flickery. Again, it does

not serve the purpose. So, light must be very steady. So, it should be very bright and it should be very steady. Likewise, this light is none other than our own mind. Our mind must be very sharp and our mind must be very steady. Sharpness will be given rise to by the analytical meditation and the steadiness is given rise to by the single pointed meditation. So, what we're doing now is the single pointed meditation. And then the actual class is meant to sharpen our intelligence, is of the analytical meditation. And of course, we can engage in a separate sitting posture in the meditative posture but still you can engage in the analytical meditation.

Okay, for the time being we are doing the single pointed meditation to bring about the stability of the mind. For that matter just to the remind each one of us of what we used to do earlier of the meditation. Four points to keep in mind. The body posture, number one, the body posture. Then number two is the focal point. What is number three?

**Participant:** Errors.

**Venerable Geshe Dorji Damdul la:** Identifying the errors of meditation, number three. What is number four?

**Participant:** Rectifying the errors.

**Venerable Geshe Dorji Damdul la:** Applying the remedies to overcome the errors. Okay, the four points. With this in mind the first one body posture by now we should be very clear about it. So, where you have no problem with the knees, no problem with the backache, if you have problem you have to sit in the most comfortable position. This is very important. Be very realistic, be very practical. Whereas, if you don't have any problem, knee problem or the backache problem then the say see if you can sit cross-legged which is very important. Cross-legged one. Then the number two body posture body upright. Okay, again, this, this is also we can learn. Some people, in fact, I myself when I was much younger when I was like age 12-13-14, I used to always sit like this. This was my sitting posture when I was in age 10-12. Okay, this is a very bad posture. So, always learn to sit upright. Whether you are meditating or not meditation see if you can sit upright. And whereas, when you are not meditating and still you can keep the body upright, you can lean against or you can you know lean front, back, whatever but the body try to keep it straight. This is extremely important. And make it a habit. Then head forward tilted forward little bit. And the eyes not closed. Eyes keep them half open. And 45 degree cast down. Ignore. Tip of the tongue should touch the upper palette to avoid excessive accumulation of saliva in your mouth. And breathe naturally, don't force your breath, don't control your breath. Breathe naturally. And keep your body, your right hand on your left hand and tips of thumbs joining forming a triangle. Place the two hands on your lap in a restful state. And the body very flexible. This is your body posture.

Focal point – what you are going to meditate? One, which is very simple which we have been doing earlier and very beneficial is to focus on a very tiny dot, tiny white dot 1mm or 2mm in diameter between your nose and the upper lip. And there are so many versions. It's not that what we are doing here is correct and all others are wrong. This is not the case. All are correct, provided that they come from the proper lineage. Okay, so this is what we are going to focus.

Meanwhile, if you can then you can do two things together, multitasking. While you focus your mind there on the tiny dot you also count the breath. Just count the breath, breathe in, breathe out. Don't follow the breath. Like okay now my the air went through my the right nostril, now it is going through the right channel. Don't think this. There are meditations where you follow the breath, there are. So, both are correct. But what we're going to do here is the one which is very simple, yet very beneficial. You just count the breath, breathe in, breathe out, cycle one. Breathe in, breathe out, cycle two. This is what you are going to do for five minutes.

Okay, whereas, through your practical, through your own experience if you find it difficult to do both the things together simultaneously then you can just count the breath. Just count the breath you may not focus on the tiny dot, just count, focus on the breath, just count the breath that's it.

Okay, then the next is identifying the errors of meditation. Errors they are twofold. One is mental laxity, inactivity of the mind. And the other one is mental excitement which is over activity of the mind. Should any of these two things happen no need to freak, no need to worry. Go for number four, apply the remedies to overcome the errors.

What the, remedy is twofold, introspection and mindfulness. Introspection is like keeping an eye on your own mind to see what your mind is doing. See if your mind is meditating or in a lax state or is in an excited state. Should you see that your mind is distracted [0:50:00] or in a lax state then the job of the introspection is done. Next is the job of the mindfulness. Job of the mindfulness is to bring the mind back to intended object of the meditation. Okay, ready? Five minutes.

Okay, for this teaching on Lamrim, which in English is graded path, the stages of the path or the graded path. This teaching, the in the earlier session we talked about the one who brought this teaching to Tibet, the great teacher Lama Atisha, Atisha Dipamkara Srijnana in 11<sup>th</sup> century AD. And the uniqueness, last time we discussed the uniqueness, the four unique features of Lamrim teaching. Lamrim, it has say the because we talked about the stages of meditation, stages. What are the stages? There are three stages. Small scope, the stage of the small scope, the middle scope and the great scope. Three. So, there are, because that three kinds of people. One of the small scope, the person of small scope, person of middle scope, and the person of great scope, three kinds of people. Because of which there are three kinds of teaching. Teachings relevant to the beings of small scope, teachings relevant to the beings of middle scope, and teachings relevant to the great scope. And you may be wondering what is the meaning of small scope, what is the demarcation, what is the demarcating line of a small scope, middle scope and great scope. This is the point. It is on the basis of the thinking of the people, thinking, the say the to what extent people can think.

Some people, or let's say when you talk about physics to the general audience, those people who are very keen on physics or with having background in physics, naturally gifted in physics they will become so alert, fresh. Whereas others will feel little bored. Whereas, when you speak about biology then again most of the physics students will feel bored. So, the inclination is different. Likewise, there are three kinds of inclinations. And of course, within physics if you want to take something, say just the Newtonian physics then the younger students they are very alert, elders

will be bored. And when you teach quantum physics except for some of the very young ones, most of the young ones they will get lost, and the elders into physics they will be so alert. So, this is because of the degree of the maturation of the thinking.

Likewise, in terms of the degree of maturation of the people's thinking we say the one of the small scope, one of the middle scope, and the great scope. It's the degree of the maturation of the thinking. [1:00:00] For example, somebody in the junior school, high school, and university. There are three levels. It is not, that okay you belong to junior school, you then fix, junior means you are very unlucky you cannot go to high school or the university. And those children who are oh directly go to university. No, its how the child, one child goes through the stages of maturation. The first is the young child, junior school. And once you finish the junior school then you go to high school. Then from there you go to university and college. So, this is with the respect to one person maturing as you go into the spiritual path.

So, for that matter as a beginner, somebody as a beginner that is known as the small scope, then middle scope, then great scope. So, what is that demarcating line to, say junior school and high school what is the demarcating line, what is the demarcating between junior school and high school? Ajeer la?

**Participant:** Class 10.

**Venerable Geshe Dorji Damdul la:** Class 10. Okay, the.

**Participant:** And the college is till the B.A.

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

**Participant:** University is till the M.A

**Venerable Geshe Dorji Damdul la:** Okay, Ajeer ji the club the two, club the college and university together.

**Participant:** Geshe la, school and the college is till class graduation. And then Masters is when one finishes the university.

**Venerable Geshe Dorji Damdul la:** No, junior school.

**Participant:** Junior school class 5, class 8, class 10, it really depends. The primary school, middle school and the high school.

**Venerable Geshe Dorji Damdul la:** Okay, Ajeer when you were in school.

**Participant:** When I was in school then it was class 5, class 8, class 10, class 12 and then the college.

**Venerable Geshe Dorji Damdul la:** So, college is junior school?

**Participant:** Yeah, college depends.

**Venerable Geshe Dorji Damdul la:** Its junior school, then high school?

**Participant:** No, high school is like class 10 then the school where there is till class 12 or class 10 one can go to the university or to the college.

**Venerable Geshe Dorji Damdul la:** Ajeer ji you must give a good presentation otherwise younger ones maybe confused. Okay, Ajeer Ji's time the college is junior school.

**Participant:** Yeah, my, during my time.

**Venerable Geshe Dorji Damdul la:** Okay, class 10?

**Participant:** The class 5.

**Venerable Geshe Dorji Damdul la:** No, class 10 is what?

**Participant:** No, that's the high school. And then if one goes to the college then it is called the pre-university. Then if one is going to the class 12 school then it is 10 plus 2.

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

**Participant:** And then from 10 plus 2 one could go to the college, that is another three years. And then to the university.

**Venerable Geshe Dorji Damdul la:** Okay, Mannan ji you are confused?

**Participant:** Different from our time.

**Venerable Geshe Dorji Damdul la:** Same system?

**Participant:** No, it's a bit different.

**Venerable Geshe Dorji Damdul la:** It's a bit different.

**Participant:** Yeah.

**Venerable Geshe Dorji Damdul la:** So, Mannan ji your?

**Participant:** I think for people in Delhi till class 5 it's junior primary school, 6 to 8 is middle school, 9<sup>th</sup> and 10<sup>th</sup> is secondary school, 10 to 12, 11<sup>th</sup> and 12<sup>th</sup> is senior secondary school and then college.

**Venerable Geshe Dorji Damdul la:** Okay, which means Ajeer ji and my time is, Ajeer ji is little senior to me. Yeah, so then Mannan ji is way junior. Still junior here? Wongdu la, right?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Wongdu la, you forgot?

**Participant:** Like I think till 8<sup>th</sup> class is like junior and 9-10<sup>th</sup> is elementary, 11-12<sup>th</sup> is higher secondary and after that 1<sup>st</sup> year, 2<sup>nd</sup> year, 3<sup>rd</sup> year college, then M.A., M.Phil, Ph.D., university.

**Venerable Geshe Dorji Damdul la:** Very good. Okay, thank you so much. So, the basically the idea is just as in these different systems it is one the basis of the child maturing, in your studies, knowledge of the modern education, you mature. Then you go to the different stages. Likewise, in the practice of the Dharma your thinking initially it can be very basic. From there then you grow, you become more mature. This is, this maturation we split into three sections they are known as the three stages – small scope, middle scope, and great scope. So, on what basis these three are split on what basis is that the small scope, a small scope are those who, okay let's say first, I think this is better to demarcate like this. First those who are known as spiritual Dharma practitioners and non-Dharma practitioners. First let's split that into two, all the beings we can split into Dharma practitioners and non-Dharma practitioners. Or having aspiration for Dharma and without aspiration for Dharma, split into two. What is that split? Oh, this person has spiritual in nature. Generally speaking, when you speak about that in the context of Lamrim, anybody who can, who aspires for a goal beyond this life, these people are referred to as the spiritual minded in the context of Lamrim. Beyond this life. These people are known as spiritual people or those who have aspiration for Dharma, Dharma aspiration. And those people who are just obsessed with life. This life, okay, I don't know about future life but this life is very this, this is the only life or those who only think about this life, although they learn about the future life but the only think about this life, these are known as the people who are without spirituality or without aspiration for Dharma. This is how we divide. Now, those who are into Dharma, then we split them into three groups. There are so many ways of splitting them but we split into three groups in the context of Lamrim practice, Lamrim teaching.

How? Those who seek for future, of course, spiritual in the context of Dharma, in the context of Lamrim is somebody who seeks the betterment of one's self beyond this life, not only this life beyond this life. Now, Dharma means somebody who seeks beyond this life. Within those people who seek beyond this life there are three categories. One relatively smaller in thinking, this is just the future lives while with, future lives within the confinement of Samsara, future live within the confinement, better future lives within the confinement of Samsara, within the bound of Samsara. So, those beings are known as the beings of the small scope. Thinking of betterment of the future lives within Samsara, within the confinement of Samsara, within the bound of Samsara, within Samsara. This is small scope person.

Middle scope person is those who seek the betterment of the self by getting freedom from Samsara. Or in other words, those who seek freedom from Samsara not within Samsara but who seek freedom from Samsara and just limited to that. limited to freedom from Samsara. That is

the being of, the beings of middle scope.

Then third, those beings who aspire for Full Enlightenment or Buddhahood, for the benefit of all sentient beings.

Number one and number two these two are the small scope person, middle scope person; these are the two kinds of people who aspire for these two goals for oneself, for personal, [1:10:00] for oneself. And third one is for all beings. The first one better state of life within Samsara for oneself, number one. Number two is to be free from Samsara for oneself, number two. Number three is to achieve total Awakening or Buddhahood for the benefit of all beings, three. So, if you, if somebody tells you that these are the three categories of people who would you grade as the one with the greatest scope?

**Participant:** Third.

**Venerable Geshe Dorji Damdul la:** Third one. And who would we grade as one with the smallest scope? Small scope, the first one. Only the, who only thinks about the betterment of oneself within Samsara. So, which means that say the a state of achieving higher states, achieving say happiness within Samsara for example like taking birth in the human realm, *dvara* realm, and the *asuras* or the formless realm. So, this is the within Samsara. So, that is for oneself.

Then number two, okay even if I take a good rebirth next time but then what about next, next time? Okay, tomorrow you will have a good food, tomorrow you will know good time, we'll make sure that you get, you are put up in a good hotel. Then what about day after tomorrow. Wise people will think about what about day after tomorrow, right. And some will the, oh tomorrow I'm so happy tomorrow I'm going to be in good hotel, I'm so happy. They do not think about what about day after tomorrow. And some will think about day after tomorrow, right. So, that way we see that people differ in this thinking. People differ in their thinking. Some they can see things further away in time. So, those and some they see only what is nearby, just the immediate next life or while being in Samsara. And then yes, of course, okay next life, ten lifetimes I'll be happy. But what about after that? Tell me what about after that? Okay, let's say guaranteed that if you do something good then the next ten lives you will be guaranteed to take birth as a human being. Are you happy, not happy? Ajeer ji not happy?

**Participant:** Still in Samsara.

**Venerable Geshe Dorji Damdul la:** Okay, which means that I'm happy but I'm not ultimately happy, this is not my ultimate happiness. Kunkhyab la why you are not ultimately happy? What is the problem in Samsara? Mic, mic.

**Participant:** Not fear, not freed from fear of Samsara yet.

**Venerable Geshe Dorji Damdul la:** No, the point is that you know the say next ten lives you will be born as a human being, So, it's so good.

**Participant:** Yes, but we are still in the fear of Samsara. We are in the Samsara.

**Venerable Geshe Dorji Damdul la:** Okay, say the if you continue to take birth as a human life then there is no problem, right. Continuously as a human, human, human all the time then it's not a problem.

**Participant:** Then it's not a problem. (TL, GL)

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

**Participant:** Because at least you won't be in hell or lower realms. (TL)

**Venerable Geshe Dorji Damdul la:** Okay, so there are two ways of thinking. Kunkhyab la's thinking is one where okay if I take birth as a human all the time then no problem. Because but the reality is that even if I take birth as human being for the next ten life, lifetimes but after that what guarantee may after hundred lifetimes, after one thousand lifetimes, I may take birth in the hell, hell realm, hungry ghost realm and so forth, and the animal realm. Very scary. It's so painful looking at the National Geographic where one animal is eating the other animal. It's very scary. This is what is bound to happen. Then the some people they would say the okay the, okay how many of you just be very honest say when you were in school, right, oh it's summer holiday, ten days holiday how many said, how many thought oh its so happy or what after ten days. How many of you asked this question, what after ten days? What after ten days or you are very excited, you don't ask what after ten days? Okay, so when you say that we are so excited oh now holiday, when you say this it is just thinking of the ten days. You are not able to think beyond that. Those people who can think beyond this they will not be overly excited. They know that this ten day will come to an end and again you have to come back to school. Likewise, say even if you have to take birth as human being ten times, after that again you have to take, you may take birth as you know the hell being, in the hell realm, hungry ghost realm or the animal realm which is so scary. So, those people who are, who can see beyond, who can see further away they will not be happy.

And then say those people, and even if you are to take birth, let's say that even if you take birth as human being endlessly still there is nothing really good there. Because while taking birth as a human being many people they commit suicide. Why commit suicide? Because they are problems, mental agitation and the pain, mental pain is so acute. Sickness. Ageing. Death. These pains are so acute. The pain of losing near and dear ones. These pains are so much. So, the point is okay, this we have to, we will reflect more.

So, what we are discussing here is that small scope person are those people who only think about beyond this life, beyond this but the happiness within Samsara, say higher favourable births. We call, technically known as higher states, **Tibetan??(1:16:56)** higher states. Or say the favourable states, favourable births, taking birth as human being or the *deva-devi*, *deva* or human being or *asuras*, wherever. So, this is there. Then the question arises, even if you take birth there, in the first place even if you take birth there what about this, what after that? No guarantee. Again you will fall back? Yes, of course. Then it's so scary, number one. Even if you take birth as a human

being we have to experience sickness, ageing, death, the pain of losing near and dear ones and so forth. All these pains are so, so acute. Thinking of these then the wise people will think beyond. So, first say the small scope person will think of, will think okay when I die what will happen to me? I can dip, that I will take birth as human being, not sure. Then where else? Hell, hungry ghost, animals. Is it possible? Yes, of course. When you realise that this is possible then we feel scared. I should not take birth there. Where will you take birth then? As human beings or the god and goddesses. Okay, so for that matter you have to do something, you have to practice the Dharma, a specific practice. If you do that then your next life you will be freed from taking birth in the lower realms, you can birth in the higher realm. Okay, I'm so happy. But then those this one, then when you are able to reach that level you become little more mature, rather than somebody who is obsessed with just making money for this life. Wow, this is something very scary, right. Everybody, all of us, even the younger ones like Wangdu la, how old are you?

**Participant:** I am 20.

**Venerable Geshe Dorji Damdul la:** 20. Here 20, Namsa la 20. Okay, so what I'm saying is all of us you are in your 20's, you are in your 21, five, the 25, 30, 40, 50, 60 eventually we all become old, right. Then the question arises what will happen after this? So, there whereas some they have no thought about what after this life. It's just about this life. One is already 60's, 70's, 80's, 90's, still working so hard, you know, to get money. And then if you get chance to corrupt, to bribe or to deceive somebody does not hesitate to do that. It's so pathetic. So, this is where thinking is so narrow. And one to about to die today, [1:20:00] still there is a, if there a possibility to cheat somebody, deceive somebody, one is happy to do that. It is so pathetic.

So whereas, the reality is no this is, this life is okay in anyways, now I'm already 40, 20, 30, 40, 50, 60, 70, now it's my next life, next life is very scary. So, those people who can think that, that person is far better than those who cannot think about the future beyond this life. So, those people who can think beyond this life they are known as Dharma practitioners or aspirants of the Dharma, aspirants of Dharma in the context of Lamrim, one. Now, within that those who can think beyond again there are three categories. One who would say that okay the next life, oh, I don't, now I'm doing my practice so that I don't have to take birth in the lower realms. So, that next life I don't have to worry about the taking birth in the lower realms, I will be taking birth in the higher realms like human realm or the god and goddesses. Oh, I'm so happy. So, at least this person is, thinks about beyond this life but the thinking is limited to the one's personal happiness of the Samsara. Those beings are known as small scope person.

Then the middle scope person when you are little more matured you will think about yes, of course, that is very good that next life I will not take birth as the hungry ghost, animals, or the hell being but then what about next, next? Not sure. It's very scary. What should I do then? Hey, what should I do? Lotus la?

**Participant:** Escape from Samsara.

**Venerable Geshe Dorji Damdul la:** Next, next is very dangerous. Next life is guaranteed okay no lower realms. But what about next, next? Not sure. Okay, ten lifetimes, okay what we do, we

can in a way guarantee. But what about after ten lives, after hundred lifetimes? Not sure. Very scary then. What should we do? Come out of?

**Participant:** Come out of Samsara.

**Venerable Geshe Dorji Damdul la:** Come out of Samsara completely, right. Why should we have to, as long as you stay in Samsara that is the problem? Get out of Samsara altogether so that you don't have to worry about having to take birth in the lower realms one more, once more, right. So, get out of Samsara altogether. So, I must get out of Samsara altogether so that I don't have to worry about having taking birth, having to take birth in the lower realms after ten lives, after hundred lives, after one thousand lives. I don't have to worry at all. My worry is completely stopped. For that matter aspiration to get out of Samsara. So, those people who can go to that extent, having the vision to that extent these people are known as middle scope person.

Now, the next point is okay, so still the first and second both for oneself, for me, right. How can I be freed from this fear completely? Get out of Samsara. That is the middle scope person. Now the another category. Okay, yes, okay that is good I will be freed that is good. But then what about my mother, what about my dad, what about my siblings, what about my past lives you know the mothers, all those, all the other beings who were so kind to me, what about them? Say if I'm freed from Samsara what about them? They will continue to suffer. Then you are, you become even more matured. Say for example, say a person when the, he or she is just five years old. Nowadays maybe like two years old, five years old, they will not be interested in the toys. Nowadays they are interested in the gadgets.

**Participant:** Mobile.

**Venerable Geshe Dorji Damdul la:** La?

**Participant:** Interest in mobile.

**Venerable Geshe Dorji Damdul la:** Mobile. In the earlier days like 40 years ago, 30 years, 50 years ago then five years old still you are so infatuated with the toys. Okay, let's say age two you are so much after the toys then age like 10-12, you lose interest in the toys you have become more matured, you are more into the say the play-station and so forth. Then you reach age, what, 20, then you lose interest in play-station. Wangdu la you lose interest in pay-station? Are you sure? He is very matured, yeah. Otherwise some people who are already in their 70 years old still they are with their play-station. Yeah. So, what I'm saying is that so there one keeps growing, then when you reach that level, where okay you will be freed now from Samsara, you don't have to worry about that at all. Then the next question automatically comes, what about my parents, what about other sentient beings who are being so kind to me, what about them? They will continue to suffer. No, no, if that happens then some people the love towards their parents is so much to the extent that if my parents suffer and I'm happy, it does not make any sense, right. So, this is the amount of love that they feel towards the parents. Just the way the parents feel that towards you. Oh, which is more common parents feeling that feeling that if my children, if my child suffers then my happiness means nothing or the children feeling if my parents suffer then

my happiness means nothing, which is more common? Rebika la which is more common first or second?

**Participant:** First.

**Venerable Geshe Dorji Damdul la:** Rebika la?

**Participant:** Sorry, Geshe la I was a little lost then.

**Venerable Geshe Dorji Damdul la:** No, my question is.

**Participant:** Yeah.

**Venerable Geshe Dorji Damdul la:** Question is pretty simple. The thing is that okay you are freed now, you are freed from Samsara, right. Or otherwise let's make it very simple, say the mother and the child. The mother thinking that if my child suffers, my child who is age five, six, seven, eight, nine, ten, if the child suffers and I'm very happy meaning I'm in the five star hotel, my child is hungry. It does not make any sense. I would be more happy to be hungry than to be very happy myself, right. This is one thinking. Another thinking is the child thinking, this is the mother thinking towards the child. Child thinking towards the mother. Child meaning 20 years old, 30 years old, in general, child, children in general. They, if my mother suffers then if, even if I'm in the five star hotel, I'm having good food, it doesn't make any sense. Which is more common the mother thinking towards the child or the children thinking towards mother?

**Participant:** Mother thinking towards the child.

**Venerable Geshe Dorji Damdul la:** Exactly. Okay, exactly. In fact, this is what I asked the question to many of the places which I, where I travel to give teachings, retreats and so forth. There one question which I ask is that what is the most beautiful moment in your life? What is the most beautiful moment in your life? And most of the people they say that the my time with my child. Hardly people say that my time with my parents. You're getting it? Time with your child, this is good, it's amazing, very good. These children they will say the same thing. They will not say my child with my mother, with my father, they will not say that. They will again say the same thing my time with my own children. You're getting it? So, the point is that this is very precious where, this is where the difference between Charles Darwin's evolutionary theory and the Buddha's teaching of the compassion. This is the difference. Charles Darwin's evolutionary theory compassion is just for the species to survive, species to continue whereas the Buddha's teaching of compassion is not only the species, species plus the individuals who form the species. Whereas, Charles Darwin's evolutionary theory does not have any consideration for the individuals. Individuals the moment you are already like age 30 plus, 40 plus, 50 plus, my age, finish your job is done. Now you live, no live, it doesn't make any sense. Its better you go. This is Charles Darwin's evolutionary theory. Finally, the purpose for the, for our existence is for to continue the species, that's it. You're getting it? This is Charles Darwin's evolutionary theory.

Okay, so where, say, so with this from this point of view the child becomes, children become

important not the parents. Whereas, the Buddha, for Buddha parents are becoming important, just as the children are important. Both are important. With the respect to the Buddha's you know philosophy. Okay, with this in mind then so how can this happen, then the Charles Darwin's evolutionary theory is not just what Charles Darwin just created, he invented, he discovered it. Yes, of course, that is with the respect to when we don't think, when we flow, when you flow in a very ordinary way. [1:30:00] Whereas, the Buddha said that don't flow in the ordinary way, flow in a more the transcendental way. Flow with the greater meaning. What is the greater meaning? Use your beautiful brain. Use for you marvellous brain, use your so marvellous mind. Think more, think of the kindness of your parents automatically your love towards your parents will grow. This is the Buddha's teaching. Okay, from this then you realise that okay to, for me to be freed and then my parents, all my dear mother sentient beings, they are suffering, it does not mean anything. Then my happiness does not mean anything, right. So, I must work to benefit all beings that becomes the thinking of the great scope person. That is so precious.

Okay, now in short then the when we speak about the Lamrim, *lam* means path, *rim* means stages. Stages of meditation or the graded, meditation the stages of the path. Stages of the path or path in grades, in three grades. Stages of path. Okay, so to speak about stages of the path there should be stages. How many stages are there?

**Participant:** Three.

**Venerable Geshe Dorji Damdul la:** Three. What are they? The stage of the small scope person, stage of the middle scope person, stage of the great scope person. Now, tell me what do you, what is the demarcating line, what should be the feature, what should be the characteristic, how to, how do you demarcate the stage of the small scope person from the middle scope person? How would you demarcate that? What do you understand, in other words what do you understand by the small scope person? A person?

**Participant:** Who just wants to live for Samsara.

**Venerable Geshe Dorji Damdul la:** Okay, who wants to have a happiness or favourable births next time within Samsara. That is and that too for oneself, small scope person. What do you understand by middle scope person? Anybody? Lotus la? Middle scope person?

**Participant:** Who have aspirations to get out of the Samsara.

**Venerable Geshe Dorji Damdul la:** Who wants to get out of Samsara completely.

**Participant:** For the ultimate happiness.

**Venerable Geshe Dorji Damdul la:** For oneself. Okay, let's say this complete for oneself. This is the middle scope person. Okay, great scope person? Jeet ji?

**Participant:** One who is for.

**Venerable Geshe Dorji Damdul la:** Okay, mic, mic.

**Participant:** One who have Bodhicitta.

**Venerable Geshe Dorji Damdul la:** Okay, Jeet ji jumps to the very professional answer. Okay, anybody else who is not so professional yet. Jeet Ji's answer is correct, it's very professional, politically correct, very good answer. Okay, anybody else? Okay, Tencho la? Mic, mic.

**Participant:** Those beings who aspires Enlightenment for the benefit of all sentient beings.

**Venerable Geshe Dorji Damdul la:** Wonderful. Those beings who want to become Fully Enlightened, Awakened for the benefit of all sentient beings. So, this mind, I want to become Buddha for the benefit of all sentient beings this is what Jeet calls as Bodhicitta. Okay, so the somebody with the Bodhicitta aspiration that is known as the great scope person. Somebody with the mere, okay, who are the middle scope person, what is that, middle scope person? Rebika what is the middle scope person?

**Participant:** Somebody who wants freedom from Samsara.

**Venerable Geshe Dorji Damdul la:** Somebody who wants total freedom or freedom from Samsara. Somebody who wants freedom from Samsara. Somebody who want freedom from Samsara can be for two reasons. For oneself or just somebody who wants to be freed from Samsara in general, two. You're getting it? In general, meaning who, somebody who has the potential to go to the Mahayana path, and somebody who is just seeking personal liberation for myself. Okay, that aspiration to be freed from Samsara, what is that aspiration? Aspiration to become Fully Enlightened for the benefit of all sentient beings, what is that aspiration known as?

**Participant:** Great scope.

**Venerable Geshe Dorji Damdul la:** The person is known as great scope person and that aspiration is known as?

**Participant:** Bodhicitta.

**Venerable Geshe Dorji Damdul la:** Bodhicitta. You're getting it? That aspiration, mindset, that aspiration wanting to become Buddha for the benefit of all sentient beings is known as Bodhicitta. In other words, if somebody asks you what is the great scope person? A person with Bodhicitta, which Jeet ji said. A person with Bodhicitta is known as great scope person. Then the person with the mere, mere this word mere, or person with renunciation. Person, okay, what is that aspiration? I want to be free from Samsara. What is this aspiration known as? Renunciation. You're getting it? I want to be freed from Samsara. This is known as renunciation. I want to become Buddha for the benefit of all sentient beings this is known as Bodhicitta. So, these are the technical terms that you have to know. You have to know technical terms and their meanings. The, in other words, the aspiration, the mind, a mind which aspires to achieve freedom from Samsara, a mind which aspires to become, to be freed from Samsara is known as

renunciation. Mind which aspires to achieve Buddhahood for the benefit of all sentient beings is known as Bodhicitta. So, these things.

So, oftentimes the say when we ask, when you ask the people, you know, say okay you studied Buddhism, yes I studied, yes. You like Buddhism? Yes, I like Buddhism so much. And Tibetan Buddhism? Oh, I like it so much. And what is the Tibetan Buddhism? It's about compassion. What is compassion? Bodhicitta. What is Bodhicitta? Compassion. Just mix up everything. Clarity is missing. This is what is so obvious in many cases. You're getting it? So, we must have these words professionally, we must have these technical words and their meanings distinctly.

What is Bodhicitta? The mind which aspires to become Buddha for the benefit of all sentient beings. So, this Bodhicitta, who has this Bodhicitta small scope, middle scope, great scope person?

**Participant:** Great scope person.

**Venerable Geshe Dorji Damdul la:** Great scope person. Very good. If somebody asks you what do you understand by great scope person in Lamrim? You are studying Lamrim? Yes. What is Lamrim? The stages of path or the graded path. What do you mean by graded path? There are three grades, there are three stages. What are the three stages? The path of the small scope person, the path of the middle scope person, path of the great scope person. What do you mean by great scope person? Hey, what do you mean by great scope person? Yes, Vivek ji?

**Participant:** Person having the aspiration of Bodhicitta.

**Venerable Geshe Dorji Damdul la:** A person having the aspiration for Bodhicitta. Very good. What do you mean by middle scope person? The Suman?

**Participant:** Person who is aspiring to leave Samsara.

**Venerable Geshe Dorji Damdul la:** Person who aspires to leave Samsara. What is that mind known as, the mind which aspires to leave Samsara or to be free from Samsara, what is that mind known as? Renunciation. So, what the Suman said is correct. A person who aspires to leave Samsara or person who aspires to be liberated from Samsara, or the person with the renunciation. Renunciation, without renunciation, renunciation, not yet embraced the great person's thinking, those people are known as the middle scope person. In other words, the seeking to be freed from Samsara for oneself that is middle scope person. Okay, what do you mean by small scope person, small scope person in the context of the Lamrim practice? Yes, Rahul? Mic, mic.

**Participant:** Hello, those who aspire future lives within the bounds of Samsara.

**Venerable Geshe Dorji Damdul la:** Those who aspire for favourable birth within Samsara in the future. Those who aspire for favourable births [1:40:00] in the future within Samsara, that is the small scope person. Very good. Okay, now we have the three the three beings. And the three

beings are segregated or distinguished on the basis of their aspirations. Okay, which of the three aspirations is the greatest? One aspiring just happiness within Samsara or favourable births within Samsara. What is the second one? Aspiration for renunciation. Third one is Bodhicitta. Of the three which is the greatest aspiration? Bodhicitta is greatest aspiration. Anybody who is, who has this is known as great person, great scope person. What is the middle one, middle aspiration? Renunciation. Somebody who has the renunciation for oneself. This person is known as middle scope person. And then what is the least one? Aspiration for favourable births in the future within Samsara. So, that is the small scope the aspiration. And the person is known as small scope person.

Okay, generally speaking Lamrim and out of Lamrim if you put everything very generally then we can say anybody who aspires for happiness within this life or next life within Samsara, not only next life but also this life materialist people who only believe in this life, the happiness of this life, money of this life, power of this life, who only focus everything on this life. They are also the small scope person. Within the context of Lamrim, where within the context of Lamrim and within the context of somebody who is a spiritual person in the Lamrim context then the minimum demarcation is that somebody should be thinking not only of this life but also of their future. So, then it, you become a spiritual person in the context of Lamrim. You're getting it? Okay, these distinctions must be made.

Now, I'd like to share with you what is known as the distinction between the small scope, say small scope path, path of the small scope person and the common path of the small scope person. Let me say this again path of the small scope person and the common path of the small scope person. Likewise, path of the middle scope person and the common path of the middle scope person. This distinction must be made. Small scope, let's say, what did I say the path of small scope person and the common path of the small scope person. Then the path of the middle scope person and the common path of the middle scope person. And for the great, there is no distinction. Common path of the great scope person, there is no such. Path of the great scope person, finish.

Okay, what is that distinction? First, the small, the path of the small scope person. Meaning that the path which this the person of small scope, which the small scope person uniquely practices, the path which the small scope person uniquely practices to achieve their aspired goal. The path which the small scope person uniquely practices to achieve their goal. This is the path of the small scope person. And the common path of the small scope person is the path which the small scope person and the others, both practice. Both small scope person and others practice. The path which the small scope person and others which both is small scope person and the others practice to achieve their goal. Okay, I'll explain more on this.

Okay, let's say in other words, let's say the class five, somebody who likes to just do class five and then drop, then drop after class five. And another person who likes to do class ten, and then drop. And still another who likes to join college. Okay, who should, which of the three should do class five? Which of the three should do class five?

**Participant:** All.

**Venerable Geshe Dorji Damdul la:** The first one who wants to class up to class five and then drop. Another one who wants to do class ten and then drop. Still another one who wants to join university and okay, complete the university. Which of the three persons should join class, should do class five?

**Participant:** All.

**Venerable Geshe Dorji Damdul la:** All. You're getting it? All. So, class five per say is for all three. So, the small, that teaching, practice, the practice to achieve the freedom from the, to achieve favourable birth next time, it's something which the person of small scope, middle scope, great scope all should practice. You're getting it? The path which frees one or which makes you to achieve a favourable birth next time is the path which is to be practiced by the small scope or the middle scope or the great scope? All three should practice it. Because the great scope person if the person does not practice that then the person will not take birth in the favourable state. If you don't take birth in favourable state then you can't practice the Dharma. Because the Dharma can be practiced most efficiently in the human realm and the god and goddess realm. You're getting it? So, therefore one has to take birth there.

Okay, then okay so therefore say teachings, just dismissing or teachings which do not really, teachings exclusively given for those people who seek the favourable birth next time for themselves, just for the small scope person, those teachings are known as the teaching of the small scope person or the path to be practiced by the small scope person. Whereas, the teaching which all three have to practice small, middle scope, and yet all three to be practiced that teaching is known as, the path is known as the common path of the small scope person. It's not only to be practiced by the small scope person. But it is commonly to be practiced by all three. You're getting it? Okay, don't worry we'll go little more into detail later.

So, likewise then the middle scope person what is the aspiration? Middle scope person what is the aspiration? Yes, Vivek ji.

**Participant:** Renunciation.

**Venerable Geshe Dorji Damdul la:** Aspiration is renunciation, to free oneself from, to be freed from Samsara. Okay, who should practice that? The small scope, middle scope or the great scope?

**Participant:** Great scope and middle scope.

**Participant:** Middle scope and great.

**Venerable Geshe Dorji Damdul la:** Middle and the great. The renunciation to be freed from Samsara to be practiced by the small scope or the middle scope or the great scope? Which three person? Small and the middle, not by the great scope? Okay, Vivek ji?

**Participant:** Middle and great.

**Venerable Geshe Dorji Damdul la:** Middle and great. Ajeer ji, small and great?

**Participant:** Small and great.

**Venerable Geshe Dorji Damdul la:** Okay, somebody else said small and great. And then everything is included, all options are there. Okay, it should be small scope, for example say if somebody says I'd like to buy, okay, Mom please give me money, give me money. What you like to do? The I'd like to buy a one notebook, a small notebook, ten rupees notebook. And the second child says that Mom please give me money. What you'd like to do? Oh I'd like to buy a mobile. And the third says that give me money I'd like to by a laptop, right, laptop. Let's say the Apple laptop, right. Okay, so the money for this book, let's say ten rupees, this mobile let's say ten thousand and the laptop sixty thousand let's say, sixty thousand. Who should have the ten rupees, the first child, second child, third child? [1:50:00] Who should have the ten rupees?

**Participant:** All. (TL)

**Venerable Geshe Dorji Damdul la:** All three should get ten rupees. Who should get the ten thousand rupees, the first one, second one or third child? Two and three, not the first. First one ten rupees is good enough, you don't need ten thousand rupees. So, aspiration to be free from Samsara is for the middle and the great. You're getting it? Okay, so the teaching, common, the common teaching, the common path of the middle scope person is the path common between middle scope person and the great scope person. And the common path of the small scope person is common between all three, common among all three. Okay, why we don't have the common path of the great scope person? Mannan ji? Okay, this is my wrong question. My question is whether or not there is a common path of the great scope person?

**Participant:** Because the common path and the path will be one and the same because that is the great scope, they are only one with that specific aspiration and the.

**Venerable Geshe Dorji Damdul la:** Very good. So, great scope beyond this there is no path. So, therefore this is unique. Okay, so the we, this is distinction that we need to make. Say the common path of small scope person, common path of a middle scope person. Likewise, common teaching of the small scope person and the teaching of the small scope person. Just as the path we can apply this to the teachings. Teaching of the small scope person, common teaching of the small scope person. Teaching, common teaching of the small scope person meaning teaching which common between, hey, common teaching of the small scope person is a teaching which is common?

**Participant:** To all three.

**Venerable Geshe Dorji Damdul la:** To all three. Very good. The teaching say, teaching of the middle scope person, what is the, what do you understand by teaching of the middle scope person? Teaching exclusively meant for the middle scope person. What is the, what do you understand by the common teaching of the middle scope person? Common teaching of the middle scope person, what do you understand by this? A teaching which is common between

middle scope person and the great scope person. Okay, this is a very fine distinction that we have to make.

Now the next point is goals become very clear. Tell me what is the goal of the small scope person? First we have to know the goals, three different goals. Once you know the different goals then we will know the three different persons. Once you know three different persons you will know the three different paths. Once you know three different paths, you will know three different teachings. You're getting it? So, for that what is crucial is to know the three different aspirations, the three different goals. Only if you know the three different goals well then everything is set in place. What are the three different goals? Tell me. Namsa la? Goal of small scope person?

**Participant:** Goal of small scope person would be favourable life.

**Venerable Geshe Dorji Damdul la:** Favourable birth within Samsara. Very good. Okay, goal of the middle scope person?

**Participant:** Renunciation.

**Venerable Geshe Dorji Damdul la:** Okay, goal of the middle scope person?

**Participant:** Would be renunciation.

**Venerable Geshe Dorji Damdul la:** Renunciation is not the goal, it's the aspiration.

**Participant:** Freedom from Samsara. Personal.

**Venerable Geshe Dorji Damdul la:** Okay, freedom from Samsara, to come out of Samsara. Very good. What is the goal of the great scope person? Jeet ji is expert in this. What is the goal of the great scope person?

**Participant:** Bodhicitta.

**Venerable Geshe Dorji Damdul la:** No, Bodhicitta is the aspiration, it's not the goal. What is the goal of?

**Participant:** To achieve Buddhahood.

**Venerable Geshe Dorji Damdul la:** Buddhahood. To achieve Buddhahood or the Buddhahood. Very good. Once these three goals become clear then you know what the three persons are, three beings are, three persons are. If you know the three beings, the three persons, you will know the three paths, you will know the three teachings. You're getting it? Good.

Okay, then the next point is the these three teachings, these three paths are like for example the physics for one student and then the for the physics for Ph.D student, physics for physics Ph.D

student, chemistry for chemistry Ph.D students. And the neuroscience for the biology Ph.D students is it like this or they are all to be done by the same person? Answer is they are all to be done by the same person. But then of course, within this we see that there are two things. Somebody who just aspires for favourable birth next time and beyond this person cannot imagine. For example, young child may some, you know, young child may say the whatever present the person, the child gets, the money, gifts, accumulate them, accumulate, gather them and to buy a toy. So, this is the aspiration. No, you should be, don't waste your money on the toy. Don't tell this to a young child age three-four, right. Because the child cannot think about okay later I have to do Ph.D, the child cannot think like this. So, whatever the child thinks this is the child's goal. Likewise, all of us, it's not a matter of the age, right, it's not a matter of age, even if you are like somebody like me already crossing 50 and still can be thinking of you know only this life or only next favourable birth, only Nirvana, like this. It is the, age does not determine, it's your thinking, age of the thinking that determines. Age of the maturation in your thinking that determines that.

Okay, so for that matter there are three different thinkings and Lamrim is the stages, steps. Steps means it's not exclusive for the small scope person, middle scope person like this. It's for somebody eventually to, who wants to go to the great, to become the great scope person. You're getting it? Lamrim, the stages of the path. So, this is the main audience, the target audience are those who eventually will go to follow the Bodhisattva path. Eventually the, eventually go to achieve Buddhahood for the benefit of all sentient beings. Okay, and whereas alongside while giving these three teachings for those people who aspire to follow the Bodhisattva path then the those people who only seek personal liberation, who only seek the happiness within Samsara they also benefit out of these teachings. Now, in the context of the Lamrim the main target audience are those people who seek Buddhahood for the benefit of all sentient beings. For these people, even for these people we have to follow in the graded form, in the graded path. We cannot jump to the great scope teachings directly. Because great scope directly for that we need to have the first in order to have the fruit there must be the flower growing. From the flower then the fruits grow. We cannot have the fruit directly. For the fruit the flowers grow. The fruit grows from the flower. And flower will grow from the shoot. Shoot grows from the seed. So, there is a sequence. Likewise, if you really want to achieve Buddhahood we have to follow all these steps in a systematic way.

So, there is also one known as okay in this context following the path. You will oftentimes, in some texts you will mention, you will find the mention of two things followers of the path, practitioners, two kinds – simultaneist and the gradualist. Simultaneist meaning Tibetan??(1:58:58) in Tibetan Tibetan??(1:58:59). Gradualist meaning Tibetan??(1:59:04). Tibetan??(1:59:07) Simultaneist who follow the, who follow all these paths simultaneously. And then gradualist who follow the paths in a systematic gradual way. Okay, if I, if what I said is correct that we all have to follow even for somebody eventually to become, achieve Buddhahood you have to follow all these three steps gradually then in the many of the texts, standard texts you'll find the mention of the gradualist and the simultaneist. Simultaneist means that who does not have to follow the first two paths; small scope, middle scope. Not necessary, directly jump into, simultaneous, direct [2:00:00] directly into the great scope path. So, why such things are mentioned there in the very standard texts.

Okay, let me say, let's we are all in one school, let's says school A. And we are we spend like the nine years following class one, two, three, four, Ajeer ji, we all. Let's say we are in the ninth grade now. Okay, and somebody, a young child joins the first year. Can we put him or her in the ninth grade? No. Why not? Because how can we do class nine without doing class one, right? And then there is one child coming from let's say from the from Bangalore and directly joins into class nine. Then Ajeer ji it's a problem for you or not? It's not a problem. But then last time you said that you cannot join in class nine directly, first you have to go to class one. Now this person from Bangalore joins in class nine directly, you have no problem. Why? So, this person joined from Bangalore directly into class nine. This is like what we see a simultaneist, skipping all the first eight classes. They have not, this person did he skip the first eight steps? No. He did the first eight steps in Bangalore. (TL) You're getting it? But we are seeing as though like he skipped all the first eight steps. We did not see that this person put effort in the first eight classes, in the first eight years in Bangalore. We're only, we have in Delhi all the time. You're getting it? Whereas, the child, young child age five or six joining class nine we will say that no follow, come from class one. But somebody from Bangalore who is already like age 14-15 joining class nine directly there is no issue.

Okay, whereas those people why this person is simultaneous, directly jumping into class nine? Earlier there was a complaint made and the person, the child was sent to class one. Do you see this distinction?

In other words, everybody has to follow from class one to nine systematically, no excuse. There is no exception, right. But there is one exception there. Somebody who came from Bangalore joined class nine directly. Is that exception? It seemed to be exception but it's not exception. Because that person has already done the first eight in another school.

Likewise, we see like Jetsun Milarepa, the great saint, great teacher who became Enlightened within a single lifetime. He became Enlightened within a single lifetime without the first path, second path, directly into third path. No, not direct. In this life we see as direct but actually he already did the first two steps in the past lives. You're getting it? And there are many indications. It's not just we, you know, just what we speculate there are many indications that he already proceeded through these the first two steps in the past life, there are many indications.

Okay, so the point is that but what is that? In the text you see the mention of the gradualist and the simultaneous, **Tibetan??(2:03:28)** there are two. So, that is pertaining to those people who seem as simultaneous in this life but actually already practiced this in the former life. They are known as the, referred to as simultaneous. And those who start the path from this life, start fresh they are known as gradualist. Those who already followed the first step, second steps in the past lives they are in this life they are referred to as the simultaneous. Okay, this distinction we have to make.

In other words the message for us is that we should be wise. Don't think that we are like Jetsun Milarepa. This is the message, right. Don't think that we are like Jetsun Milarepa. Jetsun Milarepa out of billions and billions of human beings there was only one Jetsun Milarepa. And don't think that we are like, we are also like Jetsun Milarepa. Even the Buddha spent extremely, extremely

sharp as young Prince Siddhartha, extremely intelligently sharp and very compassionate. Everything almost like ready, still he went through six years of austerity. All these austerity without this much of austerity and the very profound practice the person cannot really, possibly, just happily become Enlightened. Okay, this is what we need to keep in mind.

Then the next point is, okay, now in what way this teaching is so unique is that it gives us very systematically how to practice directly. Of course, we need to have the, to practice we need to have the reflection. For the reflection we need to have the studies. Study, reflection, meditation. All three are required. And this practice, this teaching set of teaching known as the Lamrim, one thing which is unique is that it skips all the intricate debates. Debates, inquiry and so forth. It is like a very easy, made easy for us, made easy. But to really get there to this level you will, you must have to have an extensive studies and reflection. And if you cannot, if there is no possibility by which you can do extensive studies, so forth. Then you know even to just to do this the basic framework of Lamrim that is good enough. But for those who can you must not miss the opportunity because to what extent you will understand. For example, there are so many people who understand quantum physics but only few become the Nobel laureate, not everybody becomes Nobel laureate. Because their understanding differs in the subtlety. Those with the very extensive study and reflection your understanding of Lamrim will be extremely crystal clear and refined. Where you miss the extensive studies and reflection, Lamrim practice will be not as clear as those with extensive studies and reflection.

Okay, for that matter next, the next point is so how do we practice it then? For that we need the instructions. Okay, for that matter one is, okay let's say the basic structure. I'm going to give a very quick basic structure. And the actual part we will study from the next, from the next session. Next session is?

**Participant:** Sunday.

**Venerable Geshe Dorji Damdul la:** Sunday. Okay. Okay, for that matter so what we do is that say how to set your environment, number one. How to set your environment? Environment for your practice, Lamrim practice. How to set your environment? This is one. Then having set the environment, then say what is the preliminary before you actually delve into the practice. What is preliminary? Setting the environment and then the preliminary practice. Then, and then the actual body of the practice. And for the actually body of the practice within that we see the, within that again we see that there is for the actually body of the practice within that the first, the, okay the first one is the guru devotion.

For the guru, I'd like to speak on this part today the guru devotion, the, because the Lamrim practice there is tremendous emphasis placed on the guru devotion. And this can potentially give the misconceptions, misunderstanding in many people. And then particularly say a teacher teaching the students this is not the problem. Problem is amongst the students, amongst the people who are interested in Lamrim. Then they will be oh, guru, to have a guru is very important, to have a root guru is very important; she is my root guru, he is my root guru. You don't know anything about what Lamrim is. One does not know anything about Lamrim and you encounter with many of the people who are into, who are, you know, the delving into the

Lamrim practice and they will say he is my root guru, she is my root guru. And you also think that oh, I also should have root guru. I'm the unlucky one, I don't have root guru. Then you jump to say that who is your root guru, he is my root guru, she is my root guru. Okay, can I also become you know the his root student? These are all unnecessary. [2:10:00]

It's so important for us, say the okay, in Lamrim there is an emphasis on the guru devotion path. So, this I'd like to explain very, clarify, clarification is required. Don't jump to look for gurus. Don't jump to look for gurus. And this is the advice given by His Holiness the Dalai Lama so oftentimes. Don't jump to look for root gurus. It does not mean that if the people they are saying that she is my root guru, he is my root guru. Then you also, I also should have a root guru. If I don't have this then the I'm getting nowhere. This is total misconception. Don't hurry to look for a root guru. Study Dharma. Study Four Noble Truths, Emptiness, Bodhicitta, *samadhi*, six perfections, learn the Dharma as much as you can from any teacher. It's not necessary that you learn about Four Noble Truths from one teacher, it doesn't mean that person is your root guru. It doesn't mean that. Minimum thing that you have to do is that if you learn something from a particular teacher don't ever have a sense of disrespect that is the minimum thing that you have to do. Don't ever have a disrespect to anybody from whom you have received teachings on Four Noble Truths, Bodhicitta and so forth. So that must be skipped. Otherwise my root guru whatever he says I should follow, whatever she says I have to follow no need to, you know, worry about that. This is so important.

And nowadays, trend everywhere particularly with the very educated people both say the Asians and the westerners. First they are so much in hurry to look for root guru. And then once you have a little problem with the person then you say that what is this, then start back-biting. Then you accumulate, unnecessarily you accumulate negative karmas. This is very unfortunate. And this is loss on nobody, it is unfortunate on you. You accumulate negative karma. So, therefore the best thing is, to be safe is don't hurry, don't rashly go to look for a root guru. This is what I'm, even if you see that hundreds of people they are saying that oh, you don't have a root guru then you are not getting anywhere, you will not get the blessings. Forget about all these things. Be very realistic, be very practical. No hurry, study Dharma, study.

Once you know the Dharma so well, what is Bodhicitta, what is renunciation, Four Noble Truths, two truths, six perfections, compassion, four immeasurables, four essentials to understand Emptiness. Once you know all these things so well then you will know who is a good teacher, who is not a good teacher. You will know this so well. You just listen to the teachings from there you could see so well who is who, then you decide. Once you are very stabilised, once you are stabilised. Say once you say once you are in college or you are in say the university level then at that level you can see okay you mix with some of the teachers, professors from there you can see who are the good professors, you will see. Because you are very matured in your thinking, then you decide. At that point then the guru devotion must be followed the way Lamrim taught. Till that point don't rashly go to look for a guru. This is one thing which I'd like to emphasise so much on this part.

Okay, so in other words, meanwhile more than rashly going to look for guru, rush to study more. Study more, reflect more and try to get the understanding of he Dharma as much as possible.

This is the most important part. Okay, any questions, one or two questions before we stop here. Yes, Vivek ji, through mic.

**Participant:** Is it possible that somebody stops at the renunciation path and does not go to the Bodhicitta path?

**Venerable Geshe Dorji Damdul la:** Very possible. All the Shravakas and Pratyekabuddhas.

**Participant:** But in their subsequent life will not they aspire for the?

**Venerable Geshe Dorji Damdul la:** Okay, okay, this is good question. Is it that, can you think of somebody who generates renunciation but not following the Bodhisattva path? Answer is very much so. But eventually, of course there are four different tenet schools, I'm talking about, I'm talking from the point of view of the highest Buddhist school, highest Buddhist tenet system. From the highest Buddhist tenet system the point is that the you may feel that I'm seeking, I'm just, I just want freedom from Samsara renunciation that is good enough. But then once you reach there invariably you will follow the Bodhisattva path, invariably. Yes. But initially they think that I will just do, I will just achieve Nirvana for myself that is good enough. But once you reach there then the Buddha will invariably take them to the Bodhisattva path, yeah. Okay. Yes?

**Participant:** Geshe la, is there a name for the aspiring mind of the small scope person?

**Venerable Geshe Dorji Damdul la:** No.

**Participant:** Or there is no name?

**Venerable Geshe Dorji Damdul la:** We just call it the aspiration for the higher states. Yes, Badri ji?

**Participant:** Geshe la, I just wanted to know if the Lamrim only talks about exclusively Buddhist paths or does the small scope also can include other traditions as well.

**Venerable Geshe Dorji Damdul la:** Okay, this is good question, this is very good question. So, for this the what we have to do is that what is that teaching of the small scope person? Teaching of the small scope person, you have to study that first. Once you study this then you will be the person to decide whether it's confined to the Buddhist or it includes the non-Buddhists as well. To make it very simple for the small scope person the main practice is the practice of refraining from ten non-virtuous actions. That is the main practice. And the ten non-virtuous actions even the non-Buddhists also refrain. From this point of view the many of the non-Buddhist traditions they also practice the teaching of the small scope person. Yes. Any more questions? Anybody? Yes, Kabir ji.

**Participant:** So, if the great scope person is continually taking rebirth to help all sentient beings then would all the Bodhisattvas and the great scholars would they all still be taking rebirth since clearly everyone hasn't come out of Samsara, are they all still being reborn?

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

**Participant:** Trying to help all of us get out of Samsara.

**Venerable Geshe Dorji Damdul la:** This is good question. If the Bodhisattva's aspiration is to take rebirth to benefit sentient beings since the beings are still suffering. So, the Buddha or the Bodhisattvas, not necessarily scholars. Scholars does not mean, the scholar is just the knowledge. Knowledge plus practice. So Bodhisattvas we have to think about the practice based on knowledge. Okay, Bodhisattva scholars are there. So, they will then keep coming back, this is the question. So, the point is, okay, let us start this is a very good question. Many people have a misconception with this. Some say that Bodhisattvas are greater than the Buddhas. Buddhas they left the Samsara, Bodhisattvas they deliberately come to Samsara. This is a total misconception. Idea is not to come back to Samsara. Idea is to benefit the sentient beings. Idea is to by coming to Samsara, not coming to Samsara if you cannot benefit the sentient beings no point in coming to Samsara. Even if you don't come to Samsara if you continue to benefit sentient beings this required. The goal is to benefit sentient beings.

So, in a very loose vernacular, lay person language say the Bodhisattvas they come back to Samsara to give the impression that this is how they benefit sentient beings. Ideas is to benefit sentient beings. So, the Bodhisattvas or those people who seek or those who follow Mahayana path as they go from *gate gate paragate parasamgate Bodhi svaha* there. The closer they go towards Buddhahood the more they are able to benefit sentient beings. The Buddha, in other words the Buddha, the one who is free from Samsara altogether is the one who is able to benefit the sentient beings the maximum magnitude, greatest magnitude. The beings, as long as the Mahayana practitioners [2:20:00] they are not liberated from Samsara they have to come to Samsara. While they come to Samsara they continue to benefit sentient beings. And those who are already free from Samsara they continue to benefit sentient beings even on the more greater, larger scale, a larger scale than those who have to come to Samsara.

In other words, answer is yes. We have to the in a very loose sense people talk about they come back to Samsara to help sentient beings. It's very loose sense of understanding. Now to be very technically, very precise understanding is that Mahayana practitioners they instead of saying come back to Samsara, we say that they continue to benefit sentient beings. That is the point. For that they have to come back to Samsara, not Samsara for that we have to study more. It's not necessary. In fact, say personal liberation seekers like Shravakas, Pratyekabuddhas for them, their aspiration is to run away from Samsara. Bodhisattvas it's not to run away from Samsara to benefit sentient beings but not necessarily to stay in Samsara also, right. So, their goal is to benefit the sentient beings. And sentient, the Shravakas and Pratyekabuddhas, their goal is not to benefit sentient beings, their goal is to free themselves from Samsara. So, therefore they have to run away from Samsara. Okay, end dedication prayer.

**Participant:** Please turn to page 278.

## Class 74 – Lam Rim – Part 3 of 6

Session 1 of 25<sup>th</sup> Aug 2019

Subject : Lam Rim  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 25 August 2019  
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### Starting Prayers by a Participant

(Main Teaching Starts) [00:27:27]

**Venerable Geshe Dorji Damdul la:** So, last time the intro of the Lamrim, the graded path was explained. And now the intro plus the first the root. of. Oh, what happened? Everybody just this line there? I thought Ajeer ji was attracting everybody. Okay, Mannan ji, Tina la, Tejal la come, come up. Yeah, Karma la, and Namsa la, **Tibetan??(0:28:28)**.

Okay, the Lamrim practice the root we spoke about the guru devotion. I already mentioned this earlier with a warning, very strong warning that we should not be in a hurry or rashly looking for a guru. And you are bound to meet with people, particularly who are already into Dharma, more into say the related to the faith, more to, not much from the academic more from the faith. You are bound to meet with people into this faith and then into Dharma. Dharma in the context of the faith. There the you meet with people who would speak about root guru, you need to have a root guru, without root guru then you will not really have Dharma practice. Okay, we need a very good knowledge of the Dharma in order to follow the Dharma well. So, the point is that people just, we then tend to follow, easily follow, rashly follow, **[0:30:00]** we can easily be influenced by other people and oh I must also need a root guru. So, this is where we are going wrong. This is not necessary that we need to have a root guru, oh, this she is my root guru, she is my root that guru. So, these things you will meet with such people, this is not really important. So, what is important is that we need to know the Dharma first and you will come to a point where because that the guru is so important, root guru is so important therefore don't go to pick up root guru rashly. It's not to be picked up rashly. So, first you can attend any teachings, what kind, the kind of teaching that is happening here is all just for us to learn things, learn. Not to really decide who your root guru is. So, this is very important. And when you meet with people who are similar to you and they would say that this is my root guru and so forth, you don't have a root guru. And then you say no, something is, you are going the wrong somewhere. This is what the impression that you get. This is very wrong. So, don't worry about, don't pay heed to anybody talking to you about root gurus. So, from your side, if you have received teachings from His Holiness the Dalai Lama, the best. Take him as your root guru. Finish. And no need to you know the go for anyone else.

And whereas, if you have already decided that's up to you. But here, if you are clean slate my warning that I'm giving is no rush at all. First study, for example the classes that we're having here. This is like a university studies for you to be exposed to Dharma well. What is Dharma? What is Emptiness? What is Bodhicitta? What is Four Noble Truths and so forth? You learn these things. Once you learn you will get the eyes to see the reality more closely. Once you know, see things so well then you will know who would be the right guru, who would not, who is not the right guru, you can decide on your own. So, that will come much later, not now. So, therefore just, the point that I'm saying is just pay no heed to people who just make you to rush to look for root gurus. This is my point.

Then the next one is the say the so with this the next point is how to extract the meaning out of one's life. This is the next point. Lamrim, the graded path that point is one. Of course, somebody to guide us, for us the best guide is the Buddha Shakyamuni. And then those of us who received teaching from His Holiness the Dalai Lama, this is the best guide. And if you have already decided your gurus that is one thing. Whereas, with the clean slate my suggestion would be the Buddha would be, Buddha is the best guide for us. And then the if you have received teachings from His Holiness, His Holiness.

Okay, so then with this next point is so that is your guru in the form of say a guide. Guide means the purpose of a guide is, will be fulfilled if you receive the guidance. If you don't receive any guidance then just to have a label, the tag that he is my root guru, she is not my root guru. This does not help you in anyways. So, the point is somebody as the guide, in what guidance have you received this is the point. Next is the guidance. What guidance? Guidance to extract meaning out of your life. What is the meaning to be extracted? This is the next point to be discussed.

Okay, so there the point is the number one that okay the one of my friends, several years ago about like five or six years ago, he came to my office and he told me that he started coming to Tibet House more regularly. Then he told me that I was in a company, working in a company, he said, I was working in a company and it was more like I've been working, first of all I didn't get a job. Then I got a job and I became so busy with my job. Suddenly, I, an awakening happened, an awakening, the wake-up call came to me. What happened was that suddenly a thought came to me, suddenly that okay early morning I get up and then the I look at my watch and oh, it's time for my work, I have to rush to my work. And then eight hours work there. Then coming back I'm already very tired and sometimes I watch television. I'm so tired. I go to bed, I have a very quick dinner or sometimes I don't even get dinner, then I go to bed. And then tomorrow morning again I get up, again rush to my work. Come back tired, sleep. Then I realised that what is the difference between me and a dog? What is the difference between and a dog? The dog also gets up and goes to look for food. For us we get up, go to work. Go to work means to, looking for food, instead of get some money to get food. And coming time the dog is also tired, sleep, also feels tired sleep. What is the, I am like a dog. This is what he realised I'm a human being. I must use, actually use my life more meaningfully which the dogs cannot do. Then he realised that it is embracing the Dharma.

So, in other words what I'm saying here is that just reflect very deeply. Say some of you maybe in your 20's, 30's, 40's, 50's, 60's, 70's. So thus far how did I spend my life this is the question. Now

what I, life, what, the span of life that I, that is left with me, how to extract a greater meaning out of this life. This is the question. So, one is to trigger, the trigger to extract a meaning out of life, number one. Then the number two is how to actually extract the meaning. Trigger this desire, aspiration to seek a meaning out of our own life. For that matter we have to know the preciousness of this human birth. So, the way this gentleman said that how I lead my life and how dog leads the life, these two are very similar. I'm a human being. So, this human being, we have gained such a precious human birth we should not waste this. If we lead our life the way the dogs leads a life. In some cases, worse than dogs. We lead our life in such a way to destroy others life, to make others unhappy, to make oneself unhappy just to destroy everything. This is worse than the leading a dog's life. So, instead we have the human mind, this is a tremendous potential. So, for that matter the more we reflect on how precious human birth is then we'll feel like I should not be wasting it.

Okay, for that matter the we talk about there is a mention of the eight leisures, the 18, say 18 attributes, 18 good qualities of one's human life. Okay, what is known as **Tibetan??(0:37:48)** meaning eight leisures and the ten endowments. Eight leisures and ten endowments. Okay, so the more we reflect on these points the more we cherish, more we value our human birth. Okay, then number, the eight leisures first. Difference between the leisures and endowment. Leisure meaning that you have a time to practice, that you get time, you have the time, you have the leisure to practice. Then second endowment is where that you have the facilities to practice Dharma. Even if you have the facilities if you don't have the time, if you don't have that leisure, you cannot practice Dharma. Even if you have the time, leisure, if you don't have the facilities you cannot practice Dharma. So, for that matter we need to have the time as well as the facilities or the endowments. **Tibetan??(0:38:58)**.

Okay, the first one the say in terms of the first the say the leisure number one is that, what, we are freed from the wrong views. We are free from. First, I will give you the opposite of the eight leisures. Then the freedom from these eight things are known as eight leisures. Number one is the wrong views. Number one is wrong view. Number two is taking birth, number two is taking birth as an animal, taking birth as animal, then taking birth as a hell being, taking birth as the hungry ghost, and taking birth in a place where there is no Buddha's teaching, then taking birth in a the secluded place. Okay, secluded place referring to **[0:40:00]** secluded place where the your thinking is so gross and we just goes into very gross practice like animal sacrifice and so forth. Number two is more like taking birth in environment where the animal sacrifice and so forth they are being so prevalent. And then the taking birth in a place where you don't believe in Dharma. You don't believe in Dharma. And then finally, taking birth in the *deva* realm of excessive longevity. In other words, taking birth in the long-life *deva* realm. Realm of long-life *devas*, *deva*, *devis*.

Okay, so say first one wrong view. Okay, say who cares do good things, good things will happen. Who knows? Do bad things, bad things happen. This is just the not true. This belief is the wrong view. The moment you have this wrong view, one will be engaged in all forms of things which are going to be non-virtuous. So therefore, there is a tendency that you will not use this life meaningfully, number one.

Then the next one is of course taking birth in the lower realms. They have their own limitations like the taking birth as the animal or as a hell being or as the hungry ghost. They have their own limitations where you cannot really have, get access to Dharma. And then taking birth in a place where the Buddha's teachings are not at all available. This is very dangerous. And in some places for example it's not something, although today it's a world of technology, digital world, where you can get everything so easily. But there are places, you go to some places you learn, for example say you learn about Emptiness, you learn about the Bodhicitta, you see the little bit of benefit there you know practical terms. When you go to some places so these talks are far away from such, these discussions are far away from the minds of these, some people. The say the in society, in that particular group, in the community, in the society, these are far away. The not even a discussion, not even a label, Bodhicitta, Emptiness, these things come. So, where you are born in a place where there is no teaching of the Buddha at all. So, this is very dangerous. Okay, then the where you are born in an isolated place where like a very, what do you call it, very fundamental basic, for example the early man, time of early man where the thinking is so basic. Who just believe in the for example, the worshipping the earth, sun?

Okay, this is not to undermine the other, any traditions but the point is say for example the if you read what is known as the Rise of Civilizations, the rise, how the civilizations evolved, the Rise of Civilisations you will come to know all these things very clearly. It's beautifully written this book, The Rise of Civilisation. Okay, I don't want to go into detail of this. By no means after studying all this what we are studying now, the say for example, studying these things by no means should be a means, by no means should be the say a platform for you to undermine other systems, other religions, other beliefs. This is, if this is happening then the whole purpose of our being together is defeated. So, we have to know what the, where things are going wrong and what is the correct one, objectively we have to know, objectively. We should not be, you know, influenced by your own say the influenced by your own faith, own systems and so forth. Instead try to know things very objectively.

So, that is very important, just where the Buddha said, just as a goldsmith test the purity of the gold by cutting, rubbing and burning the gold, you should also examine my words and put them to practice, not simply because you respect me. Examine my words means don't follow me blindly. This is what the Buddha said. If this is our approach then there is no difference between the all the traditions. So, where the uniqueness of the Buddha's tradition is that you should be able to question things, you should be able to take things only when you are convinced, not through blindly. This is so important.

Okay, then the next one is where the disabilities, mental retardation, disabilities, mental retardations or you know any disabilities. With the disabilities where it hinders the disabilities within your faculties, which hinder you from studying, reflecting, and meditating on the wisdom of Emptiness, Bodhicitta and so forth. This is also one problem. And then finally, we talked about the be born in the realm of the long-life *devas* and *devis*. Okay, anybody what is the problem with that, if you take birth as the divine *deva* and *devi* of, in the realm where the life is so long, what is the problem? Anybody. So, this, yes, Vivek ji.

**Participant:** One cannot practice Dharma there.

**Venerable Geshe Dorji Damdul la:** Why, why not? Why not, why if you are born say in this realm where the *deva* and *devi*, which means it's a divine, god and goddesses of long life. The life can be like millions of years. What is the problem? Why this is considered as not healthy for Dharma practice? Anybody. Why? Yes, Namsa la?

**Participant:** Because there is a lot of leisure and pleasure is there. And you're, I mean, you're endorsed with all the pleasure and you don't get the time to practice Dharma.

**Venerable Geshe Dorji Damdul la:** Okay, there is so much of leisure there, there is so much of happiness there. So, you cannot practice Dharma. Okay, very good, extremely good. Okay, Mannan ji?

**Participant:** Perhaps because life would be like too comfortable and the urgency of practising the Dharma to escape suffering that might not be there.

**Venerable Geshe Dorji Damdul la:** Okay, so the way the Mannan ji is saying and Namsa la is saying is much more the same. There is so much comfort, the things are so comfortable there. And no sense of urgency.

**Participant:** Because the life itself is not going to end anytime soon.

**Venerable Geshe Dorji Damdul la:** And then the life is the longevity is there, right. Okay, anybody else? Very good answers, these two answers are very good. Ajeer la? Same. Okay, anybody else. Yes, Wongduhu la? Okay, let us all listen to others answers.

**Participant:** Because the *deva*, *devi* are still in Samsara.

**Venerable Geshe Dorji Damdul la:** Yes, because we are in Samsara, we have to practice Dharma, right.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** So, what is the problem if you take birth there, in what way taking birth there hinders you from practising Dharma?

**Participant:** Because like there he would not be suffering because like he won't see.

**Venerable Geshe Dorji Damdul la:** Okay there is.

**Participant:** Urgency of practising Dharma.

**Venerable Geshe Dorji Damdul la:** There is full of pleasure the way Namsa la said, then there is no sense of urgency the way Mannan ji said. So therefore, it'll feel so relaxed.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Okay, very good. Okay, this is answer actually very good. I'm so happy. Just for your information I'd like to share this the anecdote. It'll be good. Say the in fact, if there is no Dharma in human realm or in the *deva* and *devi* realm, if there is no Dharma it is far better to take birth in *deva-devi*, god and goddess realm, the realm of god and goddess. Far better there. But for Dharma, related to the Dharma the best place is the human realm. That's the best place. So why? Let me give you one anecdote.

At the time of Buddha, there was one physician, a doctor. And the doctor he was the doctor, he was so famous to the extent that [0:50:00] there was a wide the fame saying that the Buddha is the mental physician and that doctor is the physical physician. That is how, his name comes along with the Buddha's name. This is his fame. And he was a student of Shariputra. Who was Arhat Shariputra, who was the one of the chief disciples of the Buddha Shakyamuni. So, there when he was on this planet, before he died whenever he sees his teacher from a distance, Shariputra, if he is riding on a horse or if he see riding because he is a very famous physician, everybody, he is in such a demand, the kings, queens, all the people, the they have such a demand on his time. And he would be invited on the horses or chariots, on the elephants and so forth. If he happened to be riding elephant and from distance if he could see his teacher, he would not take time to alight, to climb down gradually and carefully. No, he would jump, even if he is hurt it doesn't matter because out of respect to his teacher. This was the amount of respect that he had. And then one day he passed away.

And then Shariputra his teacher through his clairvoyance he could see that he, this doctor took birth in the god realm, in the god and goddess realm. Then Shariputra, because knowing that his student was so, so devoted to him, he wanted to go to the realm of the gods, gods and goddesses to give teachings to him. And through his miracle power he went to the god realm. Shariputra, and he knew where his, he would meet his student. And his student was the took birth as a god or a goddess and then with all the young gods and goddesses where Namsa la, Mannan ji and Wongdu la, three of them said and then, said that there is tremendous the leisure there, luxury there, the comfort is there. And so, all these boys and, gods and goddesses, young boys and girls the, they were in a chariot, riding a chariot. And Shariputra on the roadside he was just waiting for his student. Earlier on the, in the human realm what was habit of the student? To jump the moment, he sees his teacher. So, here now he took birth as the god and goddess, riding the chariot passed by. So, what did this birth of this physician what did he do? And they were just enjoying, all these gods and goddesses, they were enjoying, laughing and so forth. All the, for example, like 20 of them are on the chariot. None of them even noticed the presence of Shariputra on the roadside. None of them noticed except for one. Who was that? The physician in the new birth. This physician because of his karmic connection, very strong karmic connection, even with the strong, very strong karmic connection. This made him to stare at Shariputra. (TL) stare. And others did not even notice the existence of Shariputra there. And this god or the goddess stared at Shariputra. Shariputra came here for what? For him, right. For him to get teaching from Shariputra, to give teachings to him. Just purposely Shariputra came here. And what he did? He just stared at him, smiled and waved and left. This is the problem of taking birth in the god, the realm of the god and goddesses. This is the problem, this the greatest of the demerit. So, therefore Dharma is most unlikely if you birth, take birth in the god and goddess realm. Whereas, if there is no Dharma, then the, in anyways we are in Samsara so better to take

birth in the realm of the god and goddesses. So, in human realm its very complicated, extremely complicated, very gross afflictions are there, anger, agitation, all the sadness, fear, the very gross fear they are all there in the human realm. The *deva* and *devi* is much better. But pertaining to Dharma the human realm is very the conducive for Dharma practice.

Okay, with this in mind first we have to identify that we have this human birth which is so precious with the eight leisures. And then eight leisures mean with these we see that we get so much of time for us to practice Dharma. We have the leisure for the Dharma practice.

Then next one is endowments, the facilities. Not only that we have the leisure to practice Dharma, we also have the facilities to practice Dharma. And with these facilities intact if you don't practice Dharma, then this is the greatest of the being unwise. This is greatest of the waste of our life. So, the ten endowments the five related to oneself and five related to others. Five endowments related to the self and endowments related to others. Endowments meaning the facilities.

Okay, the first one is that we are born as a human being, number one. Then number two is that we are born in the central place **Tibetan??(0:56:21)** central place meaning a place which is frequented by the practitioners of, followers of the Buddha, like the monks. Meaning the *bhikshus*, *bhikshuni's*, fully ordained monks. *Bhikshu*, *bhikshunis*. Then the novice, the male novice, female novice. And then the lay practitioners. So, the place frequented with these practitioners they will make us feel like practising Dharma more easily. For example, when you come close to Tibet House, knowing, seeing that people who are more into study of Dharma, Nalanda Masters Course, Nalanda Diploma Course and so forth, then the, your say the what the inclination to practice Dharma naturally grows. Whereas, if you are faraway for example many people when we conduct Bodhicitta retreats people from particularly in Root Institute and Deer Park in Himachal, and Root Institute in Bodhgaya, when we conduct the Bodhicitta retreats there. People come from all over the world. And some people who are just for the first-time meeting with Dharma and they see that this is so fascinating the concept of Bodhicitta, concept of Emptiness, the Four Seals, the meaning of life. And they see that it is amazingly profound and beneficial. And then the one of the most common questions coming to me from them is that okay, I'm so lucky that I met with this precious teaching of the Buddha, Bodhicitta, wisdom of Emptiness so forth. But when I go back to my country the this environment is not there and I could see that my mind will be again pulled away from this precious teaching. So, what should I do to make sure that this thing, this communication will still be there? So, this is the question.

So, the point is that where you see the people who are actually practising Dharma more frequently you meet with them more frequently then you are, say we are very, we are weak. We are weak in the sense that we get easily affected by others, positively, negatively, as well as positively. So, therefore if you go with the negative, people who are not all practicing, who are not doing any kind of Dharma practice and into bad habits, the tendency is that we can easily slide down into these bad habits. Whereas, if you see good people then good people, meet with good people, not only just see but meet and talk, exchange your ideas, talks, then your mind will be shifted towards good habits, good practice. So, this is so precious. Particularly for example I encourage the youngsters, from many places. And then very recently when I was in the Chennai,

Madras, Chennai. There is one gentleman, who said, who is very serious in Dharma from last year. Last year again for the same program as a part of this program I went there to give a talk for two days [1:00:00] and this person was asking very serious questions. This time again he was there. And then he said that I'd like to meet you separately and he said the nowadays , I'm learning a lot, now I want to put them into practice. So, the I'd like to meet with you to hear about how to put into practice, to make it a living the practice within me. Then I said that okay that's thing, that is true. What is the possibility for you to come to Delhi? If there is a possibility for you to come to Delhi then you come to Tibet House. There are so many people, number of people are there who have been into Dharma for many years. I would be very happy to introduce you to them. And then from them you'll learn and automatically environment is created.

So, whereas when the environment is not there when the your thinking is one way and the people, thinking of the other people around you is in a different direction then the for you to create this, first of all you have to create the environment, create the thought process that is very difficult. Whereas environment like this where there are many senior, the senior people, aspirant of the Dharma, when you meet with them environment is automatically created you don't have to put effort to create this environment. Automatically the environment is created. And then your job is flow with this environment to refine it.

Okay, this is what I suggested, I gave the suggestion to him. So, therefore particularly for the youngsters, and some of you may think that okay, I go to Tibet House it's very far away, it's waste of one hour, waste another one hour going back. Going there is fine, teaching whatever. And then I lose two hours. Okay, if you do come to Tibet House, if you stay in your own place particularly, I'm talking about the younger ones, then what you do, two hours, what do you do? This is the question, right. So, therefore the in fact some of the extremely sensible parents, very smart parents I should say sensible, smart parents what they do is that they deliberately, very educated, they deliberately send their children to be exposed to a good environment. They see it as a great opportunity for them. So, for the youngsters to be connected with the good environment it is so precious. So, this is what I'm sharing with you particularly the younger ones. Okay, and then when the younger ones come the elders should take the responsibility to make sure that you don't just ignore them interact with them, talk to them, how are you, where you are from. So that way just trigger flare their interest in you know practice of compassion, practice of the wisdom. Even just to study, even for your, even for the academic studies inspire them to you know go deeper into academic studies where you are not inspired you just spend like the say four hours in your studies and somebody who inspired you, somebody who is more senior and experienced in academic, the academic world inspire you and study for one hour that can be much more efficient than without getting any inspiration studying for like four hours. Okay, so there are so many benefits to be in a good companion. It's for this reason there is a mention, when you speak about *Buddham sharanam gacchami*, *Dharmam sharanam gacchami*, *Sangham sharanam gacchami*. I go for refuge in *sangham*. What do you mean by I go for refuge in Sangha? It means I go for refuge; I take the help. Refuge means help. I seek the help of a good companion; this is the meaning. I seek the help of a good companion. So, therefore elders of course we should be knowing that, if particularly youngsters, younger ones you should keep in mind that you should always think of going with the good companions generally speaking community like for example

like Tibet House and so forth, there when you come automatically good companions is there. This is for sure. So, this is where the second part where you are born in a central place. Central place meaning a place frequented with the Dharma practitioners.

Okay, then the next one is the **Tibetan??** meaning the with the, okay, the some let's say that what comes under the leisures, what comes under the endowments, they can overlap, it doesn't matter. Some can come under, fall under both categories to give you the opportunity for in terms of time and to give you the facilities. Both can be there, there can be overlapping. No problem. The next point is **Tibetan??(1:05:10)** meaning that your faculties are intact. The faculties, for example the hearing, the faculty of the speech, and the faculty of your mind being sane, sanity, your mind not psychotic. Okay, so these faculties, the faculties allow you to get the Dharma very easily.

Okay, then the next part is very important. **Tibetan??(1:05:40)** meaning that not involved in the five heinous karmas, five heinous actions. Five heinous actions mean these actions we commit and then the instantly, otherwise will instantly take us to take birth in hell realm which is very scary. Okay, the five are the, okay, killing your father, killing the mother, killing father, killing mother. And killing Arhat. And then the creating schism in the Sangha, schism or the fights. And then finally causing blood to come out of the Buddha's body. Okay, these five actions are known as the five heinous or the immeasurable actions. Immeasurable actions or the five heinous actions. With this five heinous actions what happens is that your mind has become. You're getting it? What the five are? Killing the father, killing mother, killing Arhat, creating schism in the Sangha, and then finally the creating the causing to, causing blood to come out of the Buddha's body.

Okay, these five, these five actions it is the say, it is like for example say when one is mentally very disturbed, when one's mind is extremely disturbed and then if somebody asks you to write a calligraphy, a very beautiful calligraphy or a very beautiful painting. Even if you are painter if your mind is so disturbed with anger and so forth do you think that you can paint so well, beautifully? You cannot. Because the mind has become so agitated, disturbed. So, what disturbs the mind is the movement of the mind. And these five actions, actions meaning movement. Actions meaning karmas, meaning movement. Karma means actions, action means movement. Movement of the mind. So, the mind is moved in a negative way in the extreme form that your mind is not ready for Dharma practice. Your mind is not ready for Dharma practice. Okay, so generally speaking with this kind of mind, when these five heinous or the immeasurable negative karmas are committed then the tendency for in the natural state then engaging in the Dharma practice is very unlikely.

And there could be exceptions, of course again that related with your previous karmas. For example, King Ajatashatru, the Ajatashatru, *ajata* means birth, before birth. *Shatru* is enemies. Enemy before birth. So, his, this prince, king, earlier when he was young boy, prince, he was born the he was born with the prediction that a child who would be the enemy before the birth. Usually enemy means first you encounter, meet, and then become enemies, hate, dislike, agree, disagree then enemy is created. No, before the child was birth, already born, already made the, already prophecy came that he was going to be the his father's enemy. Okay, so the, this was

Ajatashatru. Then finally as predicted [1:10:00] finally, unluckily because of bad influence of some of the ministers he assassinated his father King Bimbisara. Ajatashatru the son of King Bimbisara.

And then finally he, the realising that the killing the father is one of the heinous crimes, one of the heinous negative karmas which will drive one directly into the hell realm so then he got into deep depression. And so, what we learn is that if you commit the heinous crime of one of these five then the say the directly into the hell realm is very dangerous. So, from this and finally he because of his karmic, very strong karmic connection with the Buddha, he was able to come out of this problem. Okay, so I don't want to go too much into details of this story.

Okay, may, how many of you heard this story before? Namsa la you heard this story? Okay, Tenzin Choegyal t la you heard? Where did you hear? From where?

**Participant:** I read it. In the book.

**Venerable Geshe Dorji Damdul la:** Okay, very good. Anybody else? Where did you hear? Namsa la where did you hear this story from?

**Participant:** There is a comic book for Buddha.

**Venerable Geshe Dorji Damdul la:** Okay, from a comic. Okay, very good. Anybody else? Yes? From a comic? No.

**Participant:** YouTube.

**Venerable Geshe Dorji Damdul la:** On YouTube, okay that is interesting. YouTube, book, comic, what else now? From this class.

**Participant:** Buddha's episodes.

**Venerable Geshe Dorji Damdul la:** From the Buddha's episodes. Oh, yes, yes, oh yes that's true. That is one of the very good thing that I'd like to inspire. Thank you Lhamu la. The, how many of you know about this 53, 54, 55 episode, 55 Buddha episodes? How many of you know this serial? Okay, how many of you don't know about it? Okay, this would be wonderful if you can say, you can download from the google, you can download this but the quality is much less.

**Participant:** Netflix.

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

**Participant:** It's very good. Netflix.

**Venerable Geshe Dorji Damdul la:** Quality is there? Okay, Netflix. Otherwise you can buy. You can get it from Amazon. It's not that expensive. It's about like 2000 something. It's high

quality, the high definition, it's very good. So, this is something that Lhamu la contributed to this. This is wonderful, if you can watch this this will be very helpful. But the details are not there in this. But the overall the life story of Buddha, it's beautiful. You know the this what I would say number one is highly recommend, the recommendable. Number two that no doubt very good virtuous imprints will be laid in us if we watch this. Without any effort just watching it, it'll help us in lay so many profound imprints, virtuous imprints in your mind. So, this is what I would highly suggest, recommend you to watch it.

Okay, so, in this connection the say then King Ajatashatru. Okay, just let me complete this. Then what happened was that the, so the King Ajatashatru, he was going through deep depression. And his mother and his some of the ministers, they were trying to bring it, let him come out of depression. So, what they, what did they do was that first the mother and the ministers, they just had discussion how to make the King Ajatashatru come out of his depression. And then the first attempt was to say that the first plan that they tried was with the mother. The ministers told the mother to tell the son that you're the King Bimbisara was not your real father. So that he would be okay like at least I've not, I've committed a negative karma killing somebody but not killing my father. And it did not work. He was still deep into depression. Then the second plan was that these the ministers they committed, they again made a plot, made a plan to train two rats. And then in those days, at the time of Buddha, there were so many Arhats. Okay, what does it mean by Arhat? Anybody. What does it mean by Arhat? And I said that there were so many Arhats at the time of the Buddha. Today how many Arhats are there, we cannot really pinpoint. There maybe you know some people in Korea and other places where they say he is Arhat. But so whether or not they are Arhat it's all, it's anyway, today we don't really see people to be identified, easily to be identified as an Arhat. In those days innumerable. Many instances of Arhats. My question is what is Arhat. Anybody? Karma la?

**Venerable Geshe Dorji Damdul la:** Here, mic, mic.

**Participant:** Those who are freed from Samsara.

**Venerable Geshe Dorji Damdul la:** Very good. Thank you. Those who are freed from Samsara. Those beings who are already freed from Samsara they are known as Arhats, in Tibetan **Tibetan??(1:16:38)**. Okay, Arhats. Those who are freed from Samsara or those who achieve Nirvana. These two are same. Those who achieve Nirvana or those who are freed from Samsara, these two are same. These are known as Arhats.

Okay, so what they did was these the ministers then they made a plan. They trained two rats. And the, there were, there was, when the Arhats passed away, they you know the Buddha advised. Okay, Buddha, okay say the stupas are being built. Nowadays we see that some of the great teachers pass away, then they we build stupas to contain relics of these great beings, great teachers. So, the at that time of the Buddha the Arhats, when they pass away then the stupas were being built. In the, that is actually Buddha's own advice. Buddha, stupas are built as an object of reverence. Then we pay respect to this meanwhile we accumulate the merits. This is the whole point. And then the stupas were built and then around in the Magadh, the kingdom of Magadha, Magadha or the Magadh, in the kingdom of Magadh because the Buddha was residing

there and many Arhats also reside. And then as they pass away stupas were built. Stupas were available.

And these the ministers, who were just trying to help the King Ajatashatru to come out of the depression what they did was that they identified two stupas and the Arhats whose relics were contained there, they identified who these Arhats were. And then what they did was Arhat, for example Arhat A and Arhat B, the Arhats names. Then they trained two rats. They trained two rats. So, the Bimbisara, King Bimbisara, who was assassinated by his son Ajatashatru, he not only the father of King Ajatashatru, he was, he also achieved Arhatship meaning he achieved Nirvana. Which means that now King Ajatashatru he committed two heinous crimes. One kill the father and the other kill the Arhat. So, two heinous crimes. So, therefore the depression was so deep. And then the for the father side, the mother said what? He was not the real father. Now the Arhat, he was still Arhat, right. Whether it's the father, mother, the father, not father. This is you know the it's fine. But whatever is case he killed a Arhat. So, depression, still there. So how to overcome with this. Then the ministers what they did was they trained the two rats [1:20:00] and they called them the Arhat A and Arhat B. And then they trained, when they call Arhat A one rat comes, when they call Arhat B the other rat comes. This is how they trained the two rats.

Then they put these two rats in the two the what? Stupas. Made the two stupas the dwellings of the two rats. Then they after well trained, then the ministers they told the King Ajatashatru that Arhats is not really true. Actually, there is no Arhats. If there is Arhats the two whose relics are being kept it the stupas they should be the Arhats. Arhats means somebody who will not come to Samsara again, one who is freed from Samsara, who will not come back to Samsara. But these two Arhats, they are still in Samsara. There is no Arhat actually. And then he said, how do you know that?

Then they took the king there and called the label, the first Arhat's name, Arhat A one rat comes out. And Arhat B, the other rat comes out. So, this is how they made the plot. Still the king was not impressed. King was not convinced. King was still in deep depression. Finally, the he was taken to Buddha Shakyamuni. Okay, so there then the. Okay, how many want to continue listening to story? You want to go Lamrim? Okay, this story is very, it's a part of Lamrim, right. Don't think that this is just a child's story. It's very important. From this there are many other things coming up. Okay, then the Buddha. Okay, did we learn the Wheel of Life?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Karma la we learned? The Mannan, we learned it? Tina la? Okay, when did we learn this? Lhamu la we learned? Yes, yes, okay, we learned the Wheel of Life, right. Now the Buddha what he said, the Buddha when King Ajatashatru approached the Buddha. The Buddha said that King Ajatashatru don't worry, then the Buddha said something which we cannot imagine the Buddha would say. What the Buddha said, what the Buddha taught was the two parents are to be exterminated. You're getting it? The two parents are to be exterminated. Along with that if you exterminate the whole, your whole, your subject. Meaning all your people. If you exterminate, exterminate means kill. If you exterminate all your subjects then you will be liberated. You are the Buddha, Enlightened One, so, if you said it, it must be

true. So, in his subjects there are so many Arhats, right. And the two parents are to be exterminated. And if you destroy whole of his subject then you will be liberated. Then the Arhats, everything is included. So therefore, I will be liberated. Which means that I have done perfectly well. Then he came out of depression. When he came out of depression then the Buddha started to teach something, very simple things. And finally, he learned about the Twelve Links of Dependent Origination. Okay, now what throws us into Samsara, tell me? Number? Okay, birth in Samsara is which number, Twelve Links, Wheel of Life we already studied. Hey, birth in Samsara which link of the Twelve Links? Birth, okay. Lhamu la? Mic, mic.

**Participant:** Eleven, Geshe la.

**Venerable Geshe Dorji Damdul la:** Very good, Lhamu la. So, we have to do a little bit of brushing our earlier classes. Lhamu la, thank you so much. Number eleven is birth. Okay, how many of we want to take birth, take involuntary birth in Samsara? Nobody. So, this is involuntary birth in Samsara is the cause of all suffering. If you don't want the number eleven, birth, what should you do? If you don't want to take birth, number eleven, take birth in Samsara what should you do? If you don't want number eleven what should you do? Tenzin Woesel la? (TL) Yes.

**Participant:** Geshe la cut the root of ignorance.

**Venerable Geshe Dorji Damdul la:** Okay, don't jump there. From the Twelve Links. Anybody? Tejal la? Or Naresh, the Ajeer ji?

**Participant:** We should eliminate becoming.

**Venerable Geshe Dorji Damdul la:** Okay, if you don't want number eleven then we have to remove number ten what is number ten?

**Participant:** Becoming.

**Venerable Geshe Dorji Damdul la:** Number ten is becoming. Thank you. Becoming is what contaminated karma or affliction? Becoming, number ten, is it karma or what? (TL) You don't know. Okay, it's karma, actually it's karma. Number two and number ten, these two are karmas. So, we have to get rid of the karmas. Okay, if you want to get rid of number ten the karma, then what should we do? We should get rid of?

**Participant:** Grasping.

**Venerable Geshe Dorji Damdul la:** Ajeer ji, yes? Number nine grasping and number eight craving. Number eight and nine these two are afflictions. Okay, so if you don't want to go to Samsara, if you want to be liberated you have to stop taking birth in Samsara. If you want to achieve freedom, freedom from Samsara which Karma la said , if you want to achieve freedom from Samsara then you have to stop taking birth in Samsara. How to stop taking birth in Samsara? You have to stop karma and afflictions. Not Karma, this Karma. (TL) Negative

contaminated karmas and afflictions. So, these two are like the two parents. So, Buddha says exterminate the two parents, contaminated karmas and afflictions they are the two parents. Combination of which will throw you into Samsara. You, make you take birth in Samsara. Two parents give us the birth, right. So, these two when the Buddha said exterminate two parents, superficially King Ajatashatru understands, understood it to mean that my two parents has to be exterminated. Then when he become more realised, after coming out of depression, the learned, started to learn the Dharma so well. Then he realised that the Buddha meant the contaminated karmas and afflictions, these two are like the two parents. The two parents are the metaphors, the two parents which the Buddha indicated to be exterminated are the metaphors for contaminated karmas and afflictions. If you exterminate these two and exterminate the remaining Twelve Links, exterminate the host of your subjects. Host of you subjects meaning all your people, meaning all the Twelve Links, if you exterminate all the Twelve Links then you will achieve liberation. This is the meaning.

Then the King Ajatashatru was so fascinated by the skilfulness of the Buddha. All coming out of the Buddha's compassion. Okay, this is, okay, these are related to the five heinous crimes, five heinous negative karmas. One should be free from that.

And then next one is, okay next one is important. Say basic faith in the Dharma. Basic faith, faith in the Dharma. This are the five qualities related, five endowments related to the self. The basic faith in the Dharma. So, that is very important. If you and some people they may not have a natural faith in the Dharma. Actually, what people. This is interesting. The if you don't have a basic faith in the Dharma then what is the problem, right. Then the you have to study more. And then the you should build your sharpness, intelligence and be connected with the proper Dharma, then you can get the very wisdom-based faith. Some have a natural faith which is also very precious. And then whereas some people they don't have faith. In fact, recently, not too recently, few, two months ago, I met one the during one of the retreats I met one gentleman. And he said that he was in a Buddhist center in the west, Buddhist centre for about like few months. Initially, he had so much of faith in the Dharma. Gradually somehow because of you know the say modern education. There is one problem with the modern education [01:30:00] is a problem. In a way it's good. And from another angle it can be a problem, demerit. He said, okay, with the modern education and problem with the west, the tendency is that the faith element will be much less. So, what happened was that then he said during one on one discussion with me, one on one meeting with me, he said that I'm in Buddhist centre for volunteering for about few months. Buddhist centre, a westerner with a modern education, volunteering in Buddhist centre means there is element of faith. Then suddenly he switched the topic, he said that then I started to lose faith. So, what is being done in monastery or in the centre I don't see any sense there. For example, one of my job is to make water offering bowls. Offer, make the offering, water offerings to the Buddha. Then whenever I put water, nowadays when I put water there in the bowls, I get the feeling that I'm just planting waters, planting the, watering the plants. Watering plants there is no virtue, right. So, then I don't see any difference. And then when I do prostrations the teachers, they advise me to do prostrations I see this as an exercise, physical exercise. I don't see as say Dharma practice I see as a physical exercise. It's just pure ritual. There is no Dharma in it. This is what he said.

So, this is, okay, if this is your, our mentality it's not that you are wrong, you are such an unfortunate person, you are such a heretic this is not the point. Anybody can have the, your mental propensity can be in any form depending on your previous habits. So, therefore no worry. And then in case if you meet with somebody like this. From this you have to learn finally your job is not to say you are heretic, get out. Your job is to see how to let this person implant a seed of appreciation. I wouldn't say faith. Faith means we get an impression of blind faith. Say appreciation for Dharma. Appreciation for wisdom of Emptiness. Appreciation for compassion. This is what we need to put effort. To make sure that the person instead of just blaming, undermining then the being scornful and being, showing anger, instead of that try to see how to do, introduce, plant a seed of compassion, a seed of liking for Dharma, seed of liking for the wisdom of Emptiness, so forth. This is our job. If this is what we cannot do then the we are not doing the purpose. But of course, if somebody is born with a very stable feeling of appreciation for Dharma, this is a great, great, facility for one to pursue for Dharma effortlessly. This is one point. Because Dharma is not about yeah attend one lecture and finish. No. Attending one lecture is nothing. It is just say for us to get a basic blueprint. Blueprint does not mean that you have already put one brick there. Not even a brick is put there. So, there are several architects here, Sanjeev ji, Badri ji there. So, the you create a blueprint. You are yet to even put a brick there. But the blueprint is very important. So, therefore the point is that attending lecture is one thing. And then after that you have to keep putting the bricks consistently, Dharma bricks is not something to be put everything in one day. It has to be in consistent for months, years and years. So, for that until and unless there is a drive from inside it is not that easy. What is that drive? Say one of the drive can be this natural liking for the Dharma, natural faith in the Dharma, this is a great, great facility if you want to practice Dharma. Okay.

Okay, these five they are the facilities or the endowments related to self. The next five, the facilities related to the others. So, that is okay number one that the Buddha, that the appearance of the Buddha, that the Buddha came into existence. This is a, this is to do with somebody else not you. Somebody else there, Buddha is there. Buddha Shakyamuni appeared on this Earth. That he is still there. For example, today we have His Holiness the Dalai Lama. We feel so comfortable that okay if this is what His Holiness said it then it must be very standard. This is the amount of the confidence that we have. If this is the advice coming from His Holiness, this must be very standard. So, with, say the first point is the appearance of the Buddha. Okay, **Tibetan??(1:35:23)**.

Then the next one is that the not only that the Buddha appeared, Buddha actually gives teachings. Buddha gives teachings number two.

Then number three that the Dharma, the teaching of the Buddha remains so alive, the teaching of the Buddha is alive. Okay, let's say the if you look at things from a very unbiased lens of our analysis. We see that the Nalanda tradition which is alive today of course His Holiness the Dalai Lama is there, and the big monastic universities, academic monastic universities, all these teachings we can see them. If you are smart and if you have some inclination towards Dharma, if you go there the real the teaching of the Dharma in complete form is what you can still see so alive there. So, this is meaning of the teaching of the Buddha so alive.

Okay, and then the next is the practitioners that there are people practicing the Dharma. You are born in a place and time where there are people who are actually practicing the Dharma, follow the Dharma. This is very important.

And then finally, where you practice Dharma and there are supporters for example like say somebody who is the who is fully committed to Dharma practice. But then there is financial constraint. And there is nobody to support you. Then it's very complicated. So, we need you know people who are very generous, kind hearted people to support. So, when the Dharma is more alive, for example in for example say in Thailand there is a very good practice. Where the monks they go for alms begging and then they can almost guarantee that they will get something to eat, you know, some kind donors to give. Then in the Tibetan tradition let's say in Tibetan tradition the number of monks really increased and not only that it's concentrated in one place. For example, like say Ganden monastery, Sera monastery, Drepung monastery, and then in also in Amdo, the say the monks they are really concentrated there. And how can you expect when the say in one small place the number of the monastics and the number of the lay devotees, the number of the lay devotees is almost lesser than the monastics. From all over Tibet they would come there to study because this is such, these are such good places, learning centres to study there. So, it's all concentrated there. In other places number is less and the lay devotees to really support the monastics is such easier. But in such a small place where the number of the monastics is so huge, concentrated and the lay devotees is much less how can you possibly think of the lay devotees supporting the monastics.

Okay, so from then the system became little different in Tibet. System, how to sustain the monastics became very different. It's not like you know once you go out and easily get the alms round from the public. This is not, it's very different from Thailand. Okay, so, for that the point is, in other words the point is a situation where if you are a very serious Dharma practitioner then the say you still find people, generous people to support you, the financially or with the resources. Okay, these five are known as the five endowments or the facilities related to others.

**[1:40:00]** It's not really with you its more with the others supporting you.

Okay, so when you see that these are the situation that I'm in then we try to put ourselves and that too you can think about it and then when you are in a situation where you meet, you encounter with, you know, people who otherwise, that can happen when we are, okay, let's say I was once in Nigeria. And going from the hotel to the airport. And the policeman was escorting me to go there. And the way it is like, it was like the one hour. And the policeman the he was just, we became friends. And then he was casually asking me what is Buddhism? Then he said. I started explaining about Buddhism, about okay compassion, wisdom and so forth. He was not really interested. And finally, it came to rebirth. Then he became, he just light up. He lit up. And he said tell me more of this. I said why are you interested in rebirth? Okay, look this is very important. Then what he said was that in Nigeria we come across so many incidents of young children who would recount, who would say something which is totally irrelevant to our world. Meaning which is totally irrelevant to our locality, our place. They would say that this is not my home, my home is another place. There are so many children being grown, age, the moment they start talking they talk like this. This is not my home; my home is another place. Some of them can really give the names, the place of the, the name of the place, name of the parents, name of

the siblings and say that I have my father, I have my mother, I have this, this and I have my brothers, sisters, my home. And then when they take these children to the place which the child identified, given the description, took there, the child could literally identify all the people there. There are so many incidents happening. So, he said that this phenomenon where the child remembers the past lives and be able to tally with what was really there, this is something which we don't find in the holy books in Nigeria. Because our country is predominantly Christians and Muslims. Nowhere in the holy books you will find this phenomenon. So, we wonder what is this phenomenon. So, he came to learn that this is what you find described in the Asian philosophy, Asian teachings.

Okay, so what I'm saying is that say if you're, there are places where you literally come there and then say in some places where everything is operating on the basic selfishness that individualism. Okay, for example, let's say if I take an apple out of my bag, right. If there is somebody there, I will see how you know how I can split into two. Or if I have a sweet, if I see, if I have two three sweets then I can share. Whereas, individualistic cultures, culture of individualism is you take a sweet, you have extra sweets there. And there are two, only two-three people. You take a sweet, you open it and then just without any fumbling you take it, open and finish. You will share. This sharing is not there in some culture. Sharing is not there. And apple you take out the apple and you just eat it, right. (TL) No. So, whereas in some culture you just divide it, right. Say, how to divide it into say like and then, sweets first offer to others.

In fact, there is, it's very beautiful. There is one great saint, who later became a great saint. When he was just the ordinary man, he was the eldest son of the family. So, what he used to do was that in those days financially so poor, no resources, very poor. If he happened to get one mango. Just listen, mango. There are like 15-16 family members. One mango. What he does is with the blade. Just very simple, ordinary blade he would cut into 16-17 pieces. One mango. And then give each piece. One small piece to each of the family members. It's beautiful culture. It's beautiful. So, where if you are born in environment place, where the mango is there you just keep eating it and others just look at you, right. And nothing it doesn't matter. This is what you know even if somebody wants to have it, still it doesn't matter. It doesn't make any sense to you. This is yours eat it.

So, what I'm saying that if you are born in such a the place, where Emptiness is unheard of, Bodhicitta is unheard of, so selfish, so individualistic. In the first place it is such a the punishment, such a pain on yourself. This is not our true nature. Wherever you are born this is not our true nature. Our mind does not want to be constricted. Our mind has tendency to feel ease when it relaxes. The moment you just think of the self all the time, being so individualistic the problem is that the mind is so constricted. And because of which even the families, the divorce cases is 70% more, 80% more than in the culture of sharing. So, this is a problem. So, therefore to take birth in a conducive environment is so precious. Okay, this is about the say the precious human birth. So, that it will we could first study this. And then meanwhile, when you come across situations, people, places where there is no Dharma and the thinking you see the thinking and then you realise that their thinking is so far away from the Dharma. Not because of the, that the person is bad, because of the environment. They are born in the wrong place.

Okay, this is very important for us to reflect on. The more you reflect on this then you see that how many people actually are born in this conducive area, conducive place where one is endowed with the eight leisures and the ten endowments. The number is so less. To be very honest let's say on this Earth there are seven billion human beings. Forget about the animals, insects, and so forth, they are innumerable. Even the human beings. How many the, how many of these seven billion human beings they appreciate the Buddha? Buddha's teachings are so precious. How many of them really appreciate? How many of them heard the word Buddha? So less. Those who heard the word Buddha how many then appreciate the teachings of the Buddha? It's not necessary that one should be a Buddhist or whatever. The point is that how many of them appreciate. Say I'm born as a Buddhist but I appreciate Jesus Christ's teachings. The love that Jesus Christ displayed that's amazing. The first time I heard this story of the very courageous compassion Jesus Christ displayed, I heard this story, it was just make my body with goose bumps coming on my body. Amazing. I have a tremendous, tremendous respect, adoration to this act, compassion act of the Jesus Christ. So, you can appreciate. Likewise, how many of these seven billion human beings appreciate of those who heard the label Buddha, appreciate the Buddha's teachings? Amongst those who appreciate the Buddha's teachings how many of them actually learn about the Buddha's teachings? Amongst those who learn about the Buddha's teachings, how many of them actually heard about wisdom of Emptiness, Bodhicitta? Even those who are learning about the Buddha's teachings, how many of them heard about the Emptiness, Bodhicitta? Amongst those who heard about Bodhicitta, wisdom of Emptiness, how many of them actually studied what Emptiness is very systematically, what Bodhicitta is very systematically? If you, then you see that it's no doubt, it's just a handful. [1:50:00] Out of the seven billion human beings somebody who really get an opportunity to study Emptiness very systematically. Okay, these monastic institutions are there. The academic institutions are there where the no doubt, the wisdom of Emptiness is studied most extensively in these monastic places, these are the places of worship, the real place of worship for us. And then the Bodhicitta likewise. Besides these how many? I can say not even two thousand, to be very honest. Keeping aside these monastic institutions out of seven billion human beings not even two thousand people they are into this very systematic study of Bodhicitta and the systematic study of Emptiness. And meditating on Emptiness one thousand, very difficult. Meditating on Bodhicitta, wisdom of Emptiness one thousand very, out of seven billion human beings. Forget about the animals, insects and so forth.

Okay, so therefore that point of view we see that the somebody to be endowed with these qualities, eight leisures and the ten endowments, and not being able to utilise this well, this is a greatest loss for us. So, with this the more we think about this then we feel that we are very fortunate, I must not waste this opportunity. Ten, the eight leisures and the ten endowment. The birth, I must use this productively. The next part is how to use this productively? This is the next part. Okay, we'll stop here. Any questions? Yes, Vivek ji.

**Participant:** If someone does not follow the rituals, what should that person do also? Shall he still, if someone does not have faith in the rituals shall he still follow the rituals or stop it?

**Venerable Geshe Dorji Damdul la:** Okay, this is a very serious question. If somebody does not really believe in rituals, the person, should the person do it or stop it? This is good question.

Rituals, one which is labelled as rituals and others which are the rituals but not labelled as rituals. For example, okay, let's say when you go to meet the prime minister or president or some big shots. We will for sure not go in a very casual dress. We should go in a formal dress. This is also ritual, right? This is also a ritual. Then let's say that the okay coming to the class room will not come up with a beer bottle (TL, GL) and we'll not bring this. This is also another ritual, right. Even if somebody was drinking there. Oh no, we have a class there, right. Keep the bottle there and come to the, at least, this class, Tibet House. You know some classes there may be bottles, right. Okay, so this is also a ritual but it's not labelled as a ritual.

So, whereas let's say the making offerings, lights, these we label as rituals, right. And the some of the rituals are totally meaningless. Some of the rituals are full of meanings. We have to for example, if I say, that today I'm, if I'm little sick. You may ask me why are you sick. What happened, why are you sick? Oh, yesterday I had the food poisoning. Oh, don't eat food from tomorrow. Don't eat food. Because food poisoning happens, its because of the food. Don't eat food. Okay, simply because one part of the food it poisons you and then stopping all the food, this is a very unwise approach. Simply because of one part of the ritual, some people following ritual, that ritual is totally non-sensible. And then evading all rituals is not really wise. So, within rituals there are some which are so meaningful, beneficial and some which are not. So, we have to segregate the two. For example, if you don't know the meaning even though it can be very meaningful, yet if you don't know the meaning and then others, for example, here we see that some are really learned and they really don't want to go into the blind faith rituals. There are many of them here, I know. They don't want to follow blind faith rituals, still they make offerings of the lights and so forth. So, there we need and then the don't like the blind faith rituals but they are doing, you know, some rituals they are doing. There must be reason. And even if you don't know the reason instead of this-, rejecting it completely. It is good for us to explore, to learn, ask, enquire. Why are we taking this? What is the benefit of this? We have to study; we have to learn.

Once you know the meaning then for example let's say the, okay let's say if you like this glass so much, I will not just put it into garbage. I will keep as very nicely. If you don't really like it. Somebody touch it, okay, take it away. You're getting it? Okay, so keeping nicely. This is also a ritual. This is also ritual, right? Okay, and the in other words say somebody who you like so much, you meet and you smile. This is also a ritual, right. Why do you have to smile actually, right? This is a ritual. So, that, with that this has a, this is a ritual. Ritual means a somewhat of a kind of action related to a thought process. So, this action done to make the other person happy. So, this has the benefit, the whole purpose is to make the others happy. That is happening. If this is your intention. That is happening. It's very good.

Whereas, for example, let's say I say that okay I want to get more money. Extract money from you. So, what I did that? And if I say give me money. You will not give me money. Or donation for health, insurance. You will not give me money. So, I do a trick, I just explore first how blind faith you are oriented. If I realise you are all blind faith oriented. Then I may say in my house I create some kind of box and I cover it with something. I say that there is a very holy object inside, right. Holy object inside. If you pray to this, right. If not today, in five years time your prayers will be answered. Guaranteed. I say this. And then everyday I do, go there do puja there.

And you ask, deliberately I'm showing that, showing this to you. Then the Tenzin Choegyal la comes, Deepesh la comes. And Tenzin Choegyal la, yes, yes, it works. Then Deepesh has let's say he is actually not so blind faith oriented. Let's say he is very blind faith oriented, yes, he also offers something, right. (TL) What's happening? It's nothing, there is nothing there. There's nothing there I just put a stone there, right. And then the Deepesh la will bring each one of you, more, more, more. And finally, you offer money. Then the evening when you leave all this money will go to me, right. Then you believe that, then not only that, then you come, then you'll be, okay if you don't come here at least once a week then the what bad omens will happen to you (TL) Right? Then you have to come every week. This is how many people they make money. You're getting it? So, therefore the point is that this is pure ritual. It has no meaning at all.

Okay, so the way this gentleman, the who said that when I offer water in the offering bowls it was more like planting the, watering the plants. When I make prostrations, it was more like doing physical exercise. So, this to this person it's a pure ritual but he is keen to learn how this is not a pure ritual. How this has a meaning? What kind of meaning it has? We have to learn it. And if you realise that there is no meaning then discard, stop. Okay, yes Ajeer ji?

**Participant:** Geshe la, one is you really talked quite a lot about the sharing. So, I still remember like in our places the people putting lot of emphasis on that. And they used to say that if one has the [2:00:00] intention to share even a piece of meat which is equivalent to the weight of an ant could also be shared. So, that's the kind of emphasis. Now of course it's really disappearing. But my second question which I want to get some slightly.

**Venerable Geshe Dorji Damdul la:** Ajeer ji, should have said a piece of a biscuit rather a piece of meat.

**Participant:** No, because.

**Venerable Geshe Dorji Damdul la:** I'm joking.

**Participant:** I think maybe this was grandfather's time when there was nothing. The when you really talked about the ten endowments with specific relation to the person. One of the feature is the faculty should be really intact. Now, I really would like to get slightly more elaboration on this faculty. Because somehow when we are talking the faculty it looks like that its more physical. But in today's environment it appears that a lot of physical disability has really been overcome. I mean like I would give you the example of Stephen Hawking for instance. I mean if we see or if saw his body, it was just a lump of flesh but he was one of the greatest brain. Maybe even lady like Helen Keller, totally blind but he, she has been able to bring out which has been very useful people who are really. So, I think slightly more elaboration on that what do we really mean by when we really say that okay now faculty should really be intact particularly in today's environment.

**Venerable Geshe Dorji Damdul la:** Okay, this is a very good point raised, thank you so much, about the faculties. Okay, one is that the generally speaking, there are gifted people. Whereas if this is what is happening let's say that okay if you are a boy you can come to Tibet House. If I

make this rule, if you are boy you can come to, you cannot to Tibet House. Or if you are a girl you can not come to Tibet House. Then I'm, I am depriving somebody of the opportunity. And if I say that okay if you are below 20 you cannot come to Tibet House. Is there anybody who is below 20? Namsa la? 20. Okay, you are qualified. (TL, GL) Okay, which means oh, Wangdu la? 20. Okay, qualified. If I say that below 20 you cannot come, you will come?? I am depriving somebody of the opportunity.

So, whereas what we are discussing here is not depriving somebody of the Dharma practice. What we are saying is that those of us who have the facilities, who have the opportunities, who have the faculties intact. Imagine that Albert Einstein, the Stephen Hawking, if his faculties is better, physical faculties, speech. Then what else? Body mobility. The speech, if they were there, I would say that, I would say, I would speculate that the his contribution would be much more. He is a brilliant, right. So, in other words we cannot really compare with those people with the brilliant intelligence. And so many people just with the lack of the mobility, physical mobility with speech but without the mobility they give up. And the Stephen Hawking never gave up. Not only never gave up, he was the shining star of the whole world. Physicist he was number one. Most likely after Albert Einstein he must be number one, right. So, therefore the this is one thing.

What we are saying is the we, about the us. If we don't have the say the these facilities for us. Even with the facilities how do we do? How do we succeed? If we don't have these facilities we would surely give up, very easily give up. For us. So, the point is particularly seeing these great people like Stephen Hawking and then Helen Keller and so forth, we should be inspired. They don't have the facility still they succeeded so much. And then I have this facility still I don't succeed. Which means it's a big shame on me. I should work harder. If I don't have these facilities then I would really give up so easily and then finally who suffers? I suffer. By giving up the world will not suffer. I will suffering. So, that I don't want to suffer. So therefore, I should and lucky that I the I'm not deprived of these facilities. I have the faculties intact. So, this is how we have to seek inspiration from others. The point is that we should be inspired. Not to think about, not to say this person is unfortunate, that person. This is not the point. The point is that we should be inspired. Any more questions? Rebika? Very interesting questions.

**Participant:** Not today.

**Venerable Geshe Dorji Damdul la:** Sanjeev ji? Yes, no. Okay, anybody? Yes, Kanu?

**Participant:** Geshe la, you might have explained this before but I was wondering if afflictions fall under any of the five omnipresent mental factors, most probably with feelings maybe.

**Venerable Geshe Dorji Damdul la:** Okay, this is a very complicated question. Afflictions fall under which of the five omnipresent mental factors? This is a good question. Okay, what are the five omnipresent mental factors? Anybody? Okay, the Nalanda Masters participants imagine that you are not hearing anything from me. Okay, others tell me, what are the five omnipresent mental factors? Yes, the Lhamu la? Okay, when Lhamu la is the giving the answers, all the others let us listen. I should also you know (TL) I understand he was telling me also. Okay, Lhamu la.

**Participant:** Geshe la, first contact.

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

**Participant:** Attention.

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

**Participant:** Discrimination nature.

**Venerable Geshe Dorji Damdul la:** Wow, discriminatory, discrimination.

**Participant:** Feelings.

**Venerable Geshe Dorji Damdul la:** Feeling, wonderful.

**Participant:** Then consciousness.

**Venerable Geshe Dorji Damdul la:** Intention. Wonderful. Not only that the five points are very clear, the five points are in a proper sequence. Thank you. Okay, wonderful. Okay, this is what we all have to, all the Nalanda Diploma course participants we should, I'm not expecting that everybody should have everything on your fingertips, right there. You have your own studies; you have your own responsibilities. But the say once in a while try to browse through that would be helpful.

And nowadays we also have the, because of the effort of Reema la, the Yeshe Doma la and Tenzin Choegyal la there, and the many of the people who are involved there, who are the transcripts, transcribing, people who transcribe, people who edit it and then finally the Reema la despite a very severe health issues still she was just going to, meticulously going into the transcriptions to make sure that the transcriptions they were, they are all properly done. Which is a great toll on her health and still this is what she has been doing. And then the that she is able to do that is being supported from every respect that something is happening supported by the Tenzin Choegyal la, the Deepesh la, this is incredibly great contribution from two of them.

So, why not we make the use of those materials. So, there you can just browse through. It's not at all technical it's the way the lecture was given. They were all transcribed there. It's so easy to understand unlike the textbook. So, therefore this is a reminder for you to make use those transcripts. And I'm so happy that wherever I travelled the last two and half months, going to seven different countries and meeting with different people, particularly those who are doing Nalanda Masters Course, Diploma Course, many of them they say that the transcriptions is a great, great saviour for them. They really save their time, it's such a great gift for them. This is the, they really feel so celebrated and the jubilance, such a great joy for them. This is a great gift is what they feel. Okay, so why not we make use of that.

So, therefore the five omnipresent mental factors. So, the question is afflictions, they fall under

which of the five mental the mental factors? This is the question. [2:10:00] Okay, anybody what do you think? Now, the Nalanda Masters Course can the jump in. Where afflictions fall? Okay, number one contact, contact, yes, no? No. Then number two, attention? No. Number three discrimination? No. Then number four feeling? No. Yes? Feeling, yes, no? Feeling. Feeling is like let's say feeling is like let's say there is a very beautiful flower there. This is a feeling. Beautiful flower is a feeling, right. I like it. I don't like it.

Okay, let's say somebody gives you a table cloth. And the table cloth the design is full of flowers, right. Full of flowers. Okay and that too beautiful flowers, design. How many of you like to have a table cloth with a beautiful flowers design? Raise your hands. How many of you please Flower should be in the garden not in the table, it should not be on the cloth, right. Okay, please it should be more like a very standard pattern or plain, that's better raise your hands.

Okay, so, we see that the beautiful flowers is one and then you like it, not like it is the second. Afflictions in general, meaning afflictions there are two gross and subtle. Gross one is not just the feeling, it is the pull and push related to the feeling, the gross one, pull and push related to the feeling. So, this pull and push is happening where? Okay, let's say the number five is intention. Okay, these five omnipresent mental factors are these the only mental factors in the universe? How many mental factors are there? Innumerable mental factors are there. We don't have to push ourselves; we don't have to force ourselves to see whether afflictions are one of these five. Not necessary. In fact, what I would say is that none of these five is affliction.

Affliction let's say if you look at the list of the mental factors, there is a list of the five omnipresent mental factors which accompanies all the consciousnesses, then we have the list of the five.

**Participant:** Ascertaining.

**Venerable Geshe Dorji Damdul la:** Ascertaining mental factors. Five ascertaining the mental factors there. **Tibetan??(2:13:13)** Object ascertaining the mental factors there. And then the ten or the eleven virtues, eleven, ten or eleven virtues, according to Abhidharmakosha it's ten, actually Abhidharmasamuccaya that is eleven. So, actually the it's the same. The wisdom, not the wisdom, what, discrimination. Discrimination because that this is counted as a separate mental factor so it is not introduced there as eleven. So, there are eleven according to the, anyway ten virtues or the eleven virtues. Then list of the six root afflictions. Then the twenty secondary afflictions, right. So, they are counted separately within the fifty-one mental factors. So, they are separate they are not.

**Participant:** Four variables.

**Venerable Geshe Dorji Damdul la:** Four variables are there. Yes, four variables are there. Okay, good. Anymore questions? Yes, Tejal la?

**Participant:** Geshe la, so you said some rituals are beneficial and meaningful and that rituals are actions related to our thought process and ideally, they should be of benefit to others. So, when

conventional rituals, conventionally recognised rituals their meaning is explained to us. And let's say if our mind still is not, we don't have the propensity to be able to perform them with the meaning and the feeling. What should we do?

**Venerable Geshe Dorji Damdul la:** Can you give me some examples? Okay, maybe Vivek ji must have some examples. Vivek ji has some examples? Yes.

**Participant:** Like giving the offerings.

**Venerable Geshe Dorji Damdul la:** Say like the water offerings?

**Participant:** Water offerings and offering other things.

**Venerable Geshe Dorji Damdul la:** Okay, water offerings, offering butter lamps, and offering chocolates.

**Participant:** Okay, lamps okay, lamps I understand.

**Venerable Geshe Dorji Damdul la:** Lamp is fine. Yeah.

**Participant:** Offering.

**Venerable Geshe Dorji Damdul la:** Offering water. Okay, offering water we see that the, this is a good question. Let's say that, let's say finally it is not for sake of offering, finally the point is that our mind should grow. Grow from unhappy state to the happy state. This is what we have to you know we have to do. And wise people, if they can see the correlation between my mind growing from unhappy to the happy state by making these offerings the person will do, right. If you see the correlation.

For example, say the two shops, okay, two shops in general, right. One the government shop and one the private shop, right, generally speaking. Okay, let's say okay say the let's say okay let's say the you get paid for your job. In America you get paid for your job. In India also you get paid for the job. In India how are you paid? Hourly? No. Not daily. Monthly.

**Participant:** Could be.

**Venerable Geshe Dorji Damdul la:** Okay, monthly. In America?

**Participant:** Weekly.

**Venerable Geshe Dorji Damdul la:** Weekly. So, the money is calculated weekly or the hourly.

**Participant:** They calculate hourly, the payment is made weekly.

**Venerable Geshe Dorji Damdul la:** Okay, what about the say like Tibet House or?

**Participant:** Monthly.

**Venerable Geshe Dorji Damdul la:** Monthly and hourly. For example, say you go to a job where you are paid monthly. And I'm not generalising, some for them if you are paid hourly, paid monthly, some very rare though paid monthly they are much more hard worker. Because they see that at least you know I'm not doing this for money. But this is very rare. Generally speaking, when you are hourly paid, one hour extra you get 40 dollars extra. You can see the correlation. 40 dollars extra or 100 dollars extra. Then you want to, okay, after five o' clock you want to spend another one hour? Yes, yes, yes. You can see the correlation that I get the benefit and with that I'm doing. When you see the correlation, you will be very eager to do it. When you don't see the correlation. I do one hour extra but what will I get? Oh, you will get the 10 dollars, and if you are otherwise getting 100 dollars per hour and then one hour extra you will get 10 dollars. Maybe I will not do do it. You will get another 100. Then you will be eager to do it. You're getting it? Okay, so the point is when you see the correlation, if you don't see the correlation you are not eager to do it. If you see the correlation you will be very happy to do this.

In fact, one thing is that say generosity, feeling of generosity. Generosity is of two kinds. One making offerings is also a generosity. Another one Generosity pertaining to people who are in need. Buddhas and Bodhisattvas they don't need the water, right. They don't want our water, they don't want our butter lamp. They don't need. Even without the butter lamp still they are you know they have the greatest of the lights. So, the point is that one generosity related to Buddhas and Bodhisattvas, other generosity related to the sentient beings. Two.

With the generosity if the, this dismantles our self-centered attitude. With this generosity what happens? Say if there is an extra pen, you want to give it to your brother or to unknown person? [2:20:00] Generally we will give to the brother. Because you love the brother more. So, this is the meaning of generosity the love, it involves the feeling of love. Feeling of love means that sense of self-centered attitude is less. The sense of concern for others is there. So, the generosity is the one which dismantles our, one of the factors by which to dismantle our self-centered attitude. And self-centered attitude is the one which makes us suffer. We don't want suffering.

So, when we make offerings of this it is like accumulating the wealth. If you know that the moment I do, I offer one hour I get 100 dollars I will be happy to do more. I will be happy to do because there is constant accumulation happening. Likewise, every time I offer water, I offer something there is accumulation of the other-cherishing mind, love and affection that goes up, self-centered attitude is diminished. So, you become happier, happier, happier person. This is very important.

In fact, these practice and related and that too related to Buddha, that too related to a local spirit, related to Buddha means Buddha in your mind is what? Somebody who is perfected in love, perfected in wisdom, perfected in power. Local spirit means oh if I don't do it the person will, this will harm me. So, you have fear. It's not out of love and respect. It's out of fear. You're getting it? There is a difference here. So, therefore make offerings to the Buddhas and Bodhisattvas. This is incredibly great, the small effort with the tremendous benefit of dismantling the root of our miseries. Yeah. And whereas, if you don't feel like doing it, then don't push

yourself. And if you don't feel like doing the seven bowls make it one bowl. With one bowl if you feel it happy, easy, one bowl is okay. He said it so I'll do it for him, right. And seven I cannot do it, that is too much. If this is what comes to your mind do one. Do one, right, do one.

Okay, now okay do it very nicely. Okay, again he is making more complicated. Nicely. What do you mean by nicely? Before you actually make the offering, you wash your hands so well. And then you offer. Then around like 5, 6, you put it down. Again, before you do it again wash your hands. And put it down. Wash your hands again, again to go there. (GL) Then I will not do it. If this is your thinking then do it without washing hands. Do it without washing hands. But do it, something, do it, right. So, the thing is do something rather than not doing at all. And do it without anger or disliking. Anger and disliking should be away. And do it even with the neutral feeling it's fine, but not with the anger or disliking. If you really feel disliking then the disliking is not that making offering maybe seven is too big number, it's so waste of my time, right. I have so many other things to do. And actually, after seven bowl it takes like four minutes. And the even two hours is nothing. We waste two hours very easily. But four minutes, I have so many things to do, right. This is how our mind works. If that is what is happening don't worry, don't do seven, do one. Maybe do three. If three is too much do one. And if the big bowl is difficult then make a small cup. Yeah. (TL, GL) Then the cup is difficult maybe a plate is also fine. Just do something. Do something.

As you keep doing it, the thing is even if by doing this if somebody tells you that you don't have a seven bowl, yes, I have a seven bowl. Why not you doing it? You accumulate negative karma. Don't pay heed, right. Don't pay heed. Guarantee, if you take, if you go to hell realm, I will take the responsibility, I will come with you. (TL, GL)

**Participant:** No.

**Venerable Geshe Dorji Damdul la:** Right. You will not to hell realm, right. You only benefit, you don't. But people may, people will surely tell what they are sharing is something very standard. You're getting it? Very standard. Standard position is there and then the exceptions are there. Otherwise say with the offering of bowls and the two bowls the space should be one grain. All these rules are very. One grain, very complicated. I don't want to do it, right. Don't worry about the grain, don't worry. I guarantee. If somebody says to you then you go to hell realm. Then say that don't worry Geshe la will go with me. (GL) I guarantee. Yeah, at least anger, disliking should not be there. If the disliking is happening even with one bowl, even just you know putting there with the, with your hand not washed putting there still disliking is happening then for the time being don't do it. At least the disliking should not be there. And then see which is the best thing that you can do, do to that level. What is the best thing that you can do? Don't necessarily go for perfection. Go for the best thing that you can do. One bowl is good, you can do it. That I can do it. With the hands clean? Not so. Okay, usually the way I do with my other things, do it like this. That is fine, right. And then where you can do three bowls, if you can do three bowls without disliking or without the discomfort then go for three rather than one. If you can go for seven without again discomfort or the disliking then go for seven rather than three. This is the approach.

And you can, if you can do it with a proper one grain the what, the division with one grain apart rather than just randomly do it like this. And if you have no discomfort, doing with keeping one grain distance there, do it with keeping one grain distance.

Okay so why all these one grain distance is important? It's not really important. The point is it's not, to be very honest it's not necessary it should be one grain. It can be one pen distance, right. It can be two pen distance. It's not necessarily required. The thing is that if you don't make a standard the problem is there. People who follow this some are very intelligent who we don't have to tell that one grain, two grain, 100 grains and so forth. We don't have to tell anything. We do something, they understand. But there are less intelligent people who get confused. Some people they are keeping big distance, some people they are short distance, I don't know which is correct, right. So, they get lost. So, they are scared. To, so, to tell them then things will never be decided. If they are never decided they feel scared all the time. Not to feel them scared just the okay one grain. And then they feel comfortable one grain. Then they tell others one grain. It's become very standard. Because standardisation if that is not made there is a problem with the low faculty people and the average faculty people. Sharp faculty people this is not so a big problem. Yeah. The moment what I said now sharp people, faculty people they will easily understand it. Okay. Very good. Yes, Badri ji.

**Participant:** Geshe la I wanted to know what is the role of memory in the five omnipresent mental factors because experientially when we talk about contact very often, I find myself coming in contact with a memory which starts off a process of ruminations and then ends with an intention. For example, I think of somebody who might have insulted me and that memory comes up and as soon as I do that the series of feelings comes up. And then it ends in an intention to either you know take revenge or harm that person again next time I meet him or her.

**Venerable Geshe Dorji Damdul la:** Okay, if the, so therefore the need for us to study the 51 mental factors. Let us not just confine ourselves to the five omnipresent mental factors, there are 51. Because that you are going into more detail. For example, what Kanu is talking about the afflictions and then one, what one the Badri ji is talking about is the memories. So, they have, you know, these we have to study the 51 mental factors. If we study 51 mental factors then the memory in the form of mindfulness, the *smṛiti* in Tibetan it is **Tibetan??(2:29:31)** in English we translate it as mindfulness. Actually, the it is not complete. Mindfulness is not a complete thing. It is not total the synonymous. Mindfulness is one part of the **Tibetan??(2:29:47)** is memory, mindfulness. It has several connotations, retention, mindfulness, retention then the say the memory. **[2:30:00]** Memory has connotation with retention.

Okay, so the, this if you study the 51 mental factors, we see in the list of the eleven virtues you will mind the mindfulness there. So that's there are many other mental factors, it's not only the five omnipresent mental factors. So, where and then virtues, mindfulness is put in the category of virtues. You can speak of the opposite of this virtuous mindfulness, right. Say the memory in a neutral form, memory in a non-virtuous form. For example, memory of having done something bad in the past and you feel the joy. That memory recollecting this memory is non-virtuous. And then we have memory, oh yesterday I had rice and dal. That memory is neutral.

Oh, yesterday I got the opportunity to read Acharya, read Acharya Chandrakirti's text, this memory comes to you this memory is very virtuous. So, the memory per se , memory in a virtuous form is explained there in the eleven virtuous mental factors.

**Participant:** Geshe la, I had a second part to this question which is the mental factor of attention. Under normal circumstances in a state of ignorance does it normally refer to inappropriate attention, that all the time it is inappropriate as it is taking place?

**Venerable Geshe Dorji Damdul la:** Okay, let's say, let us not, inappropriate attention I don't know in what context you are using this word but there is, it so happens that there is one very technical word **Tibetan??(2:30:46)** this is a Tibetan word **Tibetan??(2:30:49)** in English we translate it as inappropriate attention. So, it is very, understood in a very technical sense. So, whereas, the it can be used in a very loose sense. If you mean to understand that in the technical sense inappropriate attention meaning say a mental factor which exaggerates the which exaggerates the quality, which exaggerates the quality of the object that is, it is the inappropriate attention used in the very standard text particularly Acharya Chandrakirti's, Arya Nagarjuna's text Mulamadhyamikakarika, where the Arya Nagarjuna said that the karmas and afflictions, ceasing of karmas and afflictions leads to Nirvana, karmas and afflictions arise from the inappropriate attention which in turn arises from elaboration self-grasping ignorance, it is the wisdom of Emptiness which the which brings the end to the elaborations. So, there it is a very specific connotation.

Otherwise inappropriate attention meaning wrong attention. If this is how you understand it wrong attention. For example, let's say, okay this is a flower. Okay, to make it very quick Lama Tsongkhapa presented it in three ways. When you look at the object, same object, there are three ways of looking at the same object. One, okay, let's say one oh, a very beautiful flower, one. Unattractive flower. Somebody who does not like flower, oh very boring flower. Somebody who likes flower beautiful flower. Someone who is neutral with the flower, a flower. Same object can be seen in three different ways. So, one a beautiful flower and then objectively beautiful flower. That is inappropriate attention. One, a very boring flower, inappropriate attention. A flower there is nothing wrong with it. So, there are three ways of looking at it. One which is neutral, one which is going to the exaggerating the qualities as attractive or unattractive. Yes, very good. Okay, end dedication prayer.

**Participant:** Please turn to page number 278 for Additional Dedication Prayers.

## Class 75 – Lam Rim – Part 4 of 6

Session 1 of 28<sup>th</sup> Aug 2019

Subject : Lam Rim  
Teacher : Venerable Geshe Dorji Damdul La  
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### Starting Prayers by a Participant

(Main Teaching Starts) [00:32:40]

**Venerable Geshe Dorji Damdul la:** Okay, last time we were talking about the guru devotion with respect to the Lamrim practice, Lamrim, where first we need the guidance and of course the clarifications. I already made the clarification that we need, we are to be very careful not to jump into the rashly looking for what you call as root gurus or whatever. So, we should be very careful. For the time being no hurry, don't rush to look for gurus. Instead study the Dharma well. You can attend such lectures, so it doesn't mean that the person who is giving the lecture is your guru or the root guru, whatever. It is just somebody giving you information. So, for that matter, the study the Dharma more, about Emptiness, Bodhicitta, the Four Noble Truths, and so forth. And okay, so the point is that the once we get a good picture of the Dharma how the, how to extract the meaning out of one's life then you get to some confidence. Once you know the Dharma well, you will have confidence as to who is a good teacher, who is not a guru, root guru. Then on that basis you take the decision. That is going to be a wise decision. Okay, so now with that part done.

The next part is how to extract the meaning out of one's life. How to extract the meaning? For and the, and of course the first we need to have a sense of the aspiration, desire to extract the meaning of life. For that we are to, we talked about the preciousness of the human birth, the human birth endowed ten, the eight leisures and ten endowments. We discussed that. Now, after having identified that this human birth is so precious. That this is not something that we can acquire, we can achieve, attain very easily. It requires a tremendous positive karma to take birth as a human life. Which means that the say if you look at the number of the beings on this Earth. For example, say, just in a pool of dirty water how many tiny beings are there. This number will far exceed the number of the human beings; seven billion human beings. It's nothing as compared to even the number of the tiny bacteria's or whatever in a tiny the pool or the dirty pool. So, then the number of human beings is so less as compared to that. And then you see that okay to and of course you look at the ocean, Indian Ocean, Atlantic Ocean, Pacific Ocean, the how many creatures are there. Their number far exceeds the number of the human beings on this Earth. So, taking birth as a human being is not easy. It requires a tremendous positive karma

without which we cannot.

And then the fact is that okay if you take birth as human being that is fine. Not taking birth as human being that is also fine. No, it's not fine. There the suffering is acutely great. And that the wisdom to get out of this suffering. Even as a human being the suffering of the sickness, ageing, death, and the pain of losing near and dear ones, the pains are so acute. Some people they commit suicide to not being able to bear the pains of these the cases. So, then so if this is what is happening the problems which we so overwhelming that we cannot bear it anymore that what to mention of taking birth as other life forms like animals and the hell being, hungry ghost beings and so forth. So, therefore the preciousness of human birth, identifying this. And then next life whether I'm going to achieve, have the human birth or not is all questionable. So, for that matter that this life that I've taken, that I've obtained I must not make it go waste. Okay, this is so precious for us to think of.

Now, once having identified the preciousness of this human birth then the question is how to extract the meaning out of this precious human birth. What kind of meaning to extract? What will I, what should I do? For example, say here I can see some who are very young like 20. Bhuti la how old are you? 22. Then here, 24, here 20. Okay, Wangdu la 20. Okay, we see that there are many of you who are very young. Yes, so this precious human birth, yes, whether or not I will have this precious human birth once more is questionable. But this precious human birth I have now, I must not make it go waste. So, what do you mean by make it not go waste? How to make it meaningful? How to extract the meaning out of this? For example, like if you go to the what do you call it treasure island. If you go to treasure island and if you have time there, just for one day there. And if you say that oh, I'm already tired, first I have to take rest. By the time you take rest your time in treasure island is over. Then what is the purpose of you being in treasure island. Treasure island means not to waste time, to make sure that you go there, don't waste your time and take the treasure out of the island. Likewise, we having taken birth as human being take the treasure out of the taking, having taken the human birth. We should take, we should be able to take the treasure out of this.

What treasure? This is the question. So, there are three ways of extracting treasures. There are three ways of extracting treasures of the precious human birth, three ways. These three ways are known as the teachings of the small scope person, teachings of the middle scope person, and the teachings of the great scope person. Teachings or the practice. Practice or the teachings of the small scope person, middle scope person and the great scope person. So, this is what, this if we can take while in this life, having taken the human birth then you are wise. Otherwise, say the our precious human birth as a young boy or young girl and then all of us [00:40:00] who are in your 30's, 40's, 50's, 60's, 70's, the point is how to make the most of our the remaining part of our life. So, this is the point.

So, how to make the meaning out of this life? So, for that there are three ways of making, the extracting the meanings and depending on your potential. And of course, say the way the manner in which the general presentation and the very specific cases, general presentation is for the general audience and very specific the exceptions, people who were already trained in Lamrim practice from the past lives. Then you come in this life and you just instantly you, within a very

short span of time you can become Enlightened is very, very rare. The safest thing for us to do is follow the steps meant for the general or referred as the mainstream practice, mainstream teachings. So, this is the safest thing for us to do.

And there are some people who see great teachers like Jetsun Milarepa who became Enlightened within a single lifetime and then what is all these studies and so forth? So just practice directly become Enlightened. This is where we are fooling ourselves. So, we should make sure that we study well, reflect on well, reflect on the points well and then practice the way Jetsun Milarepa practiced. This is what we should be doing. We should be wise. And of course, he became Enlightened within a single lifetime. For us expecting that we will also become Enlightened within a single lifetime, we can be fooling ourselves. The reason is that he as a very young boy, he had all these incredible, powerful indications that he already went through these practices from his past lives.

For example, connection with the teacher. For example, like for us say for when I think of my teachers it just feels, makes me like, the makes me feel like crying. It's not that the before I met my teachers this was my feeling. No, it was not like that. It was many years of my receiving benefit from my teachers then now I feel so connected. I feel that I received so much of blessing, teachings, learning from my teachers. So, this connection was felt after many years not before I met with my teachers.

Whereas in the case of Jetsun Milarepa before he met with his teacher, just hearing the name of his teacher the he could feel, intensely he could feel the connection. So, that was who Jetsun Milarepa was. If this is the kind of the, and then the more important than this indication. Some people may say oh I also felt the same, feel the same thing with this teacher, that teacher, so forth.

Okay, the thing is the real test is when the teacher scolds you. When the teacher scolds you, say what a stupid thing that you are doing. And then what is your reaction? You say what a stupid thing that you are doing. If this is your reaction, finish, right. You are not my teacher. If this is your reaction, finish. What you think as a very the auspicious indications they are not really auspicious indications. Okay, whereas, in the case of Jetsun Milarepa no matter what situations, where the teacher scolds him, where the teacher was beating him, still his faith remained unshaken. If this is who we are then you maybe a potential candidate to become Enlightened within a single lifetime. Otherwise, nowadays forget about beating, even just a scold, finish, right. Okay, cut off. What do you call it? Umbilical cord cut. This is the expression, right. So, this is who we are. Which means we are so weak. And then we expect the result Jetsun Milarepa experienced, we expect the result to happen to us now. And then in terms of the how our mindset is so rudimentary, our mind is so basic, it's not at all the cultivated. Okay, so the safest thing is following the mainstream practice, mainstream teachings.

Okay, so now for us we have to follow step wise. And the tendency of course, it is not only the general audience, even myself, when I was younger, when I was very unrealistic, very young just joined a monastery age like 19-20. I was so impatient I wanted to get everything just right now. And I can see that many of the people who attend my the lectures and teachings they have the

same mentality. We are in the same boat. So, the point is that we should be very realistic. We have to know where we are. From there take the steps. And generally speaking, 99% of the people we all, we have to start from the scratch. And there is no harm in starting from scratch. This is a wise approach. And you start from there where you are and then you will reach somewhere. If you start from the middle you will never reach anywhere. So, therefore we should be very realistic.

So, what do you mean by realistic? Start from the beginning. What is the beginning? The teachings meant for the small scope person. Then the teachings meant for the middle scope person, then teachings meant for the great scope person. This is how we have to follow. Take the steps. For example, first we go to the junior school, infant school, junior-middle school, then high school. This is how we progress in our studies. This no exception in the case of the practice to extract the meaning out of your life. So, three ways of extracting meaning. The first one is the teaching meant for the small scope person. And the distinctions, I made this distinction last time. Those of you who were missing I would suggest you to listen to the earlier two-three recordings, earlier teachings, because we already covered several very important points. The distinction between the small scope person, teachings of the small scope person and the common teaching, the common teaching of the small scope person. All these distinctions we already made last time.

Okay, with this in mind now first we have to start with the teachings meant for the small scope person. This whole teaching, genre is known as the teaching on Lamrim, the graded path or the stages of the path. This is the meaning. Stages meaning there should be steps. The first step is teaching for the small scope person. For that matter two things. One say the one how to trigger this, how to trigger the. Okay, by the way for that matter again we have to, we cannot do away from revising the three goals. Anybody who remembers the three goals of the three beings of the small scope, the middle scope and the great scope? Anybody who remembers the goal of the small scope person? Vivek ji, yes.

**Participant:** First is getting birth in favourable places within Samsara.

**Venerable Geshe Dorji Damdul 1a:** Yes, taking a favourable birth within Samsara. Which means that this life I'm human being yes and I have no problem with getting food, clothing, and so forth, and all the facilities all intact. But what about next life? Next life again human birth? Not sure. And can be worse than us, animals, hell beings, hell realm, hungry ghost realm and so forth, spirit and so forth, insects, these things very possible. So, if this is the case then this is very scary. Yes, it is very scary. Because this is very scary, we have to think of making sure that the next life I'm taken care of, next life. Next life, next-next life. Because achieving Buddhahood very next lifetime is okay, we have to have in our mind that I can achieve, I will try my best to achieve Buddhahood within this lifetime. If not, we should have plan, plan A, plan B, plan C. Plan A is that I achieve Buddhahood in this lifetime. If not, then plan B, next life somewhere. So, next life if you take birth in the lower realms, animal realm, hungry ghost realm, or the hell realm, then the plan is disrupted. We do not have this intelligence to follow the teachings on Emptiness, Bodhicitta and so forth. So, for that matter we have to make sure that next life is a favourable birth. That is the goal.

Okay, what is the goal of the middle scope person? Anybody? What is the goal of the middle scope person? Ritu ji?

**Participant:** Geshe la it's freedom from Samsara for relaxation.

**Venerable Geshe Dorji Damdul la:** Yes. Okay, the next the middle scope person meaning somebody who is, who has the, who is upgraded from let's say from the infant school to the middle school. So, from the small scope to the middle scope. Middle scope meaning somebody whose thinking is more advanced, more developed, [00:50:00] more cultivated. So, here the first one, the middle, the small scope we think about what about my next life. Okay, next life I should take of, to make sure that I take birth in the favourable states like human birth, or the god and goddesses the birth, the realm of the god and goddess. These two. And then of the two which is better for the talking about Dharma practice? Human realm or the realm, god and goddess realm? Bhuti la?

**Participant:** Human.

**Venerable Geshe Dorji Damdul la:** Human realm. Okay. Anybody why, why human realm, why human realm is better for the Dharma? Yes. Mic, mic.

**Participant:** Because like in god realms the beings are totally absorbed in their enjoyments and then there is not enough suffering to have motivation for practice.

**Venerable Geshe Dorji Damdul la:** Exactly, exactly. So, for the Dharma practice the best place is the human realm. Okay, so very good. So, the point is that the goals, the first goal is the taking a favourable birth the next time. And then the question is and as you become more intelligent then the next question is okay next life I'm guaranteed, I'm taken care of that I will not take birth in lower realms, I will birth in the, I will have a favourable birth. What about next-next life? Oh, next-next life also, if you do, plan properly then we can you know like 5 lifetimes, ten lifetimes, hundred lifetimes, okay. But what about one thousand lifetimes at all? That we cannot plan at all, right. This is how the wise people think. As you become more matured then you think about what about next life, what about next-next life, right. Okay, tomorrow you will get food. Then what is your, say if you are tremendous, acute problem of hunger today then you will worry about tomorrow, what will happen to me tomorrow. Tomorrow I will guarantee, I will give you food tomorrow. Guarantee So, you are happy, temporarily you are happy. Then what will be your next thought? Anybody, what will be your next thought. Quick, we have no time to waste.

**Participant:** What about day after?

**Venerable Geshe Dorji Damdul la:** What about day after tomorrow, will you give me the food, right? And what about after ten years will you still give me the food? After ten years I'm not sure whether I exist on this Earth, right. So, which means that you have to learn how to be self sufficient. You're getting it? Likewise, that okay for next life, immediately next life, five lifetimes from today, ten lifetimes from today, okay, then we can predict. Predict that I can plan now. But what about one thousand lifetimes. So, one time that will happen, guaranteed, that time

will happen. So, that I cannot. Okay, how many of you are guaranteed that after 20 years you will not be hungry. You will continue to get good food after 20 years, how many of you will be guaranteed? Raise your hands. Nobody can be guaranteed. You're getting it? Tomorrow, you can say okay I don't know we can guarantee but still we can sign that yes tomorrow I will not be hungry. But then after ten years, after 20 years we cannot say anything. Even the richest of the person cannot say that I will not suffer from poverty after ten years, 20 years. Okay.

Likewise, as your thinking becomes more mature then the question arises what about one thousand, after this after next life, after next-next life, so how can I guarantee that I will not be the, I will not take birth in lower realms. So, what is the safest thing to do? What is the safest?

I will give you one example. Let's say that one the, okay, let's say that there is a prison. In the prison there are several prison guards, right. Some prison guards are gentle, some are very harsh. And in the same prison. And then the moment you are in the hand of the prison guard A is so harsh, you'll be slapped and you'll be tortured. And then prison guard B more relaxed. Okay, tomorrow is prison guard B. You are happy, not happy? Hey, happy, right. Okay, today I'm being tortured so bad by prison guard A but tomorrow it's prison guard B who is more relaxed and kind. Oh, I'm so happy. Okay, what will be your next thought? What about day after tomorrow? You're getting it? What about day after tomorrow? Day after tomorrow is again prison guard A. Happy, unhappy? So, the prospect of you being happy tomorrow is very short lived, you can, you have to, your thinking will be extended to the next-next day. Then you say what is the point tomorrow I will be free, fine but about the day after tomorrow again prison guard A's torture. Okay, this is so scary. It's so traumatising. Okay, now tell me when you reach to that level, okay tomorrow I will be free. Then what about day after tomorrow. Then what will be your answer? What would be your answer? What would be your plan? How can I get out of, how can I do something, what can I do something so that I don't have to go to prison guard A at all? What should you do? Mannan ji?

**Participant:** To escape prison.

**Venerable Geshe Dorji Damdul la:** Escape the prison, right. (TL) As long as you don't escape from the prison, as long as you are in the prison, you know, right, somehow you will get to the hands of prison guard A once more, over and over again. So, therefore you have to escape from the prison altogether. This is the more matured way of thinking. You're getting it? More matured way of thinking. Likewise, Samsara is a prison so we have to think of how to get out of Samsara completely because tomorrow next life is fine, next-next life is fine but then again, I can fall back in the lower realms. Yes, of course, its possible. So, how to make sure that I don't fall in the lower realms, animal realms, hungry ghost realms, hell realms, so forth. The, how can I make sure that I don't fall in these realms at all? How to do that? Get out of Samsara, get out of the prison of Samsara. So, that is the more developed way of thinking, more matured way of thinking. This is known as this is the goal. The goal to get out of Samsara completely that is the goal of the middle scope person.

Okay, now tell me what is the goal of the great scope person. Anybody? What is the goal of the great scope person? Tejal la, you want to say?

**Participant:** Not only I want to get out of the prison of Samsara, I want to have complete happiness and I want to take all sentient beings also to their perfect happiness.

**Venerable Geshe Dorji Damdul la:** Okay, not only that I should be liberated from Samsara, I should liberate all the dear mother sentient beings from Samsara towards Buddhahood. Okay, how many of you have achieved these three goals? Next life favourable birth. As Nirvana, to exit from Samsara is Nirvana. And to achieve the Full Awakening, full complete Enlightenment for all sentient beings. So, how many of you have achieved that goal, those three goals, guaranteed, these three goals? Not yet. Okay, deep inside us we talked about the Buddha nature. Last time we, Buddha nature, we talked about the Buddha nature we covered, not covered? Not covered? Tenzin Choegyal la?

**Participant:** Briefly only, Geshe la, not.

**Venerable Geshe Dorji Damdul la:** Okay, so basically the idea is that, the good news although we still, still we have so much of suffering, we have so much of suffering but the good news is that the true nature of us, the true nature of each one of us is so pure. It is not tainted with suffering. You're getting it? Let us not forget this. The true nature of our being, each one of us, our being is not tainted by suffering. The true nature is so pure, it is totally freed from the lower realm, it is totally freed from Samsara, it is totally freed from what traps you from achieving Buddhahood, complete Enlightenment, what traps you from Full Awakening. The true nature is so pure. But if it is so pure then why we are not experiencing that purity, why we have so much of suffering in the lower realms, why we have so much of suffering in Samsara, why we still have the self-centered attitude stopping us from achieving Buddhahood for all sentient beings, why we still have these three problems there? Okay, the thing that, the fact that we have not achieved these three goals yet is because that there are three obstructions within us. [01:00:00]

For example, let's say this water is very clean and somebody takes it away and puts some dust in this, soil in this, stir it and the purity disappears. Okay, where did the purity disappear, where did it go? Nowhere. But the purity is not there. Okay, it is still there. But this purity of the water remains as a, in a dormant state, in a dormant state. For example, the gold, the nature of the gold is to glow. Do you agree with me? The nature of the gold is to glow. When the gold is mixed with the soil, gold powder, gold filings mixed with the soil then the glow stops. It doesn't mean that gold is not there. The gold is still there. But the glow is blocked by the soil. So, how do you know that the gold is there. Remove the soil. Okay, tell me how do you know, how can you prove that there is gold there in this the mixture, in this the substance? How do, Lhamu la, how do you prove? How can somebody can tell somebody that there is gold there, although it does not glow now? No. Okay. Anybody? Bhuti la? No, you?

Okay, is there gold or not? Gold when mixed with the soil, is there gold inside? Yes. Then how can you prove that there is a gold there, here?

**Participant:** By removing the soil.

**Venerable Geshe Dorji Damdul la:** Wonderful. Remove the soil then the gold will start to

glow. (TL) You're getting it? Remove the soil and the gold will be left behind. Likewise, this water the way Ajeer ji said that the water, when you put some soil in it, stir it, the purity disappears. But the purity did not go anywhere, it is there. It is there like the gold is there. It is only in the state of dormancy; it is in a dormant state. It does exist there but it exists in a dormant state. So, how do you know that it is there? The way Namsa la said remove the soil and the gold will, inside will start to glow. Likewise remove the dirt, remove the filth, remove the dirt and the water, the purity of the water comes out. This water, purity of the water you don't have to bring from anywhere else, remove the dirt and purity inside will manifest. Which means that it was there in a dormant state. Likewise, the purity inside each one of us, the purity exists, it exists in the form of dormancy. You're getting it?

Now this purity, if this purity comes out it guarantees that you will always have a favourable birth, number one. It guarantees that you will have a, you will have, you will not be in Samsara, number two. It guarantees that you have the Full Awakening, number three. Full Awakening meaning Buddhahood. It guarantees. If this purity comes out. The fact that this purity is not coming out which means that there are the mental dirts there, mental filth, dirt is there. There are three kinds of dirt. This is very important. There are three kinds of dirt. One kind of dirt which stops you from taking favourable births in the next life. Another dirt which stops you from achieving freedom from Samsara, number two. Another dirt which stops you from achieving total Buddhahood, Full Awakening. There are three kinds of dirt. You're getting it?

The first dirt. What is the first dirt? Which stops us from taking favourable birth next time. That dirt is the ten non-virtuous karmas, ten non-virtuous actions. Okay, the dirt which stops us from taking birth in the favourable states those dirts are known as ten non-virtuous karmas. And the dirts, mental dirts which stop you from achieving Nirvana, freedom from Samsara is known as afflictive obscurations. And mental dirts which stop you from achieving total Buddhahood or Full Awakening, full Enlightenment is known as cognitive obscurations. These are the three mental dirts.

Okay, now if you, next life, if you want to make sure that you want to take birth in the favourable states, favourable rebirth then what should you do? You should remove the mental dirt of ten non-virtuous karmas. You have to remove the ten non-virtuous karmas. Okay, now if you want to achieve the goal of the middle scope person then what should you do? Hey, if you want to achieve the goal of the middle scope person, what is goal of the middle scope person? Wangdu la?

**Participant:** Achieving Nirvana.

**Venerable Geshe Dorji Damdul la:** Achieving Nirvana, to set yourself free from the prison of Samsara, right. If you want to be free from prison of Samsara, what should you do, you should remove which dirt? Namsa la?

**Participant:** Afflictive obscurations.

**Venerable Geshe Dorji Damdul la:** You have to remove the afflictive, afflictive obscurations.

Very good. Okay, if you want to achieve the total Awakening or Buddhahood which mental dirt should one remove? Lhamu la?

**Participant:** Cognitive obscurations.

**Venerable Geshe Dorji Damdul la:** Very good. We have to remove the cognitive obscurations. Very good. Okay, so this is the very broad picture of what we should be doing. What are the three goals, what are the three beings, what are the three goals and what are the three obstructions which obstruct us from achieving the three goals. You're getting it?

Okay, this, with this in mind now the next point is, okay the first one the goal of achieving a favourable birth next time. For that matter two things. One is the we have to arouse the feeling, we have to arouse the desire, aspiration to seek favourable birth next time. For that matter we need to reflect on the impermanence of death. Only if we remember the impermanence of death then the what after death next birth. So, next birth can be favourable, favourable birth or the unfavourable birth. And then which? Not sure. Very scary, right. So, first reflecting on the impermanence of death.

Reflecting on impermanence of death under this there are three topics, three main topics. And then finally after knowing all these things then our job is to really reflect on these points. They are not difficult. The only thing is that we need time to reflect on these points and then try to make them living experience. And then if you cannot make them a living experience by attempting to meditate on these points and you cannot make them as living, they become like a mechanical reflection. Then we have to check with your teachers or people who are actually meditating on this and who can really feel the difference. So, you have to seek the help of them. And then read more materials, very powerful books. Okay, for impermanence, the reflection as per the Lamrim teaching so this one tallies with the Buddha's teaching of the Four Seals. The first of the Four Seals. What is the first seal? What are the Four Seals? Here, here, Adarsh. Mic. Adarsh mic.

**Participant:** All things composite things are impermanent. And all composite things are, all contaminated things are suffering nature. Everything is Emptiness and selflessness. Transcending sorrow is absolute peace.

**Venerable Geshe Dorji Damdul la:** Okay, very good. These what we learn and which comes so repeatedly we must have them on our fingertips. All composite things. Okay, tell me what is the first one? All of us say this together. All composite things are impermanent. Number two? All contaminated things are of suffering nature. Number three? Everything is the nature of Emptiness and selflessness. Number four? Transcending sorrow is absolute peace. Okay, very good.

And the why I'm very emphatic that we repeat this over and over again is because that the people tend to, many people they tend to you know be very naïve and not having clear picture of what the Four Seals are. Beginning with the first seal they say that the Buddha taught everything is impermanent. [01:10:00] This is wrong. It is not that everything is impermanent. Only the

composite thing is impermanent. And number two, the Buddha said everything is suffering. That is not true only the contaminated things are suffering nature. All composite things are impermanent. All contaminated things are suffering nature. Because we listen to some of the recordings, some of the messages that we get from the WhatsApp, video clip, so there's some people they say that Buddha taught everything is suffering. Buddha taught everything is suffering. Then what is the point of following the Buddha's teachings, right. Buddha said everything is suffering. This is not true. This is only the naïveté of the person who was talking about, who was you know the representing, actually its not at all the representation. It's total naïveté of the person not knowing the Buddha's teachings well. Buddha taught only the contaminated things are suffering. If you remove the contamination then you will have the transcendental happiness. The Buddha taught happiness also, its not just the suffering all the time. So, this is what some people, you know, unfortunately. Okay, this is what unfortunately some people, its not their deliberate attempt, I'm sure they are, it's not deliberate it's only their naïveté. They didn't know what the real teaching of the Buddha. The Buddha taught only composite things are impermanent. All contaminated things are suffering nature.

Okay, with this in mind what I'm saying is that the teaching on impermanence pertaining to the teaching meant for the small scope person that tallies with the first of the Four Seals of the Buddha's teachings. What is first of the Four Seals which taught that all composite things are impermanent. So, if this is how you can relate the Lamrim teaching with the Four Seals. And particularly the Four Seals with the first two teachings; teaching meant for the small scope person; teaching meant for the middle scope person. If you can relate this with the Four Seals that will be extremely, extremely beneficial. And then you can add to this Bodhicitta it will become the teaching meant for the great scope person.

Okay, so with this impermanence as per the teaching of the Lamrim teaching, impermanence is taught, under this section it is taught three points, three sub-headings. Number one is the definiteness, certainty of the death. In other words, impermanence of death. That the death is inevitable. Of course, this is quite painful to even hear this word death is certain, the certainty of death, the definiteness or the certainty of death, this is the inevitable nature of the death, number one. Then number two is the uncertainty of the time of death. Number, certainty of the death but the uncertainty of the time of the death. Then number three is the knowledge that the Dharma alone is what will benefit us after the death. Number one is the certainty of the death. Number two uncertainty of the time of death. Number three Dharma alone is the protector for us after the death. These are three points to be reflected upon as a part of the Lamrim practice pertaining to the first section of the small scope person teaching.

Okay, number one impermanence of death. Death is for sure. And it's good for us to reflect on this point. We have to reflect on this point. There are some cultural not really norms, cultural sentiments where to reflect on death is very scary, don't do it. For example, once when I was in Cambridge, I think that was back in 2003. Bhuti la, not born? Okay, Namsa la born, not born? 2003? (GL) Which year you were born?

**Participant:** 1999.

**Venerable Geshe Dorji Damdul la:** Which means you were already born. You were already four years old, right. (TL) Okay, 2003 I was in Cambridge. Which means Wangdu la was also four years old. Okay, so there the I met a gentleman and we became friends. And then he told me Dorji tell me something about Buddhism. And he is very genuine. And I talked about, no experience, I was just, I just finished my Geshe degree and I was there for you know the for a while. And then the no experience I just directly talked about suffering, impermanence. And then he was listening to me. And then after a while he said Dorji stop. Dorji in future never ever talk about suffering and impermanence to the western audience. And I said why. He said that okay, this is what we need to keep in mind, right, keep in mind. He said that for example in England, in Cambridge here on the road, the highway if there is accident, car accident and somebody dies and the simply there is a splash of blood there. Believe it or not within five minutes you go there, you will not get any impression that there was accident there. Because everybody is so scared of death. Everybody is so scared to hear about death. So, even the old age home, the what, old age home, old people's home, these you will not see them in the usually you will not see them so in the front, very elderly, disabled, in the beds. You will just see them very, they are all there, they are here in Cambridge but you will not see them because people, they are so scared to see such things. So, scared to think of death.

Okay, now finally we have to decide, it's not that you know so in the England or in the west don't think about death, here in Asia think about death. This is not the point, it's you who have to decide which of them is more meaningful. You think about death now while you are still strong healthy, practice Dharma, you think about death and its little scary, it's little you know painful. It's quite sometimes it can be overwhelmingly painful, number one. And then because of this nearing the death you become very confident that you are not afraid of death, this is one choice. Another choice is when you are young, healthy and you can practice Dharma at that point you don't think about death. So, you are just lost into the indulgence of the world. And then closing to, closer towards death then you panic, right. So, you have to, you have these two choices what you do, what you want. This is how we have to choose.

So, wise people and I would say that the in the western culture it is may be because they don't have the concept of the rebirth that could be one reason. And then on top of that western science, modern education it just really invaded the already existent culture. For example, Christianity, Judaism, and so forth is already invaded. And then many people, who invaded its from outside? No. Modern science actually developed within that own culture. And then there was a clash between the two. So, that could be the predominant reason. Okay, whereas here in Asia because that it is Asia, okay, to cut it short it's upto the individual, right. If you think about, okay at the moment I think about impermanence of death then we'll prepare, we'll prepare ourselves. Okay, what after death? After death then the is impermanence of death then what happens after that? Then okay next life. What about next, the next life? Lower birth and the favourable birth, unfavourable birth. So, there I have to unfavourable birth is very scary. So, for that I have to stop the causes of taking birth in lower realm. I have to create the causes for the favourable birth. So, you can prepare while you are still very strong, healthy, and you can practice. So, whereas the if you don't think about it at all then the last minute it's too late [01:20:00] we can't do anything. We just panicked and that's it. Okay, many people although they don't believe in rebirth but the time closer towards their death, they just end up in the

becoming paranoid and lost in panic.

Okay, so this is what we need to think of. Number one is the certainty of death. It is good for us to think about it. Okay, now my classmate, somebody of my age passed away, my grandparents they also passed away, my father also passed away, my mother passed away when I was young. And then now you know some of the people who of my age they also passed away, even younger ones also passed away. And somebody who is otherwise so healthy, stronger than me also passed away. Any time can be my time. And 150 years from now in the future guaranteed not even a single person born today will be, will survive then, guaranteed. This day will happen, right, this day will happen. You think about this its quite overwhelmingly painful for us. It makes you quite the gloomy. Okay, and the mind may feel little low. Okay, it's fine. So, the more we think about it then the next thing we become, gradually we become more sane. We'll become more sane. Okay, then what? What should I do? This is reality what should I do? Then we have to prepare. If you are not going to stay here in Delhi for too long then what will you do. Okay, then if I'm going to Ladakh. Ladakh is you know the what place; accordingly, I have to prepare, right. So, there it's very cold place so I have to get warmer clothes, good place. You have to prepare. So, only if you know where you are going, where you can potentially go accordingly you will plan. So, this meditation on impermanence is not to make us, not bog us down but to make us prepare for the next life, to get a greater meaning out of life. This is one. This is very important. Particularly for the modern, the people who are into modern education.

In fact, about like two months ago, not really, I think three months ago in Israel one of my friends he is brilliant thinker, extremely brilliant thinker but he doesn't believe in rebirth. And his wife persuaded me to talk to him about rebirth. So, what I said is that we have a brilliant, in the first place we the human beings we have a brilliant mind, brain, mind to think which the cats, dogs, these animals cannot think of. We can think of these. We have to, you have to make use of that, number one. Number two, he himself is exceptionally bright. So why should he not use his brilliance? So, in what way we can use his brilliance is that we can use his, this brilliance to think about the concepts which are very sophisticated and which are very beneficial to us. Like what? For example, we are in the dream, we are, we go into trauma. For example, the fear, the nightmare. You come out of the dream the nightmare stops, your trauma stops. Knowing that that it was dream. Likewise, whatever we are seeing, if you realise that all what we are seeing is like a dream then our trauma will stop. So, this is the tremendous benefit which only the brilliant people who can think profoundly they can have this privilege and the benefit. So, this is what I told him.

Likewise, the more we think about impermanence of death then the more we will extract meaning out of this life, one. Then the number two is the uncertainty of the time of the death. We may say that okay now I'm young, I'm healthy, I'll practice Dharma when I'm little older. You know I heard this so many times from many people. Okay, for the time being I have responsibility, I have this responsibility to do, I have that. And some people may say that let me first make ten crores of rupee then I will go into Dharma, right. (TL) So that I will have enough money. Okay, for the time being the let me the get some money. Or, okay, so this is how, and some say let me first have children grow up, right. By then you become old, right. Then you have no energy to practice Dharma. Okay, so the point is that the, okay the point is just see that the

uncertainty of the death. Impermanence of death meaning certainty of the death. Number two is the uncertainty of the time of the death. When we are going to die that is not sure. So, which means that by knowing that the certainty of the death we make a commitment that I will practice Dharma, number one. By the, by knowing the uncertainty of the time of the death I will do the practice right now, I will not procrastinate. I will not delay; I would do it right now. This is the benefit. Okay, this is number two.

And then number three the knowing that it is only the virtuous, virtues that will benefit in my next life, you commit that we only do Dharma and not non-Dharma. Look, this is so logical, so meaningful and this is how we – number one the this is the approach of the wise people. And then if you think that I'm not so wise. Even though, somebody to be wise, not wise is also dependently originated. By learning these factors, you be, you be getting wise. So, this is so, so precious to make up, to make us wiser, to make us more sensible, to really extract meaning to your own life. Okay, this is the next point.

Then the knowing these three points about the impermanence of death. Number one the certainty of the death. Number two the uncertainty of the time of death. Then number three at the time of death only the Dharma is what can protect us, what can benefit us. Okay, knowing these three points then we come to know that I have to do the Dharma. Number two I have to do the Dharma right now. Number three I will do only Dharma and not non-Dharma. These three points.

With this the next question is, anybody what will be the next question? So, from the reflection thus far what you came to realise is that I have to do the Dharma, then I have to do the Dharma right now. Then number three? I'll, to do only Dharma and not non-Dharma, right. I have no time for non-Dharma. Whatever time that I have now it must be wisely utilised for doing Dharmas. Okay, three. So, what would be next question? What would be your next question? What? Yes, Bhuti la?

**Participant:** How?

**Venerable Geshe Dorji Damdul la:** How to do non-Dharma?

**Participant:** How to do Dharma?

**Venerable Geshe Dorji Damdul la:** Yes, make the sentence complete. If your, the sentence is not complete, if the sentence is half you say and half keep it in your mind I will not understand, right. You have to say the sentence complete. Thank you.

So, how to do the Dharma? In other words, what is the Dharma which I should be doing? What do you mean by Dharma that I should be doing and how to do it? Okay, so that depends on what is your goal. You're getting it? Somebody says that the I'd like to go out. I have to go. What will be your question? I have to go, right Okay, then by say I will, okay if you want to go then I will buy you a flight ticket. What decides whether flight ticket, train ticket, or rickshaw ticket, or, what decides?

**Participant:** Distance.

**Venerable Geshe Dorji Damdul la:** Yes, Ritu ji.

**Participant:** Distance.

**Venerable Geshe Dorji Damdul la:** Yes, where do you go want to go? You are going to buy ticket for me to go to India Gate from the Tibet House, right. (TL) So, I said that which means that to talk about right, I want to go. You have to ask where are you going only then you can plan whether it's flight ticket, whether it's train ticket, whether it's a car ticket, taxi, Ola ticket or whether it's just walk, your company, two minutes walk. So, that you have to check the destiny, destination.

Likewise, the point is that okay I have to do Dharma. What do you want? Why you are so the, why there is urgency there? In what way you have this urgency, sense of urgency? You have a sense of urgency. What is this urgency? Anybody quick. What is this sense of urgency that we have now? Yes, Vivek ji? [01:30:00]

**Participant:** Because time of death is not certain so anytime death can come so.

**Venerable Geshe Dorji Damdul la:** Anytime the death is come then what?

**Participant:** So therefore, we should do the Dharma now.

**Venerable Geshe Dorji Damdul la:** The say Dharma what for? For the next life. You're getting it? Because your goal, the small scope person what is your goal? Don't forget the goal. What is your goal? What for means the goal. What is the goal? Take a favourable birth next time. After death make sure that death is the just there right there in front of me. After that I may go to the lower realms. So how to protect myself from there? By taking birth in the higher realm. So, now how to take birth in the higher realm? That is the Dharma for you, you as a small scope person at the moment, you as a small scope person who wish to take favourable birth next time your Dharma is you have to engage in those actions which will help you to take birth in the favourable birth. That becomes your Dharma.

So, what will help us to take birth in the favourable birth? Ten virtues or the practice of refraining from ten non-virtues. You're getting it? So, the Dharma for the middle, small scope person is the practice of the ten virtues, practice of ten virtues. Dharma for the small scope person is the practice of the ten virtues. So, if somebody asks you what is the teaching of the small scope person? The teaching on the ten virtues is the teaching for the small scope person. So, the practice of the ten virtues will guarantee that you will have a favourable birth next time.

Okay, so with this the point is that now with impermanence, we think about impermanence okay the death and the uncertainty of the time of death. I can die even today, right now. You go to bed. And then tomorrow I may not be able to wake up. It happens. Many cases, right. And nowadays with this the WhatsApp clips you are getting the all the video clips, all these things

they are very helpful. So, there the it has many if you can consolidate or if you can put them in a proper what do call it, compile them properly they can become a brilliant teaching on Lamrim, right. Some about impermanence, some about the acuteness of the suffering, the pains, they are so visible there. So, this if you can use it as a the Dharma practice, it will be very helpful.

Okay, so then the question is after death then what about the next birth? Next birth now only two directions, one is favourable birth and the unfavourable birth, right. Unfavourable birth, favourable birth is human birth and the? Hey, what is the favourable birth? Human birth and? The realm, god and goddess realm. The birth in the god and goddess realm and the birth in the human, okay. And the asuras is also there. But the Asura's is not too healthy but then it's a favourable birth. Unfavourable birth – hell realm, hungry ghost realm and animal realm, three. Okay, we think about these points more the sufferings of each of these realms, each of these three lower realms more then the you will come to realise that okay the death when to die, totally uncertain and then instantly I can be the, the very next moment I can be in the lower realms. Very scary, right. By identifying, by reflecting on each of the points.

Okay, let's say the hell being is generally speaking hell beings classified into two, one is the hot hell beings and the cold hell beings. And the say the in the winter, in Delhi for example when the temperature dips down to. Ajeer ji what temperature it dips down? Four is minimum. Two sometimes two. Okay two degree centigrade. And then in Ladakh? Wangdu la? Minus 20, sometimes minus 20, 21.

**Participant:** Minus 30 also.

**Venerable Geshe Dorji Damdul la:** Minus 30 also, okay. And minus 30 then you can take shower in the cold water? No, right. So, this is the cold. If this is the cold the we cannot bear then the cold in the hell realm is million times colder. This is something which we cannot really fathom what it is like. Likewise, hot, even the temperatures, we for us ordinary people we think about the hot means something which burns. Within something which burns it has varying degrees. Some can be just like say the paper burns in what temperature? Ajeer ji. Water evaporates what temperature? 100°C. Paper burns at like? Paper burns in ten degrees?

**Participant:** Yeah. Paper?

**Venerable Geshe Dorji Damdul la:** Paper burns at what temperature? 300? 1000? And then if it burns at 1000°C then the it is burning, this is what burns, a fire. And the fire the temperature can vary to millions of degree centigrade. There are. So, therefore the even the degree of the heat in the hell realm is just unfathomable.

Okay, and so the more details, so what we are studying here is more the to get the overview of these, more details we have to read. One book that will be very helpful is the Words of My Perfect Teacher. This is one book which is very helpful for us to read about these materials, number one. Words of My Perfect Teacher. Then number two is the Ornament of the Liberation. Words of My Perfect Teacher by the Dza Patrul Rinpoche. Then number two Ornament of the Liberation by Dakpo Lharje Rinpoche. Ornament of Liberation. And then if

you want to study into more detail after okay say you meditate, you, okay. So, the point is which we are discussing now there may not necessarily require extremely extensive studies, we study them just briefly you can meditate directly. But there are very sophisticated topics like Emptiness and so forth, there we need extensive studies. Okay, so this we study and then after study and then you practice, you may come across more fine questions, more, finer questions pertaining to what you're meditating. And for that many of the answers as you become more deeper, as you go deeper into these meditations and more questions come up then the many of the answers you will find from the three volumes of Lamrim by Lama Tsongkhapa, three volumes. So there, so whereas we can read directly, some more intelligent people you can read this book directly. And for some it may become little what the heavy, it would be heavy with the intellectual, you know, the analysis. Whereas as reading the Words of My Perfect Teacher that will be very easily readable. And then the Liberation, no, the Ornament of Liberation by Dakpo Lharje Rinpoche, that is also little, its more like its between the Words of My Perfect Teacher and then Lamrim. So it is, it also has the element of the intellectual discussions. But you can read that it is extremely beneficial. And then as you finally then if you get, if you have many questions pertaining to your intellectual inquiry and so forth, and you can read any of these three books. And if you see from where you get the answers. Okay, so that is one thing. These three books would be very good books for reflecting on these points.

And then the say the hungry ghosts. Okay hell being, one thing about the hell being is that for us if we are into the bonfire for about like ten minutes or twenty minutes you are consumed, we die. But in hell realm even if you are in this fire of like million degrees centigrade you will not die. You just, we continue to suffer, we don't die. We continue to suffer the burn, we never die. Even if we want to die as long as our karma does not exist, negative karma does not exist till that long we continue to suffer. So, this is a very unfortunate story [01:40:00] of the hell realm. In the human realm finally accidentally or somebody you know throw you into a bonfire. And then within few minutes you will die. Guaranteed you will die. But in hell realm, no. Thousand times more intense fire than this you are there your whole body turns red, still you don't die as long as your karma does not exist, exhaust. Okay, so are the things that we need to reflect on. And then on that basis then the sense of impermanence will really create a sense of fear in us. Fear of what? Okay, it will be so scary, so bad that I take birth in the lower realm next time. I must come out of that. For that matter I have to practice the ten virtues.

Okay, then the hungry ghosts, again the lifespan is so long, like millions of years there without getting even a the you know even a stale bread or a food. You remain hungry. And the pain of hunger is acute, hunger and thirst is so acute. And then the that the some of the text mention that even if you're about to get something then the more powerful ones they will you know, they will just bully you and you will not get that, anything, otherwise you are getting something. Even, you know, say the human spit or sputum for them is like a food. Because they are so hungry for thousands of thousands of years. And then they see that this is like food for them. And they even don't have the karma to take it, consume it. Okay, this is the kind of suffering of the hell being.

And for the animals the one the okay, this is what we see in the National Geography and so forth where one animal kills other one, eats other one, this is so common. And then the worst

thing is the dullness of not having the intelligence, not having the, dullness of the mind, not having the intelligence to explore to go into the practice of Dharma. This is the worst of the suffering of the animals. Okay, so reflecting on these points combined with the impermanence, meditation on impermanence and reflecting of the two states, what after death then the lower realms combined together is very scary. And what we'll do? We will do something to get out of that. How to get out of that? That is your Dharma. We as the small scope beings.

Okay, what to do? For that matter two things, the actual Dharma for us to do in the context of the small scope person is number, two things. One is taking refuge. And after taking refuge then the practice of the ten virtues. Taking refuge in Buddha, Dharma and Sangha. Okay, finally what we need is the we need help. And the best of the help that you can think of in this universe are the Three Jewels, three sources of refuge, the Three Jewels, Buddha, Dharma, and Sangha. So, Buddha does not mean one particular Buddha. Any being who is Fully Awakened is a Buddha. And how many such Buddhas are there? There are innumerable Buddhas are there. So, you can think of you know any being who has already cleansed the mental defilements of the three kinds, the ten non-virtues, afflictive obscurations, and the cognitive obscurations. Somebody who has eradicated all these three and then now reached the state of the perfect wisdom, perfect love, and the perfect power to benefit you that becomes your, the source of refuge. Refuge number one Buddha.

Refuge number two. So, this Buddha is going to be a guide, is a guide for you. Guide means will give you instructions, guidance. That guidance becomes your the Dharma, the jewel of the Dharma or the refuge of the Dharma, the guidance. *Buddham Sharanam Gacchami. Dharmam Sharanam Gacchami. This is your guidance Dharmam Sharanam Gacchami.* So, what kind of guidance? The guidance how to get rid of the ten non-virtuous actions, guidance how to get rid of afflictive obscurations, guidance how to get rid of the cognitive obscurations. That is the guidance.

And this guidance or the Dharma is of two kinds. Dharma, okay, Dharma in the form of the spiritual realisations and the Dharma in the form of the qualities of cessation. Dharma in the form of spiritual realisations and the form of quality of cessations. Okay, Four Noble Truths, what are the Four Noble Truths? Anybody Four Noble Truths? Okay, Nalanda Diploma Course you should have the Four Nobles on our fingertips. What are the Four Noble Truths? Anybody? Tencho la?

**Participant:** Truth of suffering.

**Venerable Geshe Dorji Damdul la:** Truth of suffering.

**Participant:** Cause of suffering.

**Venerable Geshe Dorji Damdul la:** Truth of cause of suffering.

**Participant:** Cessation of suffering.

**Venerable Geshe Dorji Damdul la:** Truth of the cessation of suffering.

**Participant:** Path leading to.

**Venerable Geshe Dorji Damdul la:** Truth of the path leading to the cessation. Thank you so much. Okay, these Four Noble Truths must be on our fingertips. Why I'm saying, asking this question to you? Of course, many of them are seniors. Why I'm asking this is that I can see new faces here. So, for the new faces, for you. And Tencho la is not new face. Because I know that she will give the answer, so I asked her to give the answer.

Okay, so the point is that the Four Noble Truths, of the Four Noble Truths truth number three and truth number four, these two are the real Dharmas. *Dharmam Sharanam Gacchami*. There are three sources of refuge — refuge of Buddha, refuge of Dharma, refuge of Sangha. Refuge of Dharma I said that one who, the one that really protects us. What are these two real protections is the out of the Four Noble Truths, noble, truth number three and four. What is truth number three? Truth of the cessation of suffering. And truth number four? Truth of the path leading to cessation. So, number three is the truth of the cessation meaning the quality of the cessation, quality of the cessation of the mental defilements. And number four, the path. The path meaning the realisations. I said that the Dharma is of two kinds in the form of realisation, in the form of cessations. In the form of realisation is number four the path, the path leading to the cessation. Okay, this is the truth of the Dharma.

Then number three is the truth of the, no, the Dharma, the jewel refuge of the Sangha. Refuge of Buddha, refuge of Dharma, refuge of Sangha. Refuge of Sangha is okay this is very important. Sangha, usually there are two examples given. One example is Sangha with the metaphor of nurse. When you are sick you want help. So, you, the Buddha is like the doctor and the Dharma is like the medicine and the Sangha is like the nurse. If you, the doctors already prescribed the medicine, the best medicine for you, and the medicine already came on your table. But you are so weak that you cannot take the medicines. You need the nurse to give you the medicines. This is the one analogy. Another analogy which is very helpful is that for the Sangha is that in the hospital where you are hospitalised, in the hospital they say you are so terribly sick, for example say third grade. Okay, by the way tuberculosis, what do you call first grade or second grade? Stage, right. Aacha Dawa Pema la, tuberculosis what do you call them? Stage one, stage two? First line, second line. Okay, we talk about the line, first line, second line, third line. Which is worse first line or the third line? Third line. Okay, let's say third line when you are suffering from third line tuberculosis and then which means that you can be vomiting blood, then the loss of appetite, sweating, loss of weight and the fever. And then you are hospitalised. And then you think you are going to die. And then in the same dormitory you see another person.

This is what actually, this was what actually I saw not when, I was not hospitalised, I saw when I went there [01:50:00] to take care of somebody in the hospital. That was many years ago. I think that was in 89 or 90. What was, in the hospital I was attending to one monk. And then in the same dormitory there was the on the other side there was a boy and a girl, these two are brother-sister. And then girl, early morning she gets up and then does all the make-up, whatever, she leaves. In the evening she comes. And why she is here? (TL) I thought why she is here. And she said that I have a heart problem and she is getting the what, the angiography, so the appointment after 15 days.

Okay, so likewise let's say that you are hospitalised with the third line tuberculosis and then on the other bed there was one person who just early morning gets up, goes out, evening comes back. And why you are in the hospital, right? And if the other person said I suffer from tuberculosis. But how the, you are not suffering from tuberculosis you are so healthy now. Yes, of course once I was as worse as what you are now. How come that you are now fine? So, what is the answer? Then the person will say I took the medicines. So, the person will share the experience. That person sharing the experience would be, would you become hopeful? First, day one you come here you think that you're going to die. Now you are going to become more hopeful. You have seen that somebody who suffered the same you are suffering now, now the person is becoming so well after three months, four months. Okay, then if I take the medicines well like you did, I'll also become more like you. Yes, of course. Okay, then you become very hopeful. That is the Sangha who assists you on the path to Enlightenment, right. We feel so weak ourselves, when you see somebody who is already on the path and succeeded to some extent. Then you see that as inspiration for you. Whereas, we speak about the Buddha, directly oh the is the one who once was ordinary became Enlightened. Oh, that is you know who is fully Enlightened. But we see somebody who is close to us, somebody who is very close to us.

Okay, usually say the if there are two sons or the two daughters, two young daughters and two young sons. The sons will look at the elder son and the younger son, younger son will look at the father or to the elder brother? What will I become in the future? Tell me. Generally, father is age, there is a huge difference in age. Whereas the elder brother who is two years older. When you see the elder brother behaving like this, this kind of change happening. Okay, now I will, this will happen to me after two years. Likewise, the girls same thing when they, when the younger one see the elder one, you know, transforming in the different forms. Okay, now after one year I will also transform like this, in the two years I will also transform like this. This is what they see.

Likewise, when you see somebody who is getting healed with the same treatment then you will be inspired. Okay, if I take the medication well, I will also be healed after this number of months and so forth. So, this is the Sangha, somebody who assists you, who gives you inspiration when you follow the path that if I practice in this way then I will achieve the path of the say the path of seeing, then the path of meditation within path of meditation the ten *bhumis*. So, this is what you can seek as inspiration that is Sangha.

Okay, and of the three sources of refuge Buddha, Dharma, and Sangha the ultimate refuge is the? Ultimate refuge is Dharma or Buddha? Dharma, why? Okay, seeking refuge in the Buddha is like say if you cannot walk you will seek help of somebody, somebody will support you and then you walk. Seeking refuge in Dharma is like you take medication, you take the medication well and then finally you can walk yourself, walk by yourself. Which is better walking with the help of somebody or walking by yourself, which is better? Walking by yourself. Okay, this is better. So, Dharma is the one which actually heals you. So, that is the real protection or the real refuge. So, we take refuge in the three.

So, after taking refuge in the Three Jewels, the point is okay now the Three Jewels are there they will take care of me, I don't have to worry, no. You have to listen to the Dharma given by the Buddha, the teaching given by the Buddha. What is that teaching? That teaching depends on?

What teaching you are going receive depends on? What medicines you are going to depend on, what medicines that you are going to get depends on what the illness you are going through and what is your aspiration. If you are, which medicine is more expensive paracetamol or tuberculosis medicine? Tuberculosis medicine. But if you are not suffering from tuberculosis and somebody bring tuberculosis medicine, this is more expensive medicine, you can take it. You want to take it? It's not about expense, expensive not expensive. It's about which medicine is relevant to me. That relevance depends on your aspiration. You're getting it? I want to be freed from the immediate headache, I want to be freed from tuberculosis, I want to be freed from say the whatever problem that you have. Likewise, I want to be free from the lower realms next time, if this is your aspiration then the Dharma is the Dharma precisely to protect you from taking birth in lower realms. What is that Dharma? So, that is the teaching on the ten virtues. How to refrain from the ten virtuous karmas or how to practice the ten virtues. These two are same. Either the practice of ten virtues or in other words how to refrain from ten non-virtues. Okay this is what we have to keep in mind.

And the law of karma, this is known as the law of karma. The law of karma knowing the law of karma negative karmas will result in sufferings and pain, and positive karmas will result in happiness. And I don't want suffering and pain, I want happiness. So, if I don't want suffering and pain, I want don't want to take birth in lower realms I have to refrain from the negative karmas. And negative karmas there are innumerable negative karmas. How can I identify all of them? Don't worry. Just identify ten of them that will be good enough. Identify ten of them, ten non-virtuous karmas and refrain from them, stop them. This is the practice of the ten virtues. Okay, this is so important.

So, finally after taking refuge in the Three Jewels. For example, like coming to Tibet House and then say the attending teachings of His Holiness the Dalai Lama and so forth. Finally, what we should be doing is the first step that we need to keep in mind is to make sure that next life we have a favourable birth, number one. Then once that is intact then you should be you are more developed; you are more matured in your thinking then you should think of how to come out of Samsara completely. That is seeking Nirvana, number two. Once that comes to your mind fully then how to achieve total Buddhahood, total Awakening. Okay, so for that matter think of the law of karma, this is very important law of karma. Keep in mind that the law of karma is very efficacious. Very efficacious meaning? Law of karma is very efficacious meaning? It is infallible in nature. Law of karma is infallible in nature. Meaning that law of karma is so precise, accurate, it will never falter, right. Negative karma that you do only miseries will follow not happiness. Virtue, you do virtues only happiness follow not miseries. This is the efficacy of the law of karma. This is the infallibility of law of karma. Okay, this is extremely important.

And generally speaking, those who have this conviction the law of karma, infallibility of law of karma these people tend to be more happy, generally speaking. Because these people will not really, just intuitively they will not engage in negative karmas as intense as those people who have no conviction in law of karma. And then say the more we engage in negative karmas deep inside the person is very agitated, the person is not happy. Okay, so with this mind what we need to keep in mind is the ten, refraining from ten non-virtuous karmas. And we just learn this, it does not require any sophisticated studies. [02:00:00] Emptiness, it requires a very extensive studies.

But the ten non-virtuous karma, ten virtuous karmas, ten non-virtuous karmas, we don't really require intensive studies. Even a very decent, non-believers, who don't believe in any religion but very decent person even that person really knows what the ten non-virtues are. And they will refrain from, they refrain from the ten non-virtues. This is what even the very decent non-believers they do. And His Holiness the Dalai Lama says that even, but even according to law in a decent country by law. Law does not allow you to engage in ten non-virtuous karmas, right. Killing, stealing, sexual misconduct, then harsh words, bullying others, abuse, right. So, these things the even the law will not permit us. So, in other words that this is something that instead of the somebody from outside, law dictating on us to observe these, instead of that if we do it voluntarily by conviction coming from inside that will make you happy. If the rule is created from outside it is a prison for us. If the rule, if these rules are coming from inside then it is very easy, it's not the prison for us. Okay, so therefore this is something that we have to, we have to try, we must take steps to refrain from the ten non-virtues. Okay, this is so important. And if you see that you are, you refrain only about like say the refrain ten non-virtuous karma, only 10% see if you can refrain move from 10% if you can increase to 20%, 30%, 40%. We can't expect that okay tomorrow; from tomorrow I must perfect all. Some people can do, many people cannot do. If you are the category who can do it right away, wonderful, amazing. Do it right away. This is the best. Whereas, if you cannot do that at least from 10% to 20 to 30 to 40 to 50. This is so important.

Okay, for that matter we have to identify what the ten non-virtuous karmas are, right. We have to identify them. What are they? Three physical, four verbal, we did that already last time I think we did it already, three physical, four verbal and three mental, right. Okay, so these ten we, since that we already covered earlier the next point, next step is see how to refrain from these ten. One is stealing, to make it very quick. Let's say stealing, stealing just see how to refrain from stealing in the form of let's say okay actually really going out there stealing things, this is not what we will, people who are interested in Nalanda Masters Course, Diploma Course of course you will not do that. But the tendency to you know use somebody else's objects, somebody else's the objects freely without asking their permission that can be likely. So, we have to make sure that we seek permission from others before you use them.

And then the next part is evading tax is another thing. Okay, this is one thing that this is human psyche. It's human psyche. Again, it's a matter of how you are trained. Say if you pay the tax what is the problem, right. And then okay if I pay the tax then I lose so much of money. Even you lose money, so much money, not so much money this is also relative, right. And since from the beginning you've been paying the tax all the time and now, I become, became bankrupt. No, it never happened like this. Since the time you evade the paying the tax and now you become so rich, this will also happen, right. So, this is human psyche. Pay the tax, right. Okay, so this point. In other words, stay away from stealing.

And then killing, including killing the tiny insects, mosquitoes, ants and so forth. And try our best, again I'm not saying that we have to, right, of course we have to but I personally would say that try our best. Try our best for example mosquitoes like this, killing like this. Just stay away from that. And then the ants just make sure that we don't step on the ants. If possible, I think I earlier also I gave some examples that in the for example in the monasteries. Where the huge

monasteries are there and then we go from one place to another, from our room to the teacher's place. And then you will see ants there. Very hot place, in south India. And then monks what they do is that they keep sticks or tiny pebbles on the road to indicate that there is a line of the insects there or the ants there. You cannot remove each one, there are thousands and thousands. So, put the sticks telling them, warning them anybody who is coming, comes there seeing the sticks okay there must be ants there. They will do very carefully and then they will step, they will you know put the steps very carefully that the ants are not killed. These are extremely wonderful compassionate actions. So, this is what we can do. And then if the insects just one or two insects there just pick them up and put it in a safe place. Okay, these practices, in a way these practices on the one hand is refraining from killing. And then more, a deeper implication is that your Bodhicitta practice will become very fast. When you actually practice Bodhicitta you will generate Bodhicitta very quickly. These benefits are there.

Okay, stealing, killing, sexual misconduct. Okay, for the sexual misconduct I would suggest you to read the third, the first volume of Lama Tsongkhapa's comment, the Lamrim, the Great Treatise on the Stages of the Path to Enlightenment. There are three volumes. And if you are member of Tibet House the member you can borrow the book from here. The, it's quite expensive, you can borrow the books here you don't have to buy. If you want to have your own copies well and good, if not you can borrow books from here. Okay, first volume, it's first volume all these the, what are the identifying each of the ten non-virtuous karmas, their consequences all are very in detail explained there.

Okay, then the four verbal. Okay, four verbal lying, telling lies. Just try our best, try your best to stay away from telling lies even for a joke, right. Sometimes it becomes kind of a habit, very bad habit. We easily lie, right. Somebody said that why did you use this here, right. Oh, because of something, something. (TL) You're getting it? There's a very instant answer is there. And why you are late? Because of this, this, this. And some people they, they are in the house, they are still yet to come out. And then the person says where are you, still you are not. Oh, I'm already on the road. (GL) I'm almost there. Be courageous. Okay, let us make a commitment, let us make commitment that I will try to be courageous, I will try to be courageous. I'm not saying I will be courageous from now. Even if you make a promise, you easily break it. No, don't do that. I will try to be courageous from today. I will see how much I can stay away from telling lies even for a joke, right. Say if you are, okay, if you are still in your home and you are yet to set off. If somebody asks you where are you, are you already on the, how, you already set off? Oh, I'm the, I'm about to set off. You are, you know, you are at home. It doesn't mean that, about to set off means you can be still in the home which means that you are not, you are yet to set off. Okay, just, let us make a commitment that from today I will try to be courageous to tell the truth, right. And keep improving, don't you know, don't relapse, keep improving, to try to tell the truth. Even for joke, right. Sometimes if you some people they make fun, jokes and so forth, and with a loss or distortion of the facts, telling lies. When you don't, when you stop telling lies there is no joke coming, right. It doesn't matter. [02:10:00] It doesn't, not telling lies is more important than jokes. You're getting it?

So, whereas the real jokes are the jokes where the facts are there, where the fact is there and fact very profound, more the profound the facts and it becomes a joke. This is extremely a great joke

which the sensible people will appreciate. Where the facts are missing these jokes will be appreciated only by the mediocre people, right. And some people they can joke with facts and not at all offensive. And some the usually jokes are very offensive to other people, some people, you know. They are so bad. It's accumulating so much of negative karma, unnecessary negative karma. So, the one is not telling lies.

Then the no slandering. Okay, I don't want to go into detail, no slandering, no divisive words. No slandering, no divisive words. The next is no harsh words. Okay, this let us try our best. Last time I emphasised so much on this no harsh words. Particularly towards your mothers who already are in your, because we are all like grown ups like age 19-20, right 30, 40, 50, so the tendency for us to use harsh words against the parents, particularly mother would be there. So, there you are unnecessarily creating so much of happiness in your family. And the parents they feel so weak. Just imagine if somebody, outsider uses harsh words against your parents, are you happy? You'll be totally unhappy. And you are making them, you are making your parents unhappy by yourself. So, therefore we should stay away from using harsh words towards your parents. This is so important. And likewise, towards your friends, towards your children, towards your colleagues and so forth. Just try your best to stay away from using harsh words.

And idle gossip. Idle gossip is just waste of time in other words.

Okay, then the three mental. What are three mental? Ill will, covetousness, and wrong view. Ill will is say not in your, not only feeling of anger, not only a feeling of aversion, feeling of anger and wanting to incite problems, incite pains on others. Anger and wanting to create pains on others. This is extremely negative karma, the negative thought. It's very destructive thought and it makes you to accumulate intense negative karma. Ill will.

And then covetousness. Covetousness is not just attachment. Attachment is very generic form; covetousness is one of them. Covetousness is the attachment to the possessions of somebody else, attachment towards an object which is already possessed by somebody else. And covetousness and ill will, these two can be the major factors for creating disharmony in the community and in the world.

Okay, and then finally the wrong view. Wrong view is not believing in the efficacy of law of karma. That you do good things, that you do bad things and the suffering will follow. No, who, as long as the police man will not arrest me I can you know do any kind of bad things. So, this is the wrong view. So, this wrong view is the foundation of all the negative karmas. Mannan ji, yes.

**Participant:** Geshe la, can we say that covetousness that's non-virtue of the mind and stealing is like, it seems to be linked to it, that stealing is preceded by covetousness. That's why you would want to steal,

**Venerable Geshe Dorji Damdul la:** Okay, this is a good point made. Yeah, yes, the stealing is the physical where covetousness is mental. And the yes, that is true. Stealing can be even you know, say like you can steal something which is, okay, yes, there is some kind of ownership

everywhere. Otherwise something which is not at all owned by somebody. Okay, generally stealing has connotation that it is possessed by somebody else. So, covetousness is the mental intention which can lead to stealing and which can lead to all undesirable consequences, particularly creating disharmony in the community. This is so common, you know. Okay, sorry?

**Participant:** If I, I think the difference is that in case if I physically steal something, I am really causing the loss to the other person and he really suffers.

**Venerable Geshe Dorji Damdul la:** Yes, yes. So, the covetousness is the thought process inside and it will manifest in the physical action of actually creating problem in the, on the other side, loss on the other side. Very good. What I'm trying to say here is that the say for example the human relationships there then the covetousness, right, covetousness in the human relationships this can be a major problem, major problem, it creates just all the chaos in the community, the family, everything becomes broken because of that covetousness, yeah. And then the say the one nation, right, stealing oh that piece of land is very good. And then you just invade it. It's all covetousness. Yeah. Is this stealing or not? This is, is this stealing? Say invading another nation, another country, another property, right, is that stealing or not? One country invading another country is that stealing or not? It's a form of stealing, yeah. And this is coming because of the covetousness. On a national level, international level, family level, relationship level, everywhere with the covetousness the problems is so severe. Okay, now the three mental. Oh, three mental done, right.

So, the point is that try our best to study these is not complicated. Anybody can understand what these ten non-virtues are. Now the matter is that try to implement, try to put them in our day to day practice. How much we can practice. If we cannot practice then the problem is the what's the point of studying. Whereas, for the Emptiness it's different. For Emptiness it's very different. The moment you study already some thought process are happening, some changes are happening within you, just the study itself. With these knowing what these are, ten non-virtuous karmas doesn't guarantee that the thought process is changing inside. Studying the Emptiness and even Bodhicitta, Bodhicitta you study the mere study transformation happens. Of course, not as intense as meditation but thought transformation happens. But with the study of the ten it's not at all difficult but the point is we have to put them into practice. Even the practice is not difficult, it doesn't mean that you practice and tomorrow you will become divine. That is not true, right. You practice it, not only you including me, we have to practice them to the best we can, take steps. And always be a judge for yourself, judge of yourself. See how much I'm progressing. And it's not that today you are just 5% practicing and 95% we are very the impure. And then the tomorrow you become like 5.1% way below the average. And other people will continue to see you as very bad, destructive but you are improving. It is not that you know you should become pure tomorrow. The point is [02:20:00] as long as improvement is there this is precious. Improvement must be there. This is very important. We must take steps, in other words we must take steps the, whether be it point one percent, or 10%, 20%, whatever steps, we have to start taking steps. And then as we take steps, we come to realise that as improvements happen we become happier, you can feel it yourself. We become happier. As we become happier, we feel like doing this practice even more. Okay, this is what we can do. Okay, we'll stop here. Okay, one question.

**Participant:** Geshe la, I had a question on the meditation of Lamrim. Now the texts say that even for instance in impermanence you can meditate for months and you should in order to really get. So, could you share little bit with us that would we so, say that we now you've given us teachings and we read these books and we can make points like analytical meditation, then is the idea that you recurrently go on with that though until there is some kind of realisation because obviously even realising impermanence is very different from an intellectual understanding. So, can you share a little bit about that?

**Venerable Geshe Dorji Damdul la:** Okay, this is a very good point raised. Thank you so much. Okay, two things one is that if we have a leisure time, leisure time meaning we have like okay I have one month free, I have two months free and so forth, this is one. And then another where we don't have leisure time, right. Only way by which I can get access to Lamrim practice, the Dharma practice whether study, reflection, meditation, whatever is alongside my job. If this is the situation. There are two things where if you have like okay in one year, I have like one month free. I have like two months free or I have like ten days free in the stretch. Then what would be very helpful is that you can sit for the retreats. Retreats, for example, exclusively on impermanence. In fact, there would impermanence and suffering together. Exclusively on impermanence and suffering. And then you include other parts also Bodhicitta, wisdom of Emptiness, and so forth with less emphasis. More emphasis on the impermanence and suffering, one. And then others can you know focus more on the precious human birth. The eight leisures and the ten endowments with impermanence and the suffering nature in one chunk. With emphasis on these three and then the others included, not missing that. This is one thing.

Whereas, if we have, if you know, no, this, I don't really get this much of time, I, the, only possibility that the I can once in a, within a week I may get like okay on average let's say the half an hour a day, or one hour a day on average. Besides this I cannot get this like ten days off, one month off, two months off. Then the best thing is emphasise more on the studies rather than you know doing meditation just on impermanence, Emptiness, so forth. And whereas, you can wisely use your other times like when you go out for you know the shopping or when you hear the news about the death of somebody, about the changes happening and so forth, then you think about impermanence, this is the reality of impermanence. You can make the thought of impermanence so alive by taking advantage of the situation that you are meeting on a day to day basis, one. Otherwise emphasise more on the studies and it doesn't mean that whole life you are just going to emphasise on studies all the time. Study for like continuously study for like one year, two years and then you will gain a confidence where now the, my phase is the phase move from the emphasis on the studies to the emphasis on reflection and meditation. Studies plus reflection. And then from this you can move to the reflection and meditation. Studies is more study with the reflection accompanying that with less emphasis on meditation because you don't have time. We should be very realistic, practical. And once that is quite the quite intact with you the studies, studies and reflection. From there you can move to the with studies but the emphasis should be from the studies, reflection, to the reflection, meditation. More on the reflection and meditation together. Okay, this is how we have to move. And for those of us who do not really have time, right. Maybe when you have like long weekends, like three days off in one stretch, three days off, like Saturday, Sunday, Monday, sometimes Monday holiday also. Three days off. Then you can sit for retreat, three-day retreat. In some cases, even two-day retreat is also

permissible. And sometimes one day retreat is also possible. For those of us who do not really have time. Okay, these are the practical things that we can do.

And the, if you really want to sit for retreat on the Lamrim, like the emphasis on one particular point then the okay, you can discuss more later on but the very basic suggestion is that the mornings you spend more time on the actual meditation. Then in the afternoons, afternoons take a short break to keep yourself free, relaxed. And then maybe like one hour, one and half hours more free, total free. And then after that do more reading, reading of what you are going to meditate tomorrow. To reinvigorate, to reinforce your tomorrow's meditation you have to again look at the points, what points to reflect on, what reasoning, you have to read the materials you have to enrich yourself with the reflections. And then these points you can note them down, make notes, note them down. And tomorrow when you meditate the right before the meditation, if possible, before the meditation just quickly browse through all the points and during the meditation don't look at the book. Keep the book away And do meditation just going to the, by the, of course including the single-pointed meditation also, like five minutes single-pointed meditation. And then do the meditation point by point, point by point. So, this is not just the matter, I finished it, not this is not the point. The point is that experience must be invoked. For that matter you have to keep repeating that, keep repeating this meditation. Yeah. Okay, good. Any more pressing question? Okay, yes.

**Participant:** My question is how and why the practice of virtues gives rise to happiness and practice of non-virtues give rise to miseries or pain?

**Venerable Geshe Dorji Damdul la:** Okay, so basically it's not really why it's more the you may ask how. So, basically what happens is that as you do the virtues accompanying feeling is very soothing. There is the discipline happening, discipline of the mind happening with the virtues. With the virtues say the if after studying, having studied the Buddhist psychology there is a whole list of the eleven virtues. And the eleven, any virtue that arises within you all these eleven will come together. Of the eleven there is one which is known as pliancy. Pliancy meaning mental serviceability. The mind becomes very pliant flexible and serviceable. Mind becomes very serviceable meaning that you become ease, you can feel the ease. So, this is the benefit. Yeah, so that is the happiness that you get. That is happiness. This is the final happiness. And with this then the environment is changed because of your thinking. When you are happy your environment is changed. When you are very unhappy, disturbed even your environment becomes very disturbed. Yeah.

**Participant:** How is?

**Venerable Geshe Dorji Damdul la:** No, no, this is.

**Participant:** Happiness and miseries are the effects or the results of virtues and non-virtues, but what is the mechanisms so that it happens?

**Venerable Geshe Dorji Damdul la:** So, the mechanism is the this feeling of feeling, the feeling which is accompanying any virtuous thought, the feeling accompanying is very pleasant, pliant.

So, that makes the ease. That ease is known as the happiness.

**Participant:** And how, how that easiness comes?

**Venerable Geshe Dorji Damdul la:** No, that automatically comes, that's just how if you take the chocolate [02:30:00] how does it make you sweet?

**Participant:** No that is.

**Venerable Geshe Dorji Damdul la:** The point is, okay there are two things. If I ask you, okay let's say how if the, how is  $E=mc^2$ , right. Then I have to derive it. And the derivation will become simpler, simpler, simpler. So, finally it will come to the very simple mathematics like two plus three equals five. and how do you know that two plus three equals five. Then we have to show two apples and three apples, and these put them together is five. And what is the mechanism that these two apples when mixed with the three apples, how does it become five, how? If you keep asking like this then it's never ending. It will never end. The point is that the logic, this is very important point. We begin with the direct experience then move to the inferential experience then move to the direct experience. You're getting it? For example, let's say that okay this juice has a very typical taste. What do you mean by typical taste? It is sweet and also sour. Typical taste. How come that there is a typical taste? Because the sweet comes from the apple, apple juice and the sour comes from the lemon. When mixed these two, it becomes very typical taste, unique taste. Okay, so how is apple the sweet? How is apple sweet? How is apple juice sweet? Don't, what is the mechanism of apple juice being sweet? There is no mechanism, drink it, this is sweet. This is direct experience.

And you have, let's say you have never experienced the taste of the sweet and sour together particularly with the juice. You eat the apple, it's sweet. You squeeze it, it comes out a, the sweet juice. And then the what, lemon is sour. You squeeze it and drink it, it's sour. You're getting it? And you mix it. By mixing the two, this mechanism creates a unique taste of sour and sweet. So, first we have the direct experience of what is apple taste, what is lemon taste. This is what you have direct experience. From this if you have never experienced what is the unique taste of the two mixture, cocktail of that. Then you say that you mix the two and it becomes, it's not sweet, complete sweet, it's not a complete sour, right. Okay, yeah that is I agree. And then finally, but what exactly is that like then you drink it. Then the direct, inferential, direct. This is how it should be, how the logic works. If you keep asking, you will, the whole purpose of asking is to get answer. And because the question never ends answer will never end.

So, finally when you come to get the feel, which means that where you can directly experience that is a point that is from where the reasoning starts otherwise if there is no direct ground, ground of the direct experience, reasoning will never stop. You're getting it? So, the point is that say you are kind to others, be kind to others what is the feeling like, be unkind to others what is the feeling like? That is direct experience. From there we have to start. So, next question your more complicated question would be, if you want to really put it would be like for example say if I engage in generosity, practice of generosity is a virtue. And the result is wealth. You're getting it? This is not something which we can visibly see, right. So, what is the mechanism? So, there

the cause is not your generosity and inside the wealth is coming inside your body, no. Wealth is to be experienced outside. So, that relationship how that is explained. This is more complicated. Otherwise, say you engage in virtue happiness is coming. This is so obvious, this is experiential. Okay, yes Badri ji?

**Participant:** Geshe la from your example of the juice it just made me think would it be fair to say that when one acts virtuously, one is in alignment with one's Buddha nature which is the essential nature which is of wisdom and compassion. And therefore, there is a sense of ease. And when one acts against it there is a sense of unease. Would it be fair to say that?

**Venerable Geshe Dorji Damdul la:** Okay, so the what I would say is that say when you talk about do virtues and then you will have happiness. How do I know this? If this is the question that person for sure has no clue about the Buddha nature. So, if you have no clue about Buddha nature, how can you say that it in line with Buddha nature? You're getting it? For those people who already have some understanding what Buddha nature is this explanation is not required. The person already understood it. So, the best thing would be to say that experientially you do something good and you will feel the ease. For example, you tell the truth, you become very confident. You tell lies, one lie has to be covered by another 100 lies, right. There is always sense of insecurity coming. So, any virtue that you do any virtue if you want to have the text base then the text there is a mention the eleven virtues, you do any virtue all these eleven will automatically come to you. Some in a manifest form, some in a less intense form. So, there the pliancy, this is a beautiful word pliancy, serviceability of your mind, serviceability of mind, serviceability of the mind. Okay, good. Yes, Ritu.

**Participant:** Geshe la, I was wondering about the realms, the different realms. How do we know about these realms because we know about the human and the animal directly, how do we know about the others because, and what they are like?

**Venerable Geshe Dorji Damdul la:** Okay, so the realms, one thing that would be good is that okay, your approach is very different, otherwise the another approach would be how can you prove the realms. Right? This, for this we have to be, there are two things. Rebirth is much easier. Rebirth is relatively easier with in terms of the proving. Of course, somebody who has at least proved rebirth that person should be equally intelligent. If the person is not intelligent, right, and Neils Bohr, please prove quantum physics to me. And if your physics skill, your mathematics skill is two plus two equals ten, this is your mathematics skill and you expect Neils Bohr to prove quantum physics is correct in one hour. So, therefore in order for somebody to say that please prove the accuracy of quantum mechanics within one hour that person should be equally smart, the person who asked this question. Likewise, somebody who says that please prove the rebirth, that person should be equally smart to understand the, go into the nuances of the workings of the mind, one.

Then the for the realms it is little complicated just as it is difficult to prove it, it is equally difficult to disprove it. This is very important point. Then the next point is for us, what is important is there are areas which we cannot prove easily, which we cannot disprove easily, like the realms. It's not easy. For that what we should be doing, if you really want, what you want, you want to

know about the realms or how they exist, how can I know? Is this what you are seeking? Okay, then the.

**Participant:** I also wondered; I mean does the Buddha refer to them?

**Venerable Geshe Dorji Damdul la:** Yes, of course, of course. Okay, this approach is a wise approach. Why I'm saying this is that for example say the my birthday even I don't know. Okay, Bhuti la when is your birthday, you don't have to specify the date, the year, specify the date.

**Participant:** 15.

**Venerable Geshe Dorji Damdul la:** 15, *pandrah* August. Okay, that is interesting. Okay, let's say Bhuti la how do you know that you are born on *pandrah* August, 15 August. [02:40:00] How can you prove that you were born on 15 August?

**Participant:** It's written on the paper. Already

**Venerable Geshe Dorji Damdul la:** On the paper?

**Participant:** On the birth certificate. Birth certificate somewhere there.

**Venerable Geshe Dorji Damdul la:** On your the birth certificate? Birth certificate, how do you know that the birth certificate who made the wrote it this person was not drunk? Right. He must have been a little drunk and then okay today, actually you are born on 16 August, oh, *pandrah* August is nice. (TL, GL) How do you know that person was not drunk? Your mother was you know totally, cannot say anything right, was so weak physically so weak. And the person was there, okay, *pandrah* August. (TL) Who knows?

Okay, if you question like this then the so but she is very confident that I'm born on 15 August. Are you confident? She is very confident. You're getting it? The point is that there are two things. That she becomes very confident with her mother, that mother, my mother knows the date and mother, my mother will not tell me lie. And the person who wrote it also wrote it there. He cannot really, you know, write it anyway he likes and so forth. With these factors she becomes very confident.

Likewise, these realms so forth, they were taught by the Buddha. Number one, taught by the Buddha. And just as she feels very comfortable with the mother in terms of her mother's knowledge of when she was born. And the mother is not telling lies. Likewise, we should gain confidence in the Buddha's knowledge, that the Buddha knows the Four Noble Truths, knows how Samsara operates, how to come out of Samsara. All these he is so expert. And then that he does not, his love towards us is so intense with this together he will not tell lies. So, with this you will gain confidence. This is one thing.

There is another group of people who are not just happy with this. Who will say that okay so this is something which the I simply, I will not believe till I get a correct reasoning? If this is the

category so the person is going to a wrong direction. Because the reality is divided into three groups; evident phenomena, slightly hidden phenomena and very hidden phenomena. There are three. Evident phenomena you don't have to reason, you can directly experience, you can directly see. How do you know that there is a flower in my hand? I can see that. You're getting it? You don't need a reason. If you look for a reason for evident phenomena which means that you have a wrong logical thinking. For evident phenomena don't look for a reasoning, look for direct experience for evident phenomena.

Now for the slightly hidden phenomena you really need reasoning. Slightly hidden phenomena you need reasoning. For example, like impermanence, Emptiness and so forth, you need reasoning. For example, all the detective, the in the court cases you need witness, right. And you hire the lawyers, you hire the detectives, detectives to infer many things. So, this is the where you hidden phenomena, slightly hidden phenomena which you visually cannot see or which you cannot directly experience still you can know the facts through reasoning. This is slightly hidden phenomena.

Third category, very hidden phenomena. It cannot be accessed through direct experience nor accessed through reasoning. Reasoning cannot prove, cannot disprove. This is third category. So, for that you have to you will know this phenomena, third category very hidden phenomena through the testimony of somebody else's authority.

So, there are three categories. So, if you look for reasonings to understand the first and the third category this is very unwise. For the second category if you don't look for the reasons you are very unwise. For Emptiness if you believe you are very unwise. For Emptiness you don't have to believe you have to go through the reasoning. Okay, so for this matter you have to gain conviction first in the teachings of the Buddha. And then from there you get a tremendous conviction that the Buddha, his teaching is so profound from this you can see that his the depth of the knowledge and the depth of the compassion combined together he will not tell us lies.

**Participant:** Thank you.

**Venerable Geshe Dorji Damdul la:** Welcome. Bhuti la, do you have question?

**Participant:** Geshe la, I want to ask about the negative states and positive states like I think positive states is more powerful than the negative states, right, which leads to the, like negative states leads to negative emotions or feelings.

**Venerable Geshe Dorji Damdul la:** Yes, yes.

**Participant:** And positive vice-versa. But Geshe la, which one is more powerful?

**Venerable Geshe Dorji Damdul la:** Okay, in your experience which one is more powerful? Do you have negative states?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** You have positive states?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** You have both.

**Participant:** Yeah.

**Venerable Geshe Dorji Damdul la:** So, experientially speaking which is more powerful within you? Within me, I will tell you my experience.

**Participant:** I thought that, I have always thought that positive states are more powerful but then when you feel it then I feel like negative emotions overwhelms us more than the positive.

**Venerable Geshe Dorji Damdul la:** Okay, let's say for us I'm sorry, if you are already Bodhisattva, if you are not a Bodhisattva like ordinary person like us. So, say what a stupid girl, right. How dare you say that? (TL) Negative, right. Okay, Bhuti la, think of Emptiness, now think of impermanence, going back to Emptiness. How fast your mind moves? It cannot. Emptiness, you get lost. Impermanence okay little bit. By the time you are about to impermanence comes, again I said switch to Emptiness. You cannot do it. With the virtue it's very slow. With the non-virtues it's so effective. Okay, this is one for us. Now, let's say for somebody like say somebody like His Holiness the Dalai Lama or somebody in the path of seeing. *Gate gate paragate*, path of seeing. There I say Emptiness, impermanence, Emptiness, their mind will be so fast, they can switch so fast. And I say what a stupid person you are, no anger will arise in them. So, which is more powerful it depends on the individual, right. For us where we are very basic, ordinary person negative is more powerful. When as you grow, grow more into the path *gate gate paragate* so as you grow more then the positive sides will become more and more powerful. It depends on individual.

**Participant:** The nature is, the nature ultimately like positive is more powerful, right?

**Venerable Geshe Dorji Damdul la:** Okay, so the point is the we cannot say, it is purely depends on the individual, on the individuals, right. But the your question would be our true nature is it positive or negative? This is another question. It's not about the strength. Our true nature is very positive. Some say our true nature is neutral, that also makes sense. Our true nature is neutral meaning that let's say the virtues we have to cultivate, non-virtues is already there, right. So, the, so some say that the true nature is very neutral but according to the Buddha nature the true nature is perfectly positive. Yeah, this is, therefore it is known as Buddha nature. Good? Okay, end dedication prayer.

**Participant:** Please turn to page 278.

## Class 76 – Lam Rim – Part 5 of 6

### Session 1 of 1<sup>st</sup> Sep 2019

Subject : Lam Rim  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 1 September 2019  
Transcriber : Tenzing Nyidon  
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Edited By :

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#### Starting Prayers by a Participant

(Main Teaching Starts) [00:18:20]

**Venerable Geshe Dorji Damdul la:** Okay, as a part of the Lamrim teaching we are still on the path of the teaching of the small scope person. For there they say the graded path, Lamrim, in Tibetan it's Lamrim, in English graded path. Graded has a connotation steps. So, there are three steps. For the small scope person, middle scope person, and the great scope person. And how you classify these three different scopes, small, great, small, small, middle, great, is not on the basis of the okay you are more intelligent, you are less intelligent. This is not on that basis. This is on the basis of your one individual person's spiritual growth. It's not about okay so the classifying the people on the basis of the intelligence. So, you have to, you practice the first one, second one, third one, no. We have to grow all from beginning. The small scope person, we have to practice this first. Followed by the middle scope person then the teaching of the great scope person. This is how we have to follow. Its for the sake of each and every individual following the path towards achieving Buddhahood.

Okay, so with this in mind what we learnt is that the with the basic preliminaries of the guru devotion, number one, and then seeing the preciousness of the human birth, then we went [00:20:00] into the actual reflection of the impermanence. And then with the impermanence, knowing impermanence where impermanence in the context of Lamrim it is taught in two ways. One is that certainty the impermanence of death. Impermanence of death means that the death is inevitable. This is something which we cannot avoid, number one. Then number two is the uncertainty of the time of the death. So, by seeing that the death is inevitable we will gain conviction that I have to practice Dharma. By seeing the uncertainty of the time of death it gives us conviction that I have to do the Dharma now because my death is, we never know when it'll happen, uncertainty of death. This is something which we need to think of. And the for some it can be quite scary to think about the uncertainty of death. It may happen tomorrow. And this is something the which will help us to seek a meaning out of one's life. Finally, this is that the purpose we see the in anyways some people they die at the very early age. They were just conceived and die. And some they in the mother's womb they die. And some they born, die. And then some the just infant die. So, this is what happens. Teenager dies, and then some the

young adult dies. And then middle age. There are different ages. So, and the fact is that the nobody can that you will live the next 40 years, 50 years, 60 years, 70 years, nobody can say that. This is the reality. And when we think about these realities it could be little disturbing.

And as I said earlier shared with you about the what happened particularly in the west, where the such reflections are not really encouraged. People are really scared of thinking about impermanence. But the point is that the if this can be by not reflecting on this if it does not happen that would be wonderful. But it will happen. When it happens it's so shocking, you cannot really bear it. So, therefore why not we try, we train ourself so that when it actually happens then you are not shocked. That is very wise approach. And say our approach just see if we can change the approach.

For example, I remember when I was in my I think 20's in Drepung Loseling Monastery, there was one very elderly monk from our group, summer group. And who was in his last days in the hospital. And there was one monk, very senior monk from America who came. And then he took meet, oh, so okay, I took him there to the hospital to just console the senior monk who was now dying. So, this the one from America he just gave some advise. The monk who was there in the hospital he was not really so much learned. Whereas, the monk coming from America he is very learned and a practitioner. So, he gave some advise. Then the after few years, maybe after about like eight-nine years later then the okay, the first teacher meaning the monk dies, died. And the second teacher who consoled, he also died after like six or seven years. A very strange thought came to me. So, look this is reality. Say one was dying and then the second one is consoling. And second one was seeing, consoling the first one by me as a very young one, me. And then one day even this person will disappear and others will say that okay this is what he shared with us. The monk who died consoled by another monk, he died, he witnessed it he also died. And one day the person who is going to say this will also disappear. This is a reality. So, therefore the point is that it is, it can be quite scary but let us try our best not to look at the demise, the loss of somebody as oh, there are two things. One is okay the poor person he passed away, very untimely. This is one way of seeing things. Another way is no, the person passed away now I'm alone. Both are not really healthy. Reality is not only is this person, it could have been matter of one day difference, we never know. So, the more we think like this, the more we think of these realities. So, say if you hear somebody passed away, younger one, your age, elder, it doesn't matter, we never know it can be my turn next. If this is what we can reflect on then our unnecessary negativities will slow down, will tone down. That is very helpful. Finally, our negativities they have to be toned down, our virtues should grow. This is the point. So, this is very helpful practice. And the, whereas, if this our attitude coming, the mentality, mindset coming, it somebody dies oh the poor person he passed away so early, very young as though like you are very, you know, what do you call it mortal or immortal?

**Participant:** Immortal.

**Venerable Geshe Dorji Damdul la:** Immortal. You are like the immortal that you will never die. If this is the approach then we have to change this approach. Okay, maybe I can be the next. And then a tinge of fear comes to you that is the one which is the real Dharma practice. That will be very helpful for us to grow. Okay, so the one is the certainty of the death. Number two is

the uncertainty of the time of death. And then number three at the time of death only the Dharma will help you. What will really help you at the time of death is only the Dharma.

So, therefore knowing these three points three different convictions should arise in us. First knowing the certainty of the death that okay I have to do Dharma because death is inevitable after death only Dharma helps, I have to do the Dharma now, number one. Then number two, uncertainty of the time of death. Death can happen anytime so I have to do the Dharma now, right now. This is number two. Then at the time of death only Dharma will protect you, only Dharma will guarantee that you will have a favourable birth next time, to be connected with the Dharma, to be connected with the wisdom of Emptiness, to be connected with the Bodhicitta and so forth. So, this is realising this then the conviction that now I should do only Dharma because what helps is only the Dharma helps not anything else. These three convictions come to us with this then finally what we do is that what will then really help us, what is the Dharma to make sure that we take a favourable birth next time? The small scope person, how we define a small scope person or the teaching meant for the small scope person is the, there is a specific goal, a teaching meant to accomplish a particular goal of the small scope person. Okay, anybody who likes to share with us as to what is the goal, intended goal of the small scope person? Anybody? Namsa la?

**Participant:** To be born in a favourable environment.

**Venerable Geshe Dorji Damdul la:** Very good. Okay, to be born in a favourable rebirth, favourable state, to be born in a favourable birth. So, when we die we make sure that we take a favourable birth. Okay, this is the goal of the small scope person. Anybody the goal of a middle scope person? Anyone goal of the middle scope person? If you, if the goals are clear with us, if the goals are clear then the teachings of Lamrim become very easy, if the goals are clear. Then on that basis we can demarcate what are the three beings, then what are the three different kinds of teachings, what are the three different kinds of aspirations, on that basis what we should be doing to accomplish the goal intended by the small scope person, middle scope person and the great scope person. Anybody who likes to share with us as to what is the goal of the small scope person? Anybody? Wangdu la?

**Participant:** Freedom from Samsara.

**Venerable Geshe Dorji Damdul la:** Wonderful. The goal is, okay, so here for the small scope person the goal is that okay next after death then what will happen to me next life. The death is inevitable, after death then what? Then the where will I go? Only the, there are not, only two ways, one is higher birth or the lower birth. Unwholesome birth very scary and the wholesome birth which can, where the suffering is much less. Okay, then I have to do the, go for the wholesome birth. Okay, this is the small scope meaning that somebody who can see just today and tomorrow. [00:30:00] And then middle scope meaning somebody who can see beyond okay that is good, okay, next life I'm the I know what to do to save myself the next life that, next life from going to the lower birth. Okay, I'm saved. Okay I have to practice the teaching meant for the small scope person. But what about next-next life, this question arises for somebody who is more matured. First you are worried about what about next life after death what will happen to

me next. Then once you are settled with that, once you are very confident that okay now I got a path how to protect myself the next life. Then the next question will invariably arise, this is human psychology, human psyche. Keep this in mind.

The this is the it is like, for example, if there is a, okay example would be like if there is a boulder rolling down from the slope, rolling down. First from the top will reach to the say the one foot, once the boulder reaches the first foot then the second foot, third foot, it is automatic. Likewise, our thinking, if you think, if you don't think it will not automatically happen. If we think then you think about the small scope teachings, teachings meant for the small scope person. The more we think about this, the more you are serious thinking about this then automatically okay I am so blessed that now I met with the teaching for the small scope person, so next life I'm guaranteed. Okay, so our thinking is in a, our mind it's in our thought process, thinking process. With thinking automatically our thinking improves. When we think it improves automatically. If we don't think it'll never improve automatically. So, this is one thing, if we don't even think that I'm not really intelligent, oh, the teaching of Emptiness, Bodhicitta they are very profound, I'm not really meant, I'm not really for that, I don't understand anything. Never, ever think like this,

Our mind just let it work. Let it work and automatically it will become sharper, sharper, sharper. Oftentimes I come across some people, who, of course for us because of the training in this debate, logic, epistemology and so forth, from this we can see at least superficially we can see the thinking potential of the other person. And on that basis, we have to encourage them. Okay, you continue with the study of Emptiness you can get there, you are not bad, you know, sometimes the questions that you ask is very profound. And the person already gave up, already is doing something else saying that this is not for me, the I have the other path. Very unfortunate. So, the point is that never ever underestimate yourself. The moment you think, even though you are not so what we call as intelligent person, the moment you keep thinking about these, don't, thinking doesn't mean that keep thinking like this, what will happen in shopping mall, what should I do. This is not the thinking. Thinking meaning you read a very standard book and then discuss with the other people who are interested in this concept. Then your thinking capacity is increasing. Analytical the thinking is increasing.

And then as you reach the first of all, okay, now next life I am safe. Then the automatically the second question will come, right. Okay, tomorrow I will give you, tomorrow don't worry. Oh, who will give me food tomorrow, how will I survive tomorrow? Tomorrow, don't worry, I'll make sure that you get. Then what will you feel? Okay, I'm really, thank you so much. Then you go to your room. Then Rebika what will you think? Then more thoughts will keep happening. What will happen? Okay, tomorrow Geshe la will feed me it's fine. Then? Rest the, Rebika la? First Rebika la is saying that okay I'm in a very strange place. Somewhere, this is known as Tibet House, right. Okay, so I don't know where to go for food, so forth. So, the I left everything there in my home, suddenly I end up here. Then I said don't worry, Tibet House get the, tomorrow don't worry we'll take care of you. You are very relieved. Okay, I'm so relieved. Then you go back to the small room, Tibet House may give you. Then what happens?

**Participant:** I start thinking about day after.

**Venerable Geshe Dorji Damdul la:** Then what about day after. Automatically it will happen. You're getting it? If you don't think that, if you don't think then it will never go automatically. If you start thinking automatically it will become clearer, clearer, clearer and become subtler, subtler. This is the nature of the human mind. So, then the next question is okay next life is fine, what about next-next life. This question will automatically come to you. Then what about next-next-next life. Then the wisest thing to do is how not to worry, how I should do something so that I don't have to worry about next-next-next life, so forth. How not to make it happen. Don't come to Samsara in the first place. Get out of Samsara completely. Get out of, get freedom from Samsara completely. So that, when you think to that extent that is the teaching, that is the thinking or the aspiration of the middle scope person. That I should come out of Samsara completely. The way the Wangdu la said, right. That how I should get out of Samsara completely. So, to get out of Samsara completely so that I don't have to worry, right. So that I don't have to worry about what about next life, next-next life. You don't have to worry. How to make it not to worry? How to make that you don't worry about at all the next life and so forth is by getting out of Samsara completely. So, that is known as Nirvana. You're getting it? Okay, so the aspiration of the middle scope person is Nirvana. Nirvana meaning freedom from Samsara where you don't have to come to Samsara again, number two.

Okay, now tell me what is the aspiration of the great scope person? Anybody? Tenzin la? What is the aspiration of great scope person?

**Participant:** Complete freedom.

**Venerable Geshe Dorji Damdul la:** Very good. What do you mean by complete freedom?

**Participant:** Like Enlightenment.

**Venerable Geshe Dorji Damdul la:** Complete Enlightenment, complete Buddhahood. Complete Enlightenment. Very good. Okay, even if now, look, now okay now you are taking care okay Samsara you don't have to come back, right. Which means that your mind still has okay you get a house. House is already fixed the leakage, everything is fixed. Now you have a house, proper house. And then the what the painting is not so good, right. Otherwise everything is okay. Then what will happen? Yangzom la, what will happen? No, the house, earlier you don't have a house. You get a temporary house. Not only temporary house you have a fixed house now. Not only that leakage, everything is stopped, fixed. But only there is little problem with the you know the painting is not clear, it's little worn out. What will you do, what next thought will come to you?

**Participant:** I'll think of changing the colour.

**Venerable Geshe Dorji Damdul la:** Changing the?

**Participant:** Wall colour.

**Venerable Geshe Dorji Damdul la:** Wall colour, you want to make it pink?

**Participant:** Maybe white.

**Venerable Geshe Dorji Damdul la:** Okay, so what I'm saying, okay, there, so this I would make sure that it's perfect. Perfect which means that okay I can live in it, it's very good place. But now I'd like to make it aesthetically nice. Aesthetically beautiful. You're getting it? So, now I'm free from Samsara but still I have mental problem there, the some mental stains there. And then the my, what about my dear mother sentient beings they are suffering. So, this is because of my mental stain there. I should get out of mental stains completely so that I can the perfect myself and to benefit every being, all sentient beings completely that I become a perfect being. You're getting it? This is known as Full Awakening, Full Enlightenment. So, we have to know the three aspirations.

Okay, once the three aspirations you know the three aspirations. Then the next is practically speaking to make it very holistic, complete and easy is practically speaking what should I do to achieve these three goals. You're getting it? Okay, preliminary practices are there but then finally what should I be doing. For example, to take birth in the favourable state, the way Namsa la said for the small scope person, to take favourable birth next life what should we be doing? We should be doing something. *Yeh Dharma hetu prabhava*. The Buddha said that all these phenomena suffering, for example taking birth in lower realms is because of some factors, some reasons. Taking birth in the higher realms is because of some reasons. You're getting it? It is because of the causes. So, to get the favourable birth next time it is by dependence on the corresponding causes. What are the causes? Last time we did it. Nalanda Diploma Course. Lhamu la.

**Participant:** Geshe la for a small scope person we should practice ten virtuous actions.

**Venerable Geshe Dorji Damdul la:** Exactly. So, finally what we should be doing is like okay after meditating on impermanence, after meditating on the rarity of the precious human birth, and the guru devotion, so forth. [00:40:00] Finally we should be doing something. What we should be doing is the actual practice, is the practice of the ten virtues or the practice of refraining from the ten non-virtues, right. So, what the ten virtues are, we already studied last time, we finished, right. Okay, we finished. So, that we have to, so just this is a very strong reminder for all of us, not only you me also, how to refrain from the ten non-virtuous karmas. We have to identify each of, if possible, we have to identify each one of them every day, identify each one of them. And then see, say for some time, for some days, some weeks just evaluate if I'm engaging in these non-virtuous actions one by one. Okay, the if not engaging, very good. But then so how, to what extent I'm staying away from the ten non-virtuous actions. This is what we have to, must, if this is what we don't take care of and then we study, you put effort to come to Tibet House, we study this, spend time and so forth. But if we don't, we are not aware of what we should be practicing. Then the effort goes in vain. So, for that matter the say three physical non-virtues and four verbal non-virtues and three mental non-virtues. So, we have to try our best to refrain from the ten non-virtuous actions. This is the minimum that we have to do.

Okay, now with this and then alongside, to reinforce what we are doing we seek the help of the Three Jewels, refuge in Buddha, Dharma, and Sangha. Okay, refuge, feeling must be very strong. And then how the Buddha, Dharma, Sangha, this also we did last time. And then on that basis

what we should be actually seeking the help of Buddha, Dharma, Sangha. What we should be doing? Buddha, and Dharma, Sangha will help us. Buddha will help us in the form of giving the instructions. And Dharma will help us in the form of the medicines. And Sangha will help us in the form of letting us take the medicines or inspire us to take the medicines. Finally, we have to actually take the medicines. What medicines to take, this is the point, depends on what goal you are seeking.

Okay, since that for the time being the goal is to take a favourable birth next time, what the medicine that we should be taking is the medicine of the ten virtues. Okay, this is one part.

Now the middle scope person, teaching of the middle scope person, Dharma of the middle scope person. So, there I would say that, this is very important. Middle scope person does not mean that okay I'm not, I don't really have to practice the first one, I'm more into the middle scope, I can go directly into the middle scope. This is not the point. The point is that we have to, those who want to follow the middle scope person teaching, we must have the teaching for the small scope person as a ground, as a basis. This is inevitably required. Without this then middle scope person teaching, and the great scope person teaching is totally groundless or the without foundation. So, for the middle scope person whatever we discussed thus far, whatever we learned must be the ground. On that basis then the aspiration. We think about the aspiration. What is the aspiration middle scope person? Yes, Ritu la. Freedom from Samsara. Okay, freedom from Samsara this is the aspiration.

Okay, now for that matter the there is a, freedom from Samsara now it becomes little more sophisticated. For that we need to reflect on the Four Noble Truths. And we also need to reflect on the Twelve Links of Dependent Origination, the Wheel of Life. We need to reflect on the Four Noble Truths and reflect on the Twelve Links of Dependent Origination or the Wheel of Life.

Okay, with the Four Noble Truths. First, we think about, okay the Four Noble Truths we covered already, right, we covered. Okay, we covered pretty in detail. The Four Noble Truths by reflecting. Okay, what are the four truths in the first place? What are the Four Noble Truths? Anybody? Adarsh.

**Participant:** The truth of suffering.

**Venerable Geshe Dorji Damdul la:** Yes, the truth of suffering, number one.

**Participant:** Second is the truth of cause of suffering.

**Venerable Geshe Dorji Damdul la:** Truth of cause of suffering, number two.

**Participant:** The truth of the cessation of suffering.

**Venerable Geshe Dorji Damdul la:** Truth of the cessation of suffering, number three.

**Participant:** And the last one is the truth of the path that leads to the cessation of suffering.

**Venerable Geshe Dorji Damdul la:** Very good. The truth of path that leads to the cessation. Very good. Four noble truths. These must be on our fingertips.

Okay, first, the truth of the suffering. Say the more we think about the pain that what you are going through the more we feel like looking for the cause of the pain. Why the pain is happening? How the pain is happening, right?

Okay say some of you already know this, those who know this the don't rush to give the answer, give the chance to others. Okay, let's say that the some of you know that I live on the third floor. I live on third floor in Delhi. Now, this is reality. Now, I'm just the, what, the creating a scenario. And my house is, there is a dampness there because of dampness I have the asthma problem. I don't want the asthma problem. What advise would you give me? Anybody? Bhuti la, what advice would you give me? No advice. (TL) Okay. That is your business. (TL, GL) Bhuti la, no. Okay, Suman?

**Participant:** The dampness is usually because of the leakage in the house. And you have to.

**Venerable Geshe Dorji Damdul la:** Okay, Suman ji, actually you heard the story before?

**Participant:** Yeah.

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

**Participant:** Or maybe we can buy de-humidifier.

**Venerable Geshe Dorji Damdul la:** Okay, so basically, I do this in many places. And can you imagine what answers that I get. Some say that change your room. One, some say change your room. Number two, some say that go to hospital. Some say that open the window and clean the dampness. And some say buy de-humidifier, right, buy de-humidifier.

Okay, if this is happening to you, you may do these things. You may go to hospital and then the doctor will prescribe some medicines. You will come back and temporary relief is there. Again, the dampness is there continuously you will have the asthma. Then what will you do? Then you will check the root cause. Why this is happening over and over again? You're getting it? You will check the root cause. If the root cause, say if the root cause is because of, it must not be like a water oozing out from the pipe. It's because of a very mild dampness happening. Which means there is a, there must a very tiny crack there. And when the crack is fixed for like ten rupees. Glue. Finish, your problem is over, right. So, the point is that we have to identify the cause. The more we are, the more we feel averse to the pain, the more we will go into the search of the what the cause is. You're getting it?

So, therefore the Four Noble Truths, the first truth of the suffering the Buddha said that it is very important for us to reflect on the kinds of suffering. And how many kinds of suffering are

there? There are so many kinds of suffering there. And broadly speaking one way of classifying this is in three. What are three kinds of suffering? Anybody. We already did it, right. We did it in great detail. Okay, now my job is just to what, just to the get the answer from you. Okay, what are the three kinds of suffering? Quick. Anybody? Yes, Ritu la, you'd like to give.

**Participant:** Trying to remember the third one.

**Venerable Geshe Dorji Damdul la:** Okay. (TL)

**Participant:** Conditioned, pervasive conditioned [00:50:00] suffering.

**Venerable Geshe Dorji Damdul la:** Ritu la is quite honest.

**Participant:** Yeah.

**Venerable Geshe Dorji Damdul la:** Otherwise you know the it's penalty. Okay.

**Participant:** Physical suffering. Manifest suffering. Basic suffering of suffering is the first.

**Venerable Geshe Dorji Damdul la:** Okay, the first one which is manifest suffering it may not be physical. Physical, mental both. It can be, it is known as the suffering of suffering, number one.

**Participant:** And suffering of change.

**Venerable Geshe Dorji Damdul la:** Very good. Number two is suffering of change.

**Participant:** And pervasive conditioned suffering.

**Venerable Geshe Dorji Damdul la:** Wow, that is amazing. Where did you get this number three from?

**Participant:** It was there.

**Venerable Geshe Dorji Damdul la:** Okay, when you say the first two, when you pull the third, automatically it came. Okay, pervasive conditioned suffering. Three. My question to you what do you understand by, give some examples of the first suffering, suffering of, the suffering of suffering. Very quick, anybody, very quick. Bhuti la, no exception now. What is suffering of suffering, give me example now.

**Participant:** The sufferings that we go through like.

**Venerable Geshe Dorji Damdul la:** No, give me one very precise example.

**Participant:** Ageing, sickness.

**Venerable Geshe Dorji Damdul la:** Age, the suffering of ageing. Very good. Sickness, very good. Anybody else? Okay, yes, Aacha Dawa Yudon la.

**Participant:** Death.

**Venerable Geshe Dorji Damdul la:** Suffering of death. Okay, very good. Now the can you, anybody give me an example of suffering of change. Vivek ji? No. Suffering of change. Sanjeev ji?

**Participant:** Geshe la if I go out of this room outside, I am in an air-conditioned room, I am very comfortable. Suddenly if I go out, I'll feel the heat outside.

**Venerable Geshe Dorji Damdul la:** No, which is suffering of change. Comfortable is suffering of change, the heat outside is suffering of change?

**Participant:** The heat will be the.

**Venerable Geshe Dorji Damdul la:** That is manifest suffering, right. Okay, Sanjeev ji. Okay, yes.

**Participant:** It could be if I have come from say Ladakh.

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

**Participant:** And I come to Delhi.

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

**Participant:** So, the same time of the year would be much more uncomfortable here.

**Venerable Geshe Dorji Damdul la:** So, uncomfortable is suffering of suffering, the first one, right. Okay, this is where, why I'm asking this is that we have to identify the second suffering so well. If you don't identify the second suffering well then the our sense of renunciation will be very superficial. Okay, Kanu? Yes, yes, Sanjeev ji.

**Participant:** It could be also the, for example if I like chocolate and I start having it and I have it so much that after sometime I feel like throwing up. So, the same.

**Venerable Geshe Dorji Damdul la:** Throwing up is suffering of suffering. It's not the second.

**Participant:** The chocolate, same chocolate which I used to love becomes a reason for my not liking it.

**Venerable Geshe Dorji Damdul la:** So, which is the suffering of change, the throwing up is the suffering of change or the chocolate is suffering of change or the enjoyment of chocolate is

suffering of change, what is that? Okay, so we have to be very precise. Kanu?

**Participant:** The joy of shopping.

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

**Participant:** When I feel happy when I go shopping that is suffering.

**Venerable Geshe Dorji Damdul la:** Okay, the joy of shopping. Okay. This is suffering? No this is.

**Participant:** Suffering of change.

**Venerable Geshe Dorji Damdul la:** This is amazing, right. Just the joy of shopping. This is what a joy, this is very good. Why suffering? Okay, answer is correct. But we need to know how that is suffering. Anybody can you give me another example? If you modify what Sanjeev ji said is that the joy of enjoying the chocolate that is the suffering of change, right. Not that it will change into throw up. Throw up is the suffering of suffering, the first one. Okay, anybody who likes to give the, yes, Ritu.

**Participant:** What appears to give us happiness but converts into suffering. So, its something.

**Venerable Geshe Dorji Damdul la:** Okay, this is extremely important. It is, this is known as the suffering of change. So, what is suffering of change if somebody is to ask you. All mundane happiness, all mundane joys are suffering of change. This is it. The next question is how all mundane joys are referred to as suffering of change? Change has two sides. Number one it is suffering, number two change. Why is that known as, why all the happiness in the world, the what do you call, the mundane world, mundane happiness, why they are suffering, number one. Number two why they are referred to as change, why the label change is given there?

Number one why it is suffering? We have to identify this. You're getting it? Okay, anybody? Now I want the, we have already said that all mundane happiness, the joy of enjoying a chocolate, this is also a suffering, suffering of change. Any mundane happiness is suffering of change. So, how is that a suffering in the first place? And how that is referred to as the change, suffering of change? Anybody? Yes, Aacha Dawa Pema la. Number one, how is this suffering?

**Participant:** It's suffering because it's, all these gives you a temporary happiness.

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

**Participant:** Not permanent happiness. So.

**Venerable Geshe Dorji Damdul la:** Okay, they, these give us temporary happiness. So, what's wrong with it? Temporary happiness is not suffering, right. Okay, this is extremely important we must know the very precise reason as to why it is suffering. And then on that basis once we get

to this point and then possibility for us to explore deeper. You're getting it? Explore deeper and then we see that okay the it is not like say for the young child who is so addicted to chocolates or Coca Cola and then because of the sugar problem the Coca Cola is taken away, chocolate is taken away. And child cries, right. So, because still, you don't see how that is suffering, you still see this as my joy. So, how that is suffering. This is the question. Anybody. How that is suffering in the first place? Once, you know how that is suffering then next question is why that is referred to as a change, why this word change is added?

**Participant:** Geshe la, attachment to that comfort of joy or whatever.

**Venerable Geshe Dorji Damdul la:** If the attachment is not there then it's fine? Then it's not suffering of change? Okay, what I'm saying the joy of enjoying chocolate, if the attachment is not there then do you mean to say that it's fine, it's not suffering. Is this what you are saying?

**Participant:** Yes, I think it's fine.

**Venerable Geshe Dorji Damdul la:** Attachment is the suffering. That is fine. What we are saying is it's not only attachment, even the joy of enjoying chocolate even that itself is also suffering. Not only the attachment. Anybody? Tenzin la?

**Participant:** Geshe la it acts as a bait, like which keeps us in the Samsara.

**Venerable Geshe Dorji Damdul la:** Okay the, speak more, speak loudly.

**Participant:** The mundane happiness, it acts as a bait which keeps us in the Samsara.

**Venerable Geshe Dorji Damdul la:** Okay, what is the problem with the bait? What do you mean by bait?

**Participant:** We will be stuck in the Samsara; we won't be seeking for the liberation.

**Venerable Geshe Dorji Damdul la:** What do you mean by bait?

**Participant:** Bait means.

**Venerable Geshe Dorji Damdul la:** What does it mean by bait? Anybody? Rebika la, what is bait?

**Participant:** It's a trap.

**Venerable Geshe Dorji Damdul la:** It's a trap. Okay, Tenzin la is saying that Samsaric happiness is a trap. This is very powerful word. It's a trap. Any, who likes trap, raise your hands. Who likes trap? Nobody likes trap. Which means that trap, when the word is used mundane happiness, we don't mind its fine. When we use the word trap nobody likes it. You're getting it? Nobody likes it. So, it's a trap. Bait means it's a trap. Okay, Tenzin la, now your job is not done,

your job is not complete. The next is how are these a trap? How are the mundane happiness trap?

**Participant:** We would be seeking, like if I enjoy doing it then I'll be stuck there, I won't do like if I like chocolate and I like the taste of it, I'll keep on consuming it.

**Venerable Geshe Dorji Damdul la:** Then wisdom of Emptiness is also a bait. You realise wisdom of Emptiness you want to meditate more, it's a bait? It's not a bait. Why the mundane happiness is bait?

**Participant:** Because it's not the reality. [01:00:00]

**Venerable Geshe Dorji Damdul la:** Okay, so the answer is correct but the conviction is required. Only if there is a conviction there your answer will come very forcefully. You're getting it? Answer is correct. Answer is correct but we need the conviction. Okay, anybody who likes to explain as to how that is the bait, anybody? Anybody who likes to explain that the mundane happiness is the bait? Anybody? This is very important. Anybody? Yes, Vivek ji.

**Participant:** Because whatever, from whatever things we are getting happiness at the last we will be getting pain from them. So, that's why it is a trap.

**Venerable Geshe Dorji Damdul la:** Okay, say whatever.

**Participant:** From whatever things we are getting happiness at the last we will be getting pain from that, those things, so that's why it is called a trap.

**Venerable Geshe Dorji Damdul la:** Trap has a connotation of you are trapped somewhere, right. In what way the you are trapped by these; you are trapped where? Anybody? You are trapped means trapped somewhere, right. Trapped in the prison. Trapped in Samsara. This is the point trapped in Samsara. Okay, the if somebody is in prison then the who voluntarily goes to prison, most likely not. There could be one or two persons going there voluntarily, otherwise nobody will go there voluntarily. The question is then if nobody wants to, goes there but then they have so many prisoners. What made them go there? The prison guards, they forced them? The police people, the judiciary they put them into the jail behind the bar. And what put us into the prison of Samsara? Which judiciary? Which police man forced us?

So, and the fish, who told the fish to go to the bait, go to the hook? The fish they go to the hook, right. Somebody with the gun pushed the fish to go to the hook. Hey, Tenzin la, (TL) no, right. What made the fish go to the hook? Because of the bait, right, because of the bait the fish went to the hook. So, there must be something there for us to be trapped there. In the prison nobody wants to go there. But somebody else forces the person to go there. Whereas, for us into Samsara nobody forces us with the gun to go to Samsara. But we are in Samsara. What trapped is in Samsara? That is the, say if we think in our life for example say the I mentioned this story last time, the last time I did mention this story of somebody who I know so well and who is not ready to move the house. You remember that? No?

Okay, what happened was that there was one person, very elderly age 70's late 70's who was living in a very tin, tin, tin? Tin shed. No running water inside. No washroom. And the person got an offer from the person's relatives free house, free, proper house with washroom inside, with the attached washroom and the running water, everything inside. And the person accepted the offer but the person is still not moving from the tin shed to the proper house. Why the person is not moving? You remember this story or did I not tell you this story? Why the person was not moving? Because when we insisted you must move, now you are very old, there is no washroom inside. Then in the winter very cold, you will be in problem. The person is not moving. Why? Because if I move then I will not get this house. This house the person is paying a very low rent, in the what, rent, very small rent. And the person is saying that person is attached to the house for being that she is paying a very small the cost or small rent, attached to that. Then somebody is going to take it over. This is so unwise.

In fact, all of us will see that this is very unwise approach, right. So, this person is not enjoying the second house is continuously suffering in the first house. Why this person is suffering? Who is forcing this person to be inside this first house? Who is forcing? Nobody is forcing. What made the person to be trapped in this small house? Attachment to the cheap rent. You're getting it? Attachment to the cheap rent. That is the one which trap the person to suffer continuously there. Likewise, all of us we are trapped in Samsara all because of the suffering of change which is contaminated happiness. Okay, so that is it's a bait. So, what Tenzin la said we should keep in mind that this is a bait. This word, if you see it as a bait automatically everybody will identify that as suffering. So, this is how it is suffering. It is not that it will eventually change. Yes, it will change to suffering. But how itself, the very enjoyment itself is suffering because it is a bait. This is one.

Then how that is a bait, right? The way we explained it now. So, this is a very simple way of understanding it. Then once we understand what the Emptiness is then the understanding of how this is a bait will become crystal clear. So, till that point as long as we understand that okay, we are in Samsara nobody forced us to be here. So, what is trapping us is the bait. What bait? The mundane happiness. And how that is a bait? To go into the subtlest of the explanation we have to understand little bit of Emptiness. Okay, that will come later.

Then the next one, why this is known as suffering? No, suffering is done. Why this is known as change? Then the what Sanjeev ji explained, right. So, this even this is seen as happiness, even this does not remain as a happiness it will change into suffering of suffering. So, this word change. Now we are not explaining how that is suffering. How that is suffering is because it is a bait. Don't say that it will end up into suffering. Don't say this. Because that itself is suffering that is bait. for example, dog, if you want to capture a dog then you try to give some food. And if the dog knows that this is a bait, what will dog do don't come towards the food or will run away? Will run away. In the normal case dog is very hungry if the food is given the dog will come to eat the food. But if the dog knows that this is the bait even the dog will not come, right. Dog sees this as threat. Threat means suffering. You're getting it? This is how we have to understand.

This is where, I don't know the say even Nalanda Masters Course, no, Masters is also there, many Masters persons participants here. Even Nalanda the Diploma Course participants, I think

we already explained it so well earlier. Still the Tenzin la gives the answer precisely. I'm sure many of you also have the answer. The point is that this is where wherever I travel when I ask this question people who give the correct answer is so less. Okay, this is what we have to think of very seriously.

Okay, broad picture Lamrim, broad picture you can get. It's easy. But there are some details, some very fine understanding which you have to understand, which you may not say get them so easily by reading book. Okay, so one is suffering, number two is change, suffering of change. Why is this suffering? Because it is bait. Why is it referred to as a change? Because even this bait which seems as happiness does not last as a happiness. It'll change into manifest suffering. Okay, what is number three? Ritu la?

**Participant:** Pervasive conditioned suffering.

**Venerable Geshe Dorji Damdul la:** Pervasive conditioned suffering. Okay, again the same thing, we have to first give an example of what is pervasive conditioned suffering, number one. Once you give the example then we should be able to justify that. How that is pervasive, number one. How that is conditioned, number two. And how that is suffering, number three. You're getting it? Okay, anybody who can give me an example of say pervasive conditioned suffering? Anybody? Maybe those from Nalanda Masters Course can help us, pervasive conditioned suffering. Anybody? Yes, Tenzin Woesel la, you want to help? Okay, all those, all of us let us listen.

**Participant:** Geshe la pervasive conditioned suffering self-grasping ignorance.

**Venerable Geshe Dorji Damdul la:** Okay, self, let's say self-grasping ignorance.

**Participant:** Ignorance. Pervasive because it's the first of the dependent related links so in Samsara.

**Venerable Geshe Dorji Damdul la:** No, say it again, it is pervasive because?

**Participant:** Ignorance it's pervasive when we are in Samsara. [01:10:00] Then ignorance is pervasive.

**Venerable Geshe Dorji Damdul la:** In what way it is pervasive?

**Participant:** It's the first dependent related link that throws us in there.

**Venerable Geshe Dorji Damdul la:** So, how if it is the first link, why should it be pervasive?

**Participant:** Because it's because we have it, that combined with the eight and nine that we reach here involuntarily.

**Venerable Geshe Dorji Damdul la:** Okay, anybody how, what does it mean by pervasive what

is meant by pervasive here in this context? Anybody? Tejal la.

**Participant:** So, pervasive because in Samsara can be divided into three realms, desire realm, form realm, formless realm. And this is the only suffering which pervades all three realms.

**Venerable Geshe Dorji Damdul la:** Very good. So, the third suffering pervasive conditioned suffering whatever illustrations that you give this is the only one, not, we don't have to say only one, this is the suffering which extends to all, it pervades to all the three realms. You don't have to say only. This is the suffering which pervades in all three realms. Okay, example, what examples do we have? One is self-grasping ignorance. Very good. Self-grasping ignorance exists in all three realms. Okay, any other example? Yes, Tejal la?

**Participant:** Involuntary birth in Samsara.

**Venerable Geshe Dorji Damdul la:** Involuntary birth in Samsara. Okay, involuntary birth in Samsara happens where desire realm, form realm, formless realm?

**Participant:** All three.

**Venerable Geshe Dorji Damdul la:** It happens where, Namsa la?

**Participant:** All three.

**Venerable Geshe Dorji Damdul la:** All three. Okay, it happens in all three. In formless realm also? Formless realm there is no birth, right. Formless realm there is a body, there is physical form? No. Okay, even formless there is a birth. Birth meaning that you, your mind its not the mental body, it's the mind, the mind which assumes from another birth from there your mind takes a transit to the formless state. So, that transit from the other state that you move to the formless that is the birth in formless realm. Birth does not mean physical birth. Okay, good. What other examples do we have pervasive conditioned suffering? This is very important. Number one example given is self-grasping ignorance. Number two given in involuntary birth in Samsara. Number three? Anybody?

Okay, we being under the force of karma and afflictions. Being under the force, the fact that we are being under the control of contaminated karmas and afflictions, this is pervasive conditioned suffering. And who is under the force of the contaminated karmas, afflictions desire realm, form, formless, which? Who are those who are under the control of the contaminated karmas and afflictions those beings in desire realm or form realm, formless realm? Who, who are those beings? Who are those beings who are under the control of the contaminated karmas and afflictions? Which of the three realms?

**Participant:** All.

**Venerable Geshe Dorji Damdul la:** Which realm?

**Participant:** All three realms.

**Venerable Geshe Dorji Damdul la:** All three realms. Okay, all three realms are under the control of the contaminated karmas and afflictions. This is the pervasive conditioned suffering it pervades in all three realms. Pervasive. Conditioned meaning that we are like a slave, we are conditioned. Pervasive conditioned. We are like a slave. Slaves are conditioned by the what, conditioned by?

**Participant:** By masters.

**Venerable Geshe Dorji Damdul la:** By the masters. Okay, say the prisoners they are conditioned by the prison guards. Likewise, we are conditioned by the contaminated karmas and afflictions. We are conditioned, we are forcefully, we are conditioned to suffer because of the contaminated karmas and afflictions. So, therefore it is known as the pervasive conditioned suffering. Okay, why is this known as suffering? Involuntary birth in Samsara why is that suffering? We already explained the first two parts, pervasive and conditioned we already explained that. Why is this known as suffering? Anybody? Okay. Any, yes. Okay, let's see how the Masters Course give the answer. Tenzin Woesel la, yes, try.

**Participant:** Geshe la because of loss of freedom that verse of karma and afflictions cease in Nirvana, these arise from elaborations, which in turn arise from grasping at true existence and both of them cease into Emptiness, that verse.

**Venerable Geshe Dorji Damdul la:** Very good. Okay, so the why the pervasive conditioned suffering is suffering? Suffering and loss of freedom, these two are synonymous. Don't forget it. Suffering and loss of freedom. Okay, how many of you want to have the loss of freedom? No one. What is the problem? Wangdu la what is the problem? Loss of freedom what is the problem?

**Participant:** We would not be able to live according to our wish.

**Venerable Geshe Dorji Damdul la:** Exactly, so we will not be able to live the way we like, right. In other words, that we are being forced. So, loss of freedom. Loss of freedom is the most refined understanding of suffering, loss of freedom. We being under the control of contaminated karmas and afflictions, we lost our freedom to the contaminate karmas and afflictions. These two decide our fate. We cannot decide our fate. We have lost our freedom. So, therefore that is suffering. This is extremely important point. Okay, now today we learnt these three. The first thing is easy. Manifest suffering, suffering of suffering is easy. Second and third is very important point we learned.

Okay, so knowing these three sufferings and particularly, okay, when we think about the, you know, the suffering that we see around. For example, the okay the Hong Kong situation and of course before that Tibet. Now look this very young students they, it's total loss of freedom. In fact, their plight should not be decided by somebody else, should be decided by themselves. This is the basic human right. And their plight, they don't have the authority to elect their own

leaders. This is all somehow connected with the other place. This is total loss of freedom. When we see like this, what if I, each one of us, what if I'm a part of this? And then look how the, and this is happening everywhere. Everywhere loss of freedom. And then the say like all these missiles thrown into the Syria, Gaza, all these places, all these missiles. How many innocent people have died, right? This is total loss of freedom. If you think like that and how can you guarantee that we'll not be born in such places next time? How can we guarantee that? We cannot guarantee that. The more we think of these, the more we feel like getting out of Samsara, right. This is total loss of freedom. Getting out of Samsara where the control should not be given to the contaminated karmas and afflictions, control must be in my, on my hand. Only then I'll have the freedom. So, therefore Nirvana is referred to as the total freedom, total liberation, liberation from the loss of freedom. Okay, this is very important.

So, with this by thinking about the first truth then the suffering is so acute, all these three sufferings, they are so acute. And then there are also the mention of the eight kinds of suffering which is so obvious. Suffering, what are they? Sickness, ageing, death, involuntary birth, form and then meeting with the, meeting with suffering all the time, meeting with undesirable things, not meeting with the desirable things, and then not accomplishing what you aspire. How many?

**Participant:** Seven.

**Venerable Geshe Dorji Damdul la:** Seven done. And then finally your own aggregates, the five aggregates, this itself. Finally say for example, say you feel so tired, your body cannot move, still you have to go it's because of this, the limitations, the drawbacks, the shortcomings of this body, aggregate. The aggregate the contaminated, the five contaminated aggregates that itself is a suffering. So, we see that these eight, there are more, they fall under which category of the suffering the first, second, third? Okay, think very carefully. Let's say the first sickness, ageing, death, [01:20:00] and birth, then the meeting with undesirable things. Okay, sickness, ageing, death, involuntary birth, these all fall under where, which suffering, first, second, third?

**Participant:** First and third.

**Venerable Geshe Dorji Damdul la:** The birth, the involuntary birth meaning the birth where you, you know, there is a manifest suffering, right. The it is said that the birth is the greatest of the suffering out of the manifest suffering, the birth. But we don't, luckily, we don't remember that. Otherwise if we remember that it is really, it'll make us feel traumatised. Yeah, okay so these four and then the meeting with the undesirable things is what, which of three sufferings? The first one, the third meeting with undesirable things? Meeting with undesirable things, do we enjoy or do, you don't enjoy? You don't enjoy, mundane people will not enjoy this. So, this is known as suffering of suffering, the first one. Then not meeting with the desirable things? Of course, again it's the evident suffering, the first suffering. And then next one is that not fulfilling your aspirations, what is in your, okay, I want to have a good job. You don't get a good job. I want to get let's say the good promotion. Promotion is not happening, right. So, that is what which kind of suffering. But the point is that we have to think about these. The more we think about these then the aspiration to go away from Samsara will come to us. This is very helpful.

Okay, so let's say this is more about the suffering. Then once you know what the suffering is the more we think about it, then you feel repulsed to it, you want to get rid of this. How to get rid of this? Wise and unwise people. Unwise people will go for the symptomatic treatment. Wise people will look for the treating the cause. So, what are the cause of suffering? Anybody? No. Lhamu la?

**Participant:** Ignorance.

**Venerable Geshe Dorji Damdul la:** Okay, ignorance is one. Yes, that's true it's the final cause of suffering. Any other causes?

**Participant:** Desire.

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

**Participant:** Desire.

**Venerable Geshe Dorji Damdul la:** Desire, very good. Anybody else? Now that we are from Nalanda Diploma Course what we expect is that the moment we talk about the cause of the suffering, the moment we talk about suffering. You're getting it? Suffering. What is suffering? Instead of going into just few examples you have to make it very professional. What do you mean by the professionalism here is try to connect this with the studies that you did already earlier? You're getting it? Earlier whatever you learned about for example for the suffering, the three kinds of suffering. Set of three kinds of suffering. And for the cause of suffering what we learned? You remember the cause of suffering what we learned?

**Participant:** Afflictive obscuration and cognitive obscuration.

**Venerable Geshe Dorji Damdul la:** Cognitive obscuration is not really the cause of suffering. Anybody, do you remember the stanza by Arya Nagarjuna which says that ceasing of karmas and afflictions leads to Nirvana. What is the opposite of Nirvana? Samsara. You're getting it? Samsara. So, karmas and afflictions, contaminated karmas and afflictions lead to Samsara. And the karma, karmas and afflictions arise from conceptual thought which is inappropriate attention. Karmas and afflictions arise from the inappropriate attention. Which in turn arise from the elaboration of the self-grasping ignorance. So, there the whole set of the four the causes of suffering is taught there, right. What are they? Contaminated karmas, afflictions, inappropriate attention, and self-grasping ignorance. Very good. So, this is how, because that this is a very professional class which means that you are already going through a very systematic class we should be able to always, now relate these to very standard texts. Then you are, your thought process will become very clear. You're getting it? This is how we have to do.

And then you have also studied the Twelve Links of Dependent Origination. You're getting it? Okay, link of the afflictions, the link of the karmas, and the link of the suffering, three, right. Link of the afflictions, link of the karmas, these two are the causes and the result is link of the suffering. And the four wheels, the wheel inside, innermost is the? What is the innermost circle?

Okay, Twelve Links, okay, the Wheel of Life innermost link, innermost circle what is that? You remember. Four animals? No, five animals?

**Participant:** Three.

**Venerable Geshe Dorji Damdul la:** Five animals are there? No. How many animals are there? Three okay three animals. So, these three depicts what? These three depict? (TL) These three are what, these three depict what? Afflictions, three poisons, three afflictions, right. (TL) Okay, seems like you feel intimidated. Okay, don't worry, don't feel intimidated.

Okay, what is the second circle? Second circle has, what is the second circle? Can you identify something, can you explain something of the second circle? Anybody?

**Participant:** Black and white.

**Venerable Geshe Dorji Damdul la:** Yes. (TL) second circle. It's as though like we learned this ten years ago. Ten years ago, we did not start the Nalanda Diploma Course. It started only last year, right. Yeah. Okay, so in second circle has the half white and half black. What is that indicative of? Yes, Namsa la.

**Participant:** Karmas, contaminated karmas.

**Venerable Geshe Dorji Damdul la:** Half white, half black what is that?

**Participant:** White part is the virtuous actions.

**Venerable Geshe Dorji Damdul la:** Okay, yes contaminated virtuous actions. And the black part is?

**Participant:** The non-virtuous.

**Venerable Geshe Dorji Damdul la:** Non-virtuous actions. Very good. Okay, two karmas. So, we see the innermost circle affliction and the second circle karmas these two are the causes of the suffering. You're getting it? So, this is how you, we have to. Okay, this is, I'm happy that now we are improving to a great extent. Otherwise in my, let's say in my, if I'm, give the like this lecture for like one day, two day, even for one week I will never expect them or I will not even encourage them to relate these answers to these the textual sources. So, now that we reached to this level, this is something that we have to, we should be feeling happy about that we reached to that level that okay now if a question is asked, we see if we can relate this to a textual source. You're getting it? So, there what happens is that your thought process is very clear. Not only clear that you can relate this to the textual sources so that what you are saying is very authentic can be, is very authentic.

Okay, now by reflecting on the cause of suffering, by reflecting on suffering then the desire to get out of Samsara will come to you. By reflecting on the cause of suffering the desire to cut the

root of suffering will come to you. There is a difference. Do you see this? If you know that you are suffering from tuberculosis the desire to come out of tuberculosis will come to you. And if you know the cause of the tuberculosis, because of some bacteria bacilli something, right, if you know this. Aacha Dawa Pema la what is this, what's the tuberculosis bacteria?

**Participant:** Mycobacterium tuberculosis.

**Venerable Geshe Dorji Damdul la:** Okay, mycobacterium tuberculosis. Okay, let's say if you identify that then you become so keen to eradicate that which is the root of your tuberculosis suffering. So likewise, by knowing the suffering well you want to be freed from suffering. By knowing the cause of suffering well you want to exterminate the root cause, you will know how to exterminate the root cause of suffering. Ok, this is so important. In other words, what we are saying is that the say the root, the cause of suffering is the contaminated karmas and the afflictions, this is truth number two. Noble truth number two. What is truth number three? Noble truth, [01:30:00] Four Noble Truth, number three? Truth of the cessation of suffering. If the root, if the cause of suffering is severed then the suffering will automatically come to an end. That is the cessation of suffering. Okay, what is next?

**Participant:** Truth of the path.

**Venerable Geshe Dorji Damdul la:** Then truth of the path leading to. So, okay now I can imagine that my suffering is zero. But what will, what should I do to make the suffering zero? Practically speaking I should practice the path. Okay, with this we have to particularly we have to think about the first and the suffering and the cause of suffering. And then relate this to the Twelve Links of Dependent Origination which is extremely very powerful practice. Relate the reflection of the Four Noble Truths with the Twelve Links of Dependent Origination from the Wheel of Life. Okay, so in this connection then the next point which is so important is how number one, okay, Wangdu la what did you say what is the aspiration of the middle scope person? Okay, let us all listen to this. Let us not forget the aspiration of the middle scope person. So, that must be like the basic the framework on that basis then we have to build all the teachings of the middle scope person.

**Participant:** Freedom from Samsara.

**Venerable Geshe Dorji Damdul la:** Freedom from Samsara or Nirvana. So, this is what we are seeking. If this is what we are seeking then the next question is we have to know by learning the truth of suffering how the suffering comes into being by the cause, then how to undo the cause. Okay, tell me suffering they come into being because of what? Contaminated karmas. Contaminated karmas because of?

**Participant:** Afflictions.

**Venerable Geshe Dorji Damdul la:** Afflictions. And afflictions because of?

**Participant:** Inappropriate attention.

**Venerable Geshe Dorji Damdul la:** Inappropriate attention. Inappropriate attention because of?

**Participant:** Self-grasping ignorance.

**Venerable Geshe Dorji Damdul la:** Self-grasping ignorance. Okay, very good. So, if this is the way then what should we do to finally to get rid of all the suffering, to be freed from Samsara, to be freed from all suffering, what should we be doing finally to eradicate the ignorance, self-grasping ignorance? How to get rid of self-grasping ignorance? Hey.

**Participant:** Wisdom of Emptiness.

**Venerable Geshe Dorji Damdul la:** Wisdom of Emptiness. Okay, by the wisdom of Emptiness. So, with this what we need to know is the mechanism, how the afflictions give rise to contaminated karmas, how the karmas give rise to the suffering. One is the way Arya Nagarjuna explained and then number two is the way Acharya Dharmakirti explained. This is so important. Way Acharya Dharmakirti explained that viewing the self, when we view the self automatically, we view others. When the conception of self and others arise then the attachment to the self and aversion towards others happen. Because of which then the suffering is perpetuated. Okay, this is what Acharya Dharmakirti said. And in fact, we will come to see they will all boil down to the same point.

And number three is Acharya Chandrakirti, what he said that first the sense of, conception of the self arises, with this then the sense of mine will arise. First, I then mine, right. Okay, then okay first if there is a threat to the to your life. Then first we will run for our life. Okay, don't run, I will make sure that you are safe. Okay, now I'm safe then what will you say? My mother is also there. (TL) My brother is also there. When your mother and brother, all the family are taken care of then my uncle is there. Then when uncle is taken care of then my neighbour is there. You're getting it? So, from I then the mine comes into being. You're getting it? This is what Acharya Chandrakirti explained. All these miseries arise from the initial sense of conception of the I, with this then we expand to the sense of mine, from this all the miseries ensue.

Okay, so all these what is presented by the Arya Nagarjuna, presented by Acharya Chandrakirti, presented by Acharya Dharmakirti and presented by the say Aryadeva. So, they are all, they all boil down to same point. The point is that the way I was telling to, telling Tenzin la that what we learn we should gain conviction. And of course, conviction we can't expect to have the conviction right away within just one study, one year. But we have to keep, know these facts well. I'm happy that Tenzin la remembers these facts well. Then with these facts then you try to gain conviction in what your, what is learnt. Very good. Okay, so with this dynamics then the question is after knowing all these things how to then the, okay, now tell me from what we learned thus far say what is the finally, what Yontan la said is that, Wangdu la said, Wangdu la, right. What Wangdu la said is that the aspiration for the middle scope person is what, to seek freedom from Samsara or to seek Nirvana. Freedom from Samsara opposite of freedom from Samsara is Samsara. So, to, if in order to get rid of Samsara we need to know how this Samsara happens, what is the mechanism of operation of Samsara. Once you know that then we have to

learn how to undo the Samsara. So, to undo the Samsara finally, finally what should we be doing? Anybody? To undo the Samsara what should we be doing? Anybody? Rebika la?

**Participant:** We get rid of the self-grasping ignorance.

**Venerable Geshe Dorji Damdul la:** We have to get rid of the self-grasping ignorance. How?

**Participant:** Through the wisdom of Emptiness.

**Venerable Geshe Dorji Damdul la:** Through the wisdom of Emptiness. Okay, this is the answer. You're getting it? Through the wisdom of Emptiness. Now the point is that okay I want to get out of Samsara I want to achieve the, so that I don't have to worry about next life, next-next life so forth. I have to get out of Samsara completely. This is the wise person's thinking. So, to get out of Samsara I have to get rid of the self-grasping ignorance. How to get rid of self-grasping ignorance? By cultivating the wisdom of Emptiness. Okay, so the point is that we have to introduce the light of the wisdom. This is so important. We have to introduce the light of the wisdom to remove the ignorance within us.

And this light of the wisdom should have two characteristics. This light of the wisdom should have two characteristics. One is that this light of the wisdom must be extremely bright. For us to read the books, the light, the candle that you light must be very bright. It must be very bright, number one. Then number two that this flame of the candle should not be flickery. If it is flickery, it's so disturbing that you cannot really use it for reading books. So, for that matter we should make sure that the light is what, steady. Okay, two characteristics, one is the light should be very bright and the other light should be steady. Okay, so now with this what we should be doing is that we should cultivate the wisdom which is extremely bright and extremely steady. You're getting it? This is the finally what we should be doing. For the small scope person in order to achieve the aspiration as in the by the small scope person, what should that person be doing?

**Participant:** Practice.

**Venerable Geshe Dorji Damdul la:** Practice the ten-virtuous actions, ten virtuous karmas. Very good. Now for the middle scope person to achieve the freedom from Samsara what should we be doing, actual practice, actual medicine, for them what should be doing? This is known as the three higher trainings. For the middle scope person what we should be practicing is the three higher trainings. To know what the three higher trainings is first we need to know the example that how Nirvana the opposite of Nirvana which is Samsara, how Samsara operates. And how to undo the Samsara by knowing the operation of Samsara. So, how to undo this what we learned is we have to undo the self-grasping ignorance. And how to undo the self-grasping ignorance is by cultivating the wisdom. And this wisdom is like the light. This light should have two characteristics. What are they?

**Participant:** Brightness.

**Venerable Geshe Dorji Damdul la:** The brightness.

**Participant:** Steadiness.

**Venerable Geshe Dorji Damdul la:** And steadiness. Likewise, this wisdom that you're going to cultivate it should have the brightness or it should have [01:40:00] the sharpness. This wisdom must be dry sharp. And the wisdom must be very steady. Two. Okay, now we are talking about the three higher trainings. On the basis of this wisdom which we are talking about, very bright and very steady. So, this we can understand in the form of the three higher trainings. Okay, the three trainings are the training in the *sila*, discipline number one, training in *sila* or discipline, number one. Number two the training in meditative concentration. Then number three the training in *pragya* or the wisdom. The training in *sheel* or *sila*, the training in *samadhi* or meditative concentration, and the training in *pragya* or wisdom. Three.

So, how do we correlate these three higher trainings with the two characteristics of the light is that the first one. Of the three higher trainings what is the third one?

**Participant:** *Pragya*.

**Venerable Geshe Dorji Damdul la:** *Pragya* the wisdom, so that is with the metaphor, you apply this to the metaphor it is the brightness. The brightness. That is metaphor for the *pragya*, the wisdom. *Pragya*, it must, the wisdom must be very bright. Wisdom must be the wisdom to know the very subtle reality the brightness, very bright to see the subtle reality of Emptiness. Then the number is the steadiness, the second characteristics, second characteristic is the steadiness. And the steadiness for the steadiness it's a steadiness of the mind that we are talking about. Steadiness of the mind. Okay, how does our mind behave? How does our mind behave? How steady is our mind? That is the question. How steady is our mind? Okay, if I say okay remain, just focus on a tiny dot in front of you or between nose and upper lip a tiny dot for ten minutes without scattering focus there for ten minutes. Our mind within a split of a second it will go into shopping mall and all distractions happen. It's not steady. If we say no, no, it does not matter now you move your mind, right. Okay two plus two plus two minus one plus two etc. I say it so fast; your mind cannot move. When it is asked to move it does not move. When it is asked to sit it'll not sit. This is how our mind is. This is the quality of the steadiness of mind. Zero steadiness of mind.

So, why our mind is so undisciplined, it's not at all listening to us. You ask the mind to sit just focus on one object it gets scattered, it becomes restless, it cannot do it. And if your mind, if you ask the mind to move, it cannot move, it's so sluggish. This is what our mind is. So, therefore the mind requires a tremendous steadiness. Whatever you command the mind should be able to do that. For that matter, so how? And this mind, it has this capacity, our mind has the capacity to actually be so steady. Whatever you command it will do it, it has this capacity. But its not manifesting now. Gold when mixed with the soil. It doesn't mean that gold is not there. But the gold does not manifest, it does not glow because it is obstructed by the soil. Likewise, the steadiness of the mind that power is within us. Why this is not coming out is because that this is obstructed by the lack of introspection and lack of mindfulness. Lack of these two qualities of

mind. Lack of introspection and lack of mindfulness. These two stop us from having the steadiness of the mind. Mindfulness and the introspection. Lack of mindfulness and the lack of introspection.

Okay, so now how to build this. Let's say, okay some people once the, okay, I think this is the story with Tenzin Choegyal la, Deepesh la shared with us right during the lunch time. What he said was that first time he came to Tibet House, before he came to Tibet House, Venerable Kabir ji warned him that okay you have so many questions, when you go to Tibet House then Geshe la is teaching the Entry into the Middle Way, okay, don't ask too many questions. You're getting it? So, the tendency for us to just whatever comes to your mind automatically comes out. Okay, so Venerable Kabir ji said that I should not be asking too many questions. But then when the time comes there is no control, automatically coming out, right. Because he is looking around and people they raise their hands. Not nowadays, nowadays the hand raise is much less. The during the, before we started the Nalanda Masters Course, right. I say one line then two-three hands already came out. So, the class, the momentum is lost in those days. Now it amazing overly momentum is there. (TL, GL)

Okay, so what I'm saying is that say some people, okay this is what we have to learn, this is amazing. Look, right, this is very practical advice, practical suggestion for myself also. Say what happens is that okay this is very practical thing that we need to keep in mind that say when somebody, some thoughts come to your mind and then say the automatically you just feel like saying this. Sometimes does it happen or not? And there is no benefit if you say this. But you just cannot control, restrain it. You cannot really restrain it, you just feel like saying this, right. And anything, the thought comes automatically it overflows like the milk. You boil it and then it overflows. This is what we seek, right. So, automatically overflows which means that there is no control of the mindfulness and the introspection. If I say this now it can offend a person, right. This is not coming, that thought is not coming, that mindfulness is not there, right. If I say this to this person it will offend the person. This is not coming. If I say this at this time it will offend the public, it can create complications. You don't think about this. If I say it in this place. For example, let's say the religious sensitivities are there. There are some things which for example say okay let's say eating pork is totally unacceptable in some area. And eating beef is totally unacceptable to some area. And one time what happened okay, these things I'll keep them aside. I'll say something related to me.

Once one of my relatives, my like my cousin's husband and his two daughters came to my place. I think last year. And my cousin's husband he was sharing with me about his youth when the once he killed a chicken. This was what he was sharing with me. And in my house no chicken allowed, no meat allowed. And still because that we are not meeting so often, it was just once in a while, once in a year meeting. I was just listening. And he was sharing all these stories. And then his daughter stopped the father saying that Dad you know that you are sharing this with our Uncle who is totally against eating meat, you are sharing this with him. She stopped.

So, what I'm saying is that when we need to say, where to say, who to say, who not to say. You're getting it? Place where to say.. Time when to say, person who to say. We have to know this. Without knowing these things which means that we don't have the mindfulness and the

introspection. And then automatically whatever comes automatically comes out. This is what is also known as the Tibetans who were sent by Lha Lama Jangchub O to invite the Lama Atisha Dipamkara Srijnana, great teacher Lama Atisha Dipamkara Srijnana from India. So, these Tibetan people they put so much effort, they just went through all these toils and finally came to India to Nalanda. And then a very young boy asked where did you come from. And they said that what for have you come here? We came here to invite Atisha Dipamkara Srijnana. [01:50:00] And the young boy was actually a manifestation, emanation of the **Tibetan(1:50:07)** who was in Tibet. Who is revered as the emanation of Arya Avalokiteshvara. So, his young boy asked why have you come here. And the Tibetan the what, what do you call this? Envoys, they said that we came here to invite Lama Atisha Dipamkara Srijnana. And what this young boy said. Young boy actually came here to warn them. This young boy, was emanation of Lha Lama Jangchub O, no, **Tibetan(1:50:41)**. So, the boy said Tibetans do not have a knot at the throat. Tibetans do not have knot at the throat. Which means if there is not knot then whatever is inside will come out automatically, right. Which is they don't know how to, what to say, what not to say. This is a problem. So, therefore this is because of the lack of mindfulness and introspection.

And physically also physically what actions to do, what actions not to do. Say you do something which is not actually healthy. This is all because of lack of, this the even the physical action, any physical action, ten non-virtuous actions they are all determined by the mind. For example, like say how are you. How are you, right? How are you? Right. One, how are you is very tender so kind, so nice. How are you? Right. It's so unkind, so unwelcoming. So, what decides? It's the same sentence what decides that how are you comes out or the how are you, come here, the how are you, this gentle tone, what decides? Your mind decides. Your mind. When the mind is calm tender the words coming out will be calm and tender. When the mind is haywire the words coming out is will also going to be haywire.

Okay, so with this finally the point is that the steadiness of the mind, the steadiness is the steadiness of the mind. And this mind decides what your physical actions do, what your verbal actions do and what your mental actions do. So, finally your mental state decides. Precisely what mental states? What degree of introspection you have, what degree of mindfulness you have, these two decide what physical action that you do, what verbal action that you do, and what mental action that you do? Okay, so the point is that when you say the steadiness of the mind, steadiness, this steadiness should be say the within our mind there, we can very grossly classify the mind into three groups. The mind which governs your physical actions, the mind which governs your verbal actions, mind which governs your mental actions. You're getting it? Okay there are three mental states there. Now say when the, what is the opposite of introspection, mindfulness. What is the opposite of introspection and mindfulness or only mindfulness?

**Participant:** Scattering.

**Venerable Geshe Dorji Damdul la:** Scattering. No stability scattering. Mental laxity, heaviness of the mind. Mental scattering. So, these decide. Physically, mentally, verbally we don't behave well. And mindfulness and introspection decide that physically, verbally, mentally, we behave better. So, therefore the training in the mindfulness and the introspection is required to make the, build the steadiness of this light. Mindfulness and introspection required. And mindfulness,

introspection to train in these two mindfulness and introspection we see that this mindfulness and introspection to be trained it is of three kinds. Mindfulness, introspection which determines your physical action, mindfulness and introspection which decide your verbal action, and which decides your mental action. Three.

Okay, now tell me say the if somebody says what a stupid guy you are. Then what is your mental reaction. Bhuti la, should I become angry? Should I, will I ask her or automatically I become angry? Bhuti la, will you ask somebody. Somebody said Bhuti la, what a stupid thing that you are doing, then the anger arises or you ask Tejal la should I become angry.

**Participant:** No.

**Venerable Geshe Dorji Damdul la:** No. Anger spontaneously arises. So, there one anger spontaneously arises. And then Bhuti la I don't know what is her control over the verbal and the mental. And Bhuti la may say that what a stupid, you, what about you, what do you think you are, right. What a stupid thing that you are doing, right? (TL) Verbal. And in then in worse cases may bang the table saying that what a stupid thing that you are saying, right. Physical, verbal, mental. Mental is automatic. And tell me which of the three is easier to be controlled, say the easier to be managed? Mindfulness and introspection which governs the physical, verbal and mental, which is easier, which of the three is easier? Lhamu la.

**Participant:** Physical one.

**Venerable Geshe Dorji Damdul la:** Physical. Physical is easier. So many people, right, when they end up with the heated, the altercation verbal fights, you may get a feeling that now they one is going to die. But nobody even touched the other person, right. (TL) Both sides don't dare to even touch the other person, right. You're getting it? How they fight verbally may get the feeling now one is going to die. But don't worry. Because they know that physical is easier to control, verbal is more difficult. Verbal and mental which is more difficult? Mental is more difficult. You're getting it? So, to train in the introspection, mindfulness, training of the introspection, mindfulness of that governs the verbal and physical, these two are easier to be trained as compared to the training in the mindfulness, introspection of the mental, mental action. You're getting it? Okay, so from this what we see is that for the steadiness of the mind we have to train in introspection and mindfulness. To train the introspection mindfulness, there are three versions, three kinds of introspection mindfulness, introspection mindfulness which governs the physical and verbal actions on one hand, which governs your mental actions number two. So, of the two the training the physical and verbal that is easier as compared to the, training the that of the mental.

Now, training of the mindfulness introspection of the physical this is known as the first of the three higher trainings. What is the first one? Training in the *sila* or the discipline. Training in the discipline or training the *sila* this is training in the mindfulness and introspection which governs the physical and the verbal actions. Once the physical and verbal these two are under the administration, proper control or administration, you are under control of that then you will see how the mind behaves mentally very clearly. Then training in the mindfulness introspection to

control the mind, mental action that is more difficult than the second higher training. What is the second higher training?

**Participant:** *Samadhi.*

**Venerable Geshe Dorji Damdul la:** *Samadhi.* The practice, higher training of the *samadhi*. Okay, so the first one, the higher training in the *sila* or the *sheel*, discipline, higher training of the *samadhi* or the meditative concentration, these two are to build the steadiness of the mind. And then the number three, number three is?

**Participant:** *Pragya.*

**Venerable Geshe Dorji Damdul la:** Number three is the higher training of the *pragya* or the wisdom. So, this is to build the sharpness of the mind. Sharpness of the mind pertaining to the very subtle object which is Emptiness. So, these two combined together, one and two combined together on the one hand and then number three which is sharpness, these two combined together will have the wisdom which is extremely sharp plus very steady. So, this very sharp and steady wisdom has the capacity to cut the subtlest of the ignorance. When the ignorance is gone then what happens? Afflictions, no, inappropriate attention disappears. You know the five points? Did I, did we do that or not, the Nalanda Diploma Course, five points? We must have done it at least twice or three times, if not four times. Lhamu la you remember the four points, no five points. Adarsh you remember that? Okay, what are they? First is Samsara. Then number two is contaminated karmas. Then what is next? Afflictions. What is next? Inappropriate attention. What is next?

**Participant:** And self-grasping ignorance.

**Venerable Geshe Dorji Damdul la:** Self-grasping ignorance. Okay, this we must have on our fingertips. Okay, let us all say this. Number one is Samsara or suffering. Then number two? The order should not be mixed up, order should not be confused, order should not be mixed up. Number one Samsara or suffering. Number two?

**Participant:** Contaminated karmas.

**Venerable Geshe Dorji Damdul la:** Contaminated karmas. Number three? Afflictions, gross afflictions. Number four? Inappropriate attention. [02:00:00] Number five? Self-grasping ignorance. Seems like lunch was not too good. (GL, TL) Lunch was not too good. Adarsh ji you did not have lunch? You had. So, there is no energy. (TL) Okay, Tenzin Doma la, lunch was not good?

Okay, so you have, okay so this is very important. These five points. Now if the self-grasping ignorance, number five, if that is removed then what happens? Inappropriate attention is removed. If that is removed affliction is removed. If the affliction is removed contaminated karma is removed. If the contaminated karma is removed your suffering removed, Samsara comes to an end. This is the freedom from Samsara. You're getting it? So, if somebody asks you

okay now, I will ask you some questions. What is the aspiration of the middle scope person? Anybody, quick, except for Wangdu, the Wangdu la. Except for Wangdu la. Anybody, what is the aspiration of the middle scope person? Anybody? Bhuti la.

**Participant:** Freedom from the Samsara.

**Venerable Geshe Dorji Damdul la:** Freedom from Samsara. Very good. Okay, if you want to get rid of the Samsara to be freed from Samsara, we have to know the mechanism of Samsara. How the mechanism comes into being? What is the mechanism of, mechanism by which Samsara comes into being? Five points. What are the five points? Quick, quick, anybody. Or you can say it together collectively if the energy is less.

**Participant:** Suffering.

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

**Participant:** Contaminated karmas.

**Venerable Geshe Dorji Damdul la:** Contaminate karmas.

**Participant:** Afflictions.

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

**Participant:** Inappropriate attention.

**Venerable Geshe Dorji Damdul la:** Inappropriate attention.

**Participant:** Self-grasping ignorance.

**Venerable Geshe Dorji Damdul la:** Self-grasping ignorance. Very good. Okay, so this is mechanism through which the suffering comes into being. Through which Samsara comes into being. If you want to, then after knowing this mechanism to get rid of Samsara finally, finally what should we be doing? Quick, quick, somebody just say something? Yes, Stanzin la. Finally, to get of the Samsara what should we be doing? Namsa la? (TL) Okay, anybody? Finally, what should we be doing? Sanjeev ji, to get rid of Samsara what should we be doing after knowing the mechanism?

**Participant:** We should cut the root of afflictions.

**Venerable Geshe Dorji Damdul la:** What is the root?

**Participant:** Ignorance.

**Venerable Geshe Dorji Damdul la:** Self-grasping ignorance. We should be very precise now.

We should cut the self-grasping ignorance. Okay, how to cut the self-grasping ignorance? By?

**Participant:** Cultivating the wisdom.

**Venerable Geshe Dorji Damdul la:** By cultivating the wisdom of Emptiness. Very good. So, this wisdom of Emptiness to cultivate this how many higher trainings are there? Three higher trainings are there. What are they? The higher training of. Okay, what I gave you, you give it back to me, don't give me half. I gave you full, you give me full. I gave you the higher training of?

**Participant:** *Sila.*

**Venerable Geshe Dorji Damdul la:** *Sila.* Higher training of *samadhi*.

**Participant:** Higher training of *pragya*.

**Venerable Geshe Dorji Damdul la:** Very good. Okay, what is the higher training, what does it mean by the higher training of the *pragya*? The higher training of wisdom of Emptiness. Very good. And what is the higher training of the *samadhi*? Higher training of *samadhi* is the training in the introspection and mindfulness which governs the mental actions. What is *samadhi*, if somebody asks you. You can say the training in the introspection and mindfulness which determines your mental actions. Okay, what is the higher training of *sila*? Anybody? Anybody? Suman?

**Participant:** Morality.

**Venerable Geshe Dorji Damdul la:** Morality. So, how to keep precise, how would you make it very crystal clear. If somebody who is really learned listens to you, wow this person really understood it very precisely.

**Participant:** Training on introspection and mindfulness in morality would help to curb the verbal.

**Venerable Geshe Dorji Damdul la:** Very good, very good. Thank you. Suman ji. Okay, anybody who likes to add what do you understand by the higher training of the *sila*? Rebika?

**Participant:** Not very sure Geshe la. Is it the mind that governs the verbal and mental?

**Venerable Geshe Dorji Damdul la:** The training.

**Participant:** The training of the mind.

**Venerable Geshe Dorji Damdul la:** the training of the Mindfulness and introspection.

**Participant:** Mindfulness and introspection.

**Venerable Geshe Dorji Damdul la:** Which governs the.

**Participant:** Governs the.

**Venerable Geshe Dorji Damdul la:** Physical and

**Participant:** Physical and

**Venerable Geshe Dorji Damdul la:** Verbal actions.

**Participant:** Verbal actions.

**Venerable Geshe Dorji Damdul la:** Okay, very good. Let us all say this again. If somebody asks you what is the higher training of the morality, what is the higher training of discipline, what is the higher training of *sila*? We should be able to that say it's the training of the introspection and mindfulness which determines your physical and verbal actions. You're getting it? This becomes extremely precise understanding of the higher training of the morality. Okay, good. So, if somebody asks you what is the goal of the middle scope person? What is the goal of middle scope person?

**Participant:** Nirvana.

**Venerable Geshe Dorji Damdul la:** Nirvana or to gain freedom from Samsara. Very good, okay for that what should we be practicing? We should practice the three higher trainings. What are the three higher trainings? Training in higher training of *sila*, higher training in *samadhi*, higher training in *pragya*. Okay, so this is what we should be doing.

Now pertaining to the higher training in the *sila*, what we discussed earlier related to the small scope person, the practice to refrain from the ten non-virtuous actions. Then the training in *samadhi* see what we can do to practice single-pointed meditation, *shamatha* practice. Just see if you can include like two minutes, five minutes a day. Just see that. After learning all these things just see how much we can actually put them into practice to the best we can. Then for the meditation, for the *pragya* okay meditation one thing, but more important is that Nalanda Diploma Course emphasis should be more on the studies. So, it should have three faces, study, reflection and meditation. Those from the Nalanda Diploma Course, you the focus must be on the studies of the *pragya*, studies of the wisdom of Emptiness. And even if somebody, hundreds of people may tell you that what's the point of study you have to practice. Yes, I will practice but for the practice I have to have materials to practice. For that material I need to have the material of the conviction. This conviction will come to me through rich material of the learning, studies. So, we have to know the different phases. The initially the focus should be on the phase of the learning. And then meanwhile if you get some instruction how to reflect, how to meditate on Emptiness you can do that but the emphasis must be on the studies, one.

And then when the study become quite rich, for example there are number of the Nalanda Masters Course participants here and also the online. So, there then your focus must be the

studies plus reflection equally. The two together. Once with the reflection you gain conviction, deeper conviction then the focus must be shifted to the meditation. Okay, while you do the studies and reflection you must not miss the meditation. Meditation is very important but the focus must be on the study and the reflection. Okay, this is what we should be practicing. So, this concludes the practice of the, okay, the teaching meant for the middle scope person. Okay, good. And okay maybe few questions, if you have any, one or two questions. Okay, yes, Tenzin Choegyal la.

**Participant:** Geshe la, there was a question from one online participant related to the small scope person. If they start practicing ten virtuous actions and refrain from the ten non-virtuous that doesn't guarantee that you have not purified all the negative karmas. If we consider mind to be beginningless there is lot of negative karmas which the mind is carrying. So, does it guarantee just somebody getting introduced to the small scope....

**Venerable Geshe Dorji Damdul la:** Okay, this is good question. So, if we, what we said is the number one is the refuge. Refuge should not be forgotten. Refuge is extremely important. Because that we are embarking a journey, embarking on a journey which we never travelled before so the support must be very strong. And the greatest support that we can think of [02:10:00] is the Three Jewels, Buddha, Dharma, and Sangha. So, with this it is like for example say even if the child scores like 60% and where the cut-off in the university is like 88% or 90%. If you are a son or daughter of Obama you will get the admission. You understand what I'm saying? Your score is, Rebika your score is 60% and the cut-off in the university, Delhi University is 90%. And you go yourself, you say that sorry, and then you introduce yourself I'm the daughter of Obama. Then they will say wow, it's amazing, you got 60, amazing, come, come, you get the admission, right. Not because of your greatness, it's because of somebody. Likewise, although we are so feeble, so weak because of the greatness of the Three Jewels, Buddha, Dharma, Sangha, it'll guarantee that next life is going to be taken care of. And then of course that the with this from your side you have to have like 60% of the aggregate, right, you have to do the ten virtuous actions, refrain from ten non-virtuous actions. Okay Kanu.

**Participant:** Geshe la, three questions. So, first is the, I have not thought through it to the end but from, after inappropriate attention, there are afflictions or before or above.

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

**Participant:** And afflictions also pull and push kind, right.

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

**Participant:** So, suffering arising out of the push is the suffering suffering. And the pull is suffering of change. Can that be understood in that way?

**Venerable Geshe Dorji Damdul la:** Very good. Okay, this is very good. Okay, this is extremely beautiful way of putting it. Say the we talked about the five points related to the mechanism of suffering. The first one is the what you call as Samsara, suffering. That is because of

contaminated karmas. And contaminated karmas arise from afflictions. This affliction is a gross affliction. Now the affliction in general this is a gross affliction. And the gross affliction we see that it's a mental disturbance. Gross affliction is a mental disturbance. Mental disturbance where there is a threat happening then it just shrinks your mind, make your mind shrink, aversion, anger. And whereas something very pleasant you are automatically pulled, attachment, aversion. So, these two let's say in a very gross form let's say these two are the gross afflictions. And then these two families, within that there are hundreds, and thousands of kinds. These two are the two big families of the gross afflictions. So, there involuntary pull is that the suffering of the suffering of change? Involuntary push is that the suffering of, suffering of suffering, the first one. Involuntary push there is uneasiness there. Very true. Involuntary push, involuntary pull this is Samsaric happiness that is contaminated the suffering of change. It's you put it so beautifully. Very good. Yes.

**Participant:** Okay, so the second question is voluntary birth not under the force of karma and afflictions? Is voluntary birth?

**Venerable Geshe Dorji Damdul la:** Okay, so the next question is, what is your question? Is there a voluntary birth, is this your question?

**Participant:** No, I think there must be right because there is in.

**Venerable Geshe Dorji Damdul la:** Okay, because we talk about the involuntary birth there must be a voluntary birth. This is your question?

**Participant:** Geshe la, because I'm thinking because many for the Buddhahood the Nirvana of the all sentient beings, Enlightenment of all sentient beings some take birth voluntary, I think.

**Venerable Geshe Dorji Damdul la:** Okay, so basically the idea is let keep, let us the think like this. One is very let's say amateur understanding of this philosophy, one is very professional understanding of this philosophy. Nalanda Masters Course, Diploma Course we expect you to be more professional. You know the answers coming out concept that you have should be well structured, it should not be like a very naïve understanding of the some people how they say that Bodhisattvas are greater than the Buddhas because Buddhas they left the Samsara, Bodhisattvas they deliberately come back to Samsara. This is a total naïveté.

So, last time I don't know whether we discussed here or in the Nalanda Masters Course, what we said is that the Samsara is not to be thought of like a physical place. It's not a physical place. Samsara is where your mind becomes a slave of the self-grasping ignorance. The moment you project things as objectively real that is Samsara. It is your projection. Nothing to do with somebody else. For example, Mount Kailash, if we come with the very dirty goggle, you will see as very dirty Mount Kailash. If you come with a very clean goggle, you will see it as a spectacular and beautiful Mount Kailash. So, the same Mount Kailash is not clean as well as dirty. It's how you look at it, your perception. So, the same object what is seen as dirty with dirty goggle that is seen as Samsara. Same object seen through a very clean lens that is Nirvana. It's the same object. So, there is no physical location to say that that is Samsara.

With this involuntary birth means your own projection of the birth. So, because of this it's not necessary that there should be voluntary birth. There is no voluntary birth. The moment you stop projecting things you are freed from Samsara, yeah.

**Participant:** Third question, Geshe la, last one. Since pervasive conditioning suffering. First one was self-grasping ignorance.

**Venerable Geshe Dorji Damdul la:** Not corresponds to. Self-grasping ignorance is one of the examples.

**Participant:** One of the examples.

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

**Participant:** But it is a suffering that means self-grasping ignorance is suffering?

**Venerable Geshe Dorji Damdul la:** Of course.

**Participant:** So, how can the cause of suffering be a suffering?

**Venerable Geshe Dorji Damdul la:** Okay, so the point is that the. Okay, this is good question. How can the causes of the suffering be the suffering? The suffering that we are talking about suffering caused by the contaminated karmas by this, this is more talking about the obvious suffering, gross which everybody can easily identify as suffering. First, we have to introduce like this, this is suffering. Everybody says yes. So, this is because of the contaminated karmas. So that is something which everybody should be able to easily identify as suffering. And then later on when you come to study all the three kinds of suffering. Then you will realise that from the suffering three to the self-grasping ignorance, all are suffering. Either in the form of evident, change or pervasive. Good. Any more questions? Okay, yes, Tejal la.

**Participant:** Geshe la last class when you spoke about the refuge and the Three Jewels the jewel of the Dharma you said we have to, its in two ways the Dharma in the form of spiritual realisation and Dharma in the form of the quality of cessation. Can you please speak a little bit more exactly what it means?

**Venerable Geshe Dorji Damdul la:** So, okay, let's say Dharma is like the medicine, Dharma is the Buddha Dharma and Sangha, these three are the three sources of refuge. Of them the Dharma is the ultimate refuge, final refuge, ultimate refuge, actual refuge, the Dharma. What do you mean by Dharma is the actual refuge? The Buddha like the doctor gives you the prescription and you may not follow the prescription. And then the even if you want to follow the instruction but the if the medicine is not there then your problem cannot be healed at all. And even the nurse is there, inspiration is there but you don't get the medicine again you will not be healed. Only when the medicine is taken then your problem will be healed. So, the medicine the Dharma of the medicine that is the actual protection, actual source of refuge. This is the example.

Now, with the meaning let's say that what do you want? What do you want? We want to be freed from suffering. This is the point we want to be free from the suffering. Okay, freedom from suffering there are two. For example, okay I don't want to suffer always sitting here, right. I want to walk and I have knee problem, I have a knee problem. So, this knee problem, with this I cannot walk till that point. But I can make it happen two ways. One is that I will seek the help of Suman ji and Adarsh ji, two of them they help me. I support, get support of two of them and then I can walk. This is one way. The purpose is that I want to sit here all the time. Okay, let's say there is some you know scorpion or something and then I want to run away. So, then two of them can support and take me [02:20:00] there. This is one way of me getting freed from this undesirable place. Then another way is I take the medicine, I do the physiotherapy, then I do without the help of these two I can stand up and then walk. Which is better? I take the support of two of them and walk or I do the therapy, I take the medicines and then I walk by myself. Which is better? By myself. This is what will be with me 24/7. Two of them will not be with be for 24/7. The moment they are not with me again I will be the invalid or I'll be having the problem. So, whereas that I become healthy myself then the this really protects me from any kind of problem 24/7.

So, the Dharma, what, what Dharma? In the form of the say the cessation, quality of the cessation of mental defilements. When the mental defilements are. What attracts the suffering? It's the mental defilements. The afflictive obscurations. When the afflictive obscurations are removed then there is nothing to attract the suffering. I am freed from suffering completely. You're getting it? So, that is the quality of the cessation of suffering, truth of the cessation of suffering, truth number three.

And then what makes me to have this truth is because of the realisation of the Emptiness. Realisation which is the truth of the path leading to the cessation that is the realisation of the path. Path that takes me to the truth of the cessation. So, these two are the refuge, source of refuge which will guarantee that 24/7 I will be free from suffering. So, these are the two actual source of refuge.

**Participant:** Just a further clarification, could I, could one say that Dharma in the form of spiritual realisation is wisdom of Emptiness, non-dual wisdom of Emptiness?

**Venerable Geshe Dorji Damdul la:** Okay, so it depends on various schools.

**Participant:** I see.

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

**Participant:** No, from Prasangika point of view?

**Venerable Geshe Dorji Damdul la:** From Prasangika point of view we can say, so okay let us not make it too rigid, wisdom of Emptiness, wisdom of impermanence, wisdom of suffering.

**Participant:** Okay, it includes.

**Venerable Geshe Dorji Damdul la:** All, all.

**Participant:** Okay, that's what I wanted.

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

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Strict in strict sense the cessation is brought by the liberating path. What is the liberating path?

**Participant:** Wisdom of Emptiness.

**Venerable Geshe Dorji Damdul la:** Only the Wisdom of Emptiness. This is the liberating path. All others are the ripening paths, right.

**Participant:** And Geshe la when it says the quality of the cessation, is there one word for this quality of cessation?

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

**Participant:** I see.

**Venerable Geshe Dorji Damdul la:** Yeah. Quality because in English because the cessation the in Tibetan [Tibetan??\(2:23:02\)](#). In Tibetan it's [Tibetan??\(2:23:06\)](#) for the Tibetan only if you learn the philosophy so well then [Tibetan??\(2:23:13\)](#) you will understand something. Otherwise the normal Tibetan will not understand what is [Tibetan??\(2:23:24\)](#). They will not understand anything. But with English if you say cessation people will understand something, right. But then this word cessation this is they will get a feeling of something ceased, something which is ceased. But cessation what is that the mind, the quality, or the what is, (TL) the ambiguity is there. So, to remove the ambiguity I say the quality of the cessation to remove the ambiguity. Yeah. Yes? Okay, Nalanda Masters Course participants don't intimidate the Nalanda Diploma Course students. They may feel that my questions are so hopeless, their questions are so good. Yes?

**Participant:** Geshe la this is just a question on refuge, I heard once presentation by His Holiness only that finally it's also one's inner Buddha nature. Is, can that be related to?

**Venerable Geshe Dorji Damdul la:** Yes, of course. So, this is what I said here. So, when this the cessation, the quality of the cessation. Cessation of what? Cessation of mental defilements. All the mental defilements are gone, all the soil is gone the gold comes out glowing. What is that gold? The Buddha nature. The Buddha nature comes out glowing. So, that is the, when that comes out glowing then you will never attract any suffering. So, that is the ultimate or the actual refuge, the Buddha nature. Not just the Buddha nature, Buddha nature manifesting that is actual refuge. Yes?

**Participant:** I just wanted to relate the teachings about the five paths and ten *bhumi*s which we covered earlier and also the tenet systems with the Lamrim system. So, is the Lamrim system the overarching structure within which these two other systems fit?

**Venerable Geshe Dorji Damdul la:** Meaning tenet system and?

**Participant:** Tenet system and the five paths and *bhumi*.

**Venerable Geshe Dorji Damdul la:** Path and the *bhumi*.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Okay, so basically it is like this. Let me give you one example okay let's say to have a the, to have a very fruitful Diwali, to have a very meaningful, fruitful, joyous Diwali what is important, food is important or the holiday is important or the people around you are important or what is important. All are important. So, likewise when you speak about Lamrim, it incorporates everything. For example, the study of the paths and the grounds they will come once the structure is formed then we have to know the how by practicing refraining from the ten non-virtuous actions, practising the three higher trainings then the Bodhicitta and the six perfections with the emphasis on shamatha and single-pointed the wisdom of Emptiness. So, how then it will take me towards the Buddhahood that is *gate gate paragate parasamgate Bodhi svaha*, five paths. Then within the five paths then to really get the picture very clearly so that your conviction builds up conviction is crystallised, for that matter then you have to know how within the *bhumi*s what kind of expertise you gain as you process, proceed through the ten *bhumi*s, one. And then to know the to know for example the Lamrim, say the middle scope person what we should be practicing? We should be practicing the three higher trainings. Oh, what is the third one? Wisdom. What wisdom? Wisdom of Emptiness. What is Emptiness? For that you have to study the tenet systems. Without knowing the tent systems to get a very clear picture of wisdom of Emptiness is next to the impossibility. So, therefore these are all intertwined, they all come together within Lamrim.

So therefore, it says that Lamrim is a teaching, right from the beginning I mentioned this it's a teaching which encompassed all teachings. Theravada teachings, Vajrayana teachings, and the Chinese Mahayana teachings, everything is included within and where you don't see any contradiction amongst the different teachings. Okay, any questions from Nalanda Diploma Course? No, okay, the Kanu.

**Participant:** Geshe la, this is regarding the previous two sessions backs question, I think.

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

**Participant:** Two sessions back I asked a question.

**Venerable Geshe Dorji Damdul la:** Okay, okay.

**Participant:** Like if afflictions are in the five omnipresent mental factors. And apparently, it's not. But I was thinking how is this because if karma is there so its causes should be also omnipresently be there.

**Venerable Geshe Dorji Damdul la:** No, no, the point is that for example, okay, how many people are sitting on the chair? One, two, three, four, five, six, right. Okay, Naresh ji is here in Tibet House hall which of the six people is Naresh ji? Which of the six people sitting there on the chair is Naresh ji? Which of the six persons sitting there at the back is Naresh ji? No one, Naresh ji is here. You're getting it?

Likewise, affliction has nothing to do with the in terms of identification nothing to do with the five omnipresent mental factors. Intention is karma, it's not that the karma is there then the it should be there. Kanu is there so therefore somebody, Kanu's parents should also be on the, it's not necessary, right. Not necessary. Yeah. Omnipresent does not mean, because that okay, one of the point is that omnipresent has the connotation that every mind, every primary mind should necessarily have the these five mental factors. Virtuous mental factors, virtuous means they will not go along with the afflictions. [02:30:00] So, virtuous mental factor minds are also there, so there afflictions cannot come but the intention can come. Intention can be virtuous as well as non-virtuous. Yeah. Good. Okay, Nalanda Masters Course you are dominating. No, no, please, please.

**Participant:** Geshe la that was the relation of the three higher trainings to the ten perfections, I think how can they be related to each other, mapped to each other let's say.

**Venerable Geshe Dorji Damdul la:** Okay, this is not necessarily related because the.

**Participant:** If, okay, then we can leave.

**Venerable Geshe Dorji Damdul la:** Shravakas, Pratyekabuddhas who seek Nirvana they also practice the small scope teaching. In fact, the teachings meant for the middle scope person is practiced by the Shravakas and Pratyekabuddhas. So, they don't really practice six perfections emphatically. So, whereas they have to emphasise on the three higher trainings. Whereas, it is the Bodhisattva practitioners who then incorporate the three higher trainings with the six perfections and ten perfections. Okay, we'll end with dedication prayer. Yes.

**Participant:** Please turn to page 278 Additional Dedication Prayers.

## Class 77 – Lam Rim – Part 6 of 6

### Session 1 of 11<sup>th</sup> Sep 2019

Subject : Lam Rim  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 11 September 2019  
Transcriber : Tenzing Nyidon  
Verified By :  
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#### Starting Prayers by a Participant

(Main Teaching Starts) [00:21:31]

**Venerable Geshe Dorji Damdul la:** Okay, the Lamrim practice, the teaching on Lamrim the graded path to Enlightenment which in Tibet was initially taught by Lama Atisha Dipamkara Srijnana, the great teacher. And then later on the taken as the main the format of the teaching to be practiced within the Tibetan Buddhism in all the major Tibetan traditions. So, we finished with the first two of the graded path. There are three paths. And of the three we finished the first two. One for the small scope person, one for the middle scope person, and one for the great scope person. Of the three the first two we finished. And so, the idea to quickly revisit what we did of the first two, the paths, graded path. For that matter not only first two, over all picture. What we need to know is that the how one individual person, how we have to traverse from what we are doing now from our very basic way of thinking to eventually to the highest state of the aspiration to accomplish the highest goal. So, how to improve, for example like a small child first go to the kinder-garden then complete this school, then go join the college, university, so this is how one progresses.

Likewise, we how can we improve or traverse this journey from the ordinary state where we are now to the, a very accomplished state of the Bodhisattva's path. So how to proceed? How to go to such a height of development, height of a spiritual journey? So, how to go about doing that for that the often times the people when you speak about the Buddhas and Bodhisattvas, oh this is really high, it's not really for us. This is the point. We have to grow; we all have the capacity to grow. So, this capacity or the potential of the growth within us which is the final hope for our, for us to follow through these three steps is the Buddha nature, the seed of perfection within us. In the first place we must gain conviction in this – the presence of the Buddha nature within us. No matter who you are, whether you are ordinary person, or prince, or boy, girl, educated, uneducated, from this ethnicity, that ethnicity, it doesn't matter we all have this equal potential known as Buddha nature. And this nature, if awakened fully then you become a Buddha, you become fully Enlightened one.

So, how to go about doing this? In three steps. And the say the say this way of teaching, of

course, the say if you are very learned in the Nalanda tradition even without really having to say follow these the format way designed by Lama Atisha Dipamkara Srijnana in Tibet, even without following that you are actually following the Lamrim practice. But the manner in which it becomes so special was that in Tibet the environment was very different. In India in those days there were so many traditions simultaneously the residing, abiding, alongside each other. And because of which there are some competitions there, so therefore they must be rigorously being studied to really say that this teaching should not suffer, the teaching on compassion, the teaching on the wisdom of Emptiness. And finally, everybody whether you follow the Buddha's teaching or not, everybody seeks to achieve the fearlessness, everybody seeks to achieve infinite happiness. This is the point. And if we really seek the fearlessness the best the path which can actually give rise to fearlessness is none other than the wisdom of Emptiness. And then for the infinite happiness the final path that can, that is the most beautiful and the one which can actually give us the sense of total infinite joy is the unconditional love or Bodhicitta. So, these are the two paths. And where we are unable to convince the efficacy of these two paths then the tendency is that these two paths particularly seeing that these two paths involve so much of studies, reflection, meditation, unless and until you do that you cannot really reap the benefit of these two. Because of which there is a tendency for people to go for shortcuts. And the moment we go into shortcuts but the in the real path there is no shortcut. Because of which then the only thing is that these two disappear, these two precious teachings they disappear. So, for that matter the say the rigorous debates, logic, all these traditions were being introduced here to make sure that these two teachings, the sole, the source of happiness, the fearlessness in the minds of sentient beings are not being gotten rid of.

Whereas, in Tibet environment is very different, atmosphere was very different. It was like starting something very fresh from the beginning. There is no competition, there is no the debates and so forth coming from many other traditions. Its just a very plain, fertile land there. So, everybody takes for granted the rebirth concept, and everybody takes for granted oh the Mahayana teaching, the teaching the Bodhisattva path. So, everybody takes for granted. So, because of which the then Atisha Dipamkara Srijnana he designed this practice which anybody can practice very easily. And later on, even in India as well it is being, it was being highly, highly, greatly admired and appreciated by the Indian masters then.

Okay, so with this the point is that for to understand this path as the path meaning the format of the teaching designed by Lama Dipamkara Srijnana for that matter we need to know the say in essence we need to know how we can the say the our aspiration, how we can deepen our aspiration pertaining to the goals. For example, initially okay say the my aspiration is okay what is beyond this life? Okay with this life its fine. I can have you know the some control whether I'll be happy, not happy and so forth. So, within this life, this is also fine. So, anybody who is working for within this life, this is not Dharma. So, Dharma [0:30:00] begins, Dharma the mark, the bottom line of the Dharma practice in the context of the Buddha's teachings. Otherwise Dharma there are so many versions of Dharma there. In the context of the Buddha's teachings the basic, the bottom line of the Dharma practice is if you are able to think of, if you are able to plan, if you are able to aspire for something which is beyond this life. The moment you think of beyond this life then you are into Dharma. So, within this life if our mind is simply confined, our aspiration is confined within this life, this is not Dharma this is purely mundane. It does not

mean that it is bad. If you think about just you know this life. Okay, I should have a happy life, I should the, I should have a healthy life, I should have a the materially the well off, I shouldn't suffer poverty. There is nothing wrong in it, that is fine.

But the problem is if we don't plan for, if we don't see what is beyond this life. If you just focus everything on this life then we miss a very important part. This life, we in anyways we can succeed. But next life, something there unless we plan properly then the we can't do anything, nothing can really help us, nobody can really help us. So, then for that matter rebirth concept plays a very important role. How do we know that there is life after death? Rebirth, this becomes very important the part. So, in this connection the we did it, right, about the rebirth. We did it earlier pertaining to the two Bodhicitta practices, the rebirth. And then then the best book as of now available on this Earth, the best book available is Acharya Dharmakirti's chapter two. And I personally, the more I reflect on neuroscience, the more I reflect about the mind, the say the one's experience, the subjective experience and the, then the more I get as sense of appreciation to, admiration to Acharya Dharmakirti's text chapter two. Okay, so this is about the rebirth.

So with this then the next life plays a very important role, we have to plan. Then what about what kind of plans, what about next life? Okay, this life is fine, you have physically you can become sick, the ageing, death and these things can happen but then the next life is totally unpredictable. This life is okay we can may not predict 100% but we can predict to some extent and on that basis, we can have okay, I have you know the physically I'm keeping well, good health. If I have little bit of health issues, I can go the hospital. And I'm hungry. Then you know I need little bit of saving. Or I'm doing this job. So that way, yeah, you know, so we can plan something.

So, what about the next life? So, for that thought will then invariably take us to what is known as the Dharma practice. Okay, next life what determines, okay next life I should have a favourable state, the way I'm, the way I obtained this life. So, next life I should get a favourable state. That is what is known as the one aspiration. That just as I have this favourable states this life, so likewise in the next life, in the future life also I should have a favourable state. So, now in the three, the teachings or the graded, the three paths which are put in the form of graded form. That is determined on the basis of the three aspirations. We need to know the three aspirations. To know what Lamrim is we need to know the three aspirations. Once you know the three aspirations then on that basis we will know, three aspirations meaning three goals that we are seeking. Once you know the three goals then we will know the three kinds of the person. The person is small scope person, middle scope person, and the great scope person. Likewise, then you will know the three kinds of the teachings. What teaching meant for the small scope person is known as the teaching of the small scope and teaching of the middle scope, teaching of the great scope.

So, the first aspiration or the goal is the future life I should have a favourable state. Physically, good physical body like human birth or the *dvara* and *devi* birth. And then the say I should not suffer from the hunger. I should have good health. I should have longevity and so forth. So, this is one part. Then the next goal is, next goal, what is the next goal?

**Participant:** Freedom from Samsara.

**Venerable Geshe Dorji Damdul la:** Yes, Gauri la.

**Participant:** Geshe la, to leave Samsara.

**Venerable Geshe Dorji Damdul la:** Yes. Okay, so the, then the question arises. So now we see that the first, the minimum, the bottom line for somebody to follow the path, following the Dharma is that we must have the first aspiration, minimum we must have the first aspiration. Aspiration is that the future life, I must have, I must take a favourable birth, I must have longevity, I must have the facilities for Dharma practice and so forth. This is number one aspiration.

With this then what about, okay future life which means the next life or the next 50 lifetimes, fine. But what about 100 lifetimes later? What about 1000 lifetimes later? Again, we have to keep continuing, we have to keep worrying. Now the sensible people they will think very differently, sensible people they will think okay so if this is the problem, why not I think of I do something whereby I don't have to worry about it anymore. So, how not to worry about this anymore? What is the best way? By severing Samsara altogether. In other words, stop coming to Samsara altogether. Stop coming to Samsara that is known as liberation or Nirvana. In technical sense we call it Nirvana. So, the second aspiration is not only to have a favourable state while in Samsara but to achieve a state of Nirvana, achieve a state of total freedom from Samsara that you don't have to come to Samsara anymore. Number two. Then this is the, that aspiration becomes more profound.

Then the third aspiration. Okay, even if I'm liberated but we see that we have, even within this life we see that we have our you know the people who we, to whom we feel close and affectionate and loving. For example, when you look at the dynamics between the mother and the children, particularly young children, mother and the young children when you look at the relationship between two, it's so beautiful. If this is the relationship that you could feel between you and your mother, between you and your child or children then you become, you becoming free from Samsara and your mother, your father to whom who love so much, your husband, your wife, your children, your brothers, sisters anybody who you love so much, they suffer what is the point? This is the next thing. Naturally this is what happens. So, the oftentimes what you do is that first we seek our own safety, once you are, once you feel that I am safe then you think about your immediate the say the parents or children so forth. So, this is the human psyche. So, likewise once you feel safe with the aspiration with the goal of the Nirvana then the next one is how can I benefit, how can I help everybody else. This is next. This is extremely sensible the aspiration, extremely noble aspiration. So, in other words, there are three aspirations one is the favourable states while in Samsara. Number two is?

**Participant:** Freedom from Samsara.

**Venerable Geshe Dorji Damdul la:** Freedom from Samsara or Nirvana. Number three is Full Awakening or full Buddhahood to benefit all beings. Three goals are there. [0:40:00] And it's not

that some people are gifted with the first, not with the second and third. Whereas, others are gifted with the second, first and second, not with the third. And only few are gifted with the third. This is not the case. Everyone, everybody has this capacity to accomplish all three. Because the true nature of one's mind, the true nature of each and every sentient being, the true nature of their mind has all the three aspirations accomplished. If that is the case and some of us we may see that oh Albert Einstein he is so great, we are not even close to that. That it is true. Then when you look at for example say how Mother Teresa, what she did on such a large scale. And he, she does not really see somebody has leprosy, whatever, she simply, you know takes care of not really afraid of you know the contracting all these illnesses. She just takes care of them with so much love. It's amazing. I cannot really do that. Okay, that is not the case we all have that capacity. Only thing is that that capacity why it is not coming out is because this capacity is blocked by something. We all have that capacity. And don't just believe in this.

This is one very important thing about the Nalanda tradition. Don't just believe in this. Learn this and then see how true it is. So, if we have this nature within us say the perfect, the precious human birth, longevity and so forth, and perfect freedom from Samsara, and Full Awakened Buddhahood for the benefit of sentient beings. If all these three things are within me, why I don't manifest these three qualities with now? Because like the gold mixed with the soil, although the gold is there but the gold does not glow. It does not mean that because it doesn't, nothing really glows, does not mean that the gold is not here. Gold is there. But it simply is blocked by the, the gold is blocked by the soil. Likewise, we have this gold of the three aspirations, all the three aspirations are within us known as the Buddha nature. So, why this is not coming out, why the glow is not happening is because of the three obstacles, the three kinds of mental defilements there. So, we now know that there are three aspirations because of which anybody who aspires for the first and not second and third these people are known as the people of, the person of small scope, small scope person. And somebody who aspires for the first and then move to the second they are known as the, second but not really for the third, they are known as the person of the middle scope or the middle scope person. And somebody who started with the small, then the middle, then eventually got to the third aspiration, seeking the third level of the purity of the perfection that is known as the person of the great scope, great scope person. So, this is how one person like climbing the steps, one individual person, each one of us we have to follow through these three. And let us not think that okay I'm more into the Mahayana directly. Don't think like this. We have to follow all these three steps one by one.

And the some people may think that okay no, that is not really true, it's the, we are from a very special the what, special teaching because we are very fortunate, we have a very special teaching so we directly go into the third one, not the first and second, this is for the inferior people. If the moment, if this is our attitude, we are by far, far away from the third. If this is our, what is happening to us. We don't need somebody else to tell us, you know, where we reached. If this is what is coming to our mind. And somebody who think, who can think like okay I'm directly into the third think, there are two of the persons who think that I'm the directly into the third, the first and second, these two are more inferior. So, these people out of one million, out of one million people who think like this, right, 99.9% of the people they are very far away from the first. The first, second and third, all three, very far. Whereas only 0.001% of the person may have already followed the first two paths from the past life. Past life the person must have practiced all

these in the past life, in this life the person will not feel that you know I'm into third, the first and second they are inferior. The person will never think like this. The person will realise, yes, first and second they are so important but they are already there within me. You're getting it? They are already there within me and I can feel it. And that anybody, he or she sees somebody doing the first and the second, the person will have a deep, deep sense of joy, not a sense of you know looking down upon them. Whereas, many of the people in the pretext, in the façade of following the higher tantric teaching and so forth, and then they also meet with some teachers unfortunately directly telling that you are following the very superior path and all others are the inferior, right. If you're following the superior path, you jump into the inferior path, you are accumulating negative karma. This is what many people teach such wrong concepts and such wrong ideas.

So, therefore the point is that for us let us now be on the safe side. Be on safe side. And unless and until you have very special indications where the you hear about, you're the guru's name, right, just hear the name and then you just feel like crying, right. And the guru scolds you, right, still your faith never shakes. Guru beats you still your faith never shakes. Then you are the 0.001 special category. If this is not who you are then always follow the safe path. Don't think that you are a special one. You can become special one later on. But follow the safe path and then you become a special one. Make yourself special the in a sensible way. So, this is how we should follow.

The point is that we must cherish, we must value each of these paths, paths meant for the small scope person, paths meant for the great, the middle scope person, and the great scope person. Three. So, the three aspirations are there, three persons are there. And what these three persons should do to accomplish their aspirations that becomes the teachings for the three kinds of person. So, the teachings meant to accomplish the first aspiration, what is the first aspiration, what it's the first goal? Goal of the small scope person, what is their goal?

**Participant:** Favourable.

**Venerable Geshe Dorji Damdul la:** Favourable birth while in Samsara. So, to achieve that goal *yeh Dharma hetu prabhava*, all these phenomena they arise from their causes, they don't arise randomly, they don't arise causelessly, they arise by dependence on their respective causes. So, this is what is very clearly indicated. And this is reality which governs the whole universe. So, what is that cause, what is that cause which can potentially take you to a favourable state the higher states while in Samsara? What is that cause? The cause is the practice of?

**Participant:** Virtues.

**Venerable Geshe Dorji Damdul la:** Practice of ten virtues or practice of refraining from ten non-virtuous actions. So, that is the cause. So, those teachings which guide us in practicing these ten virtues, these teachings are known as the teaching for the small scope person, number one. That is done. Then number two, what is the second aspiration, what is the second goal?

**Participant:** To achieve Nirvana.

**Venerable Geshe Dorji Damdul la:** To achieve Nirvana. To achieve freedom, liberation from Samsara. Okay, to achieve liberation from Samsara the what blocks us from achieving that is known as afflictive obscurations. How to get rid of the afflictive obscurations? By following the practice of the three higher trainings. They are the higher training of *shila, sheel, shila*, or *samadhi, pragya*. Okay, the practice of morality, the practice of meditative concentration [0:50:00] and the practice of the wisdom. So, these three should not be done in isolation. But they must be like, a cumulative effect. What we have been doing earlier, refraining from ten non-virtuous actions must be there with us. Then on top of that we add, we don't do this in isolation, we add the three higher trainings. So, those who are doing the, those who are practicing the teachings meant for the middle scope person it is taken for granted that these people practice the teachings meant for the small scope person also. So, in other words anybody who is, who reached the high school it's taken for granted that they finished the infant section or infant school, right. Okay, then the next one is what is the third aspiration?

**Participant:** Achieving Buddhahood.

**Venerable Geshe Dorji Damdul la:** Okay, achieving the Buddhahood, Full Awakening, where all the mental defilements are removed completely. That your true nature of the mind comes out in a perfect form. Why it is not coming out now? If it is there within us, why it is not coming out? Because of some obscuration. What is that obscuration known as? Cognitive obscuration. Okay, this is little more technical. And we can't expect to, I can't really expect you to know what exactly is cognitive obscuration at this stage. But what we learned is that the mental obscurations, mental defilements is of two kinds. Okay, generally speaking, two kinds. One is like the solid garlic. Solid garlic is like the, it's metaphor for the afflictive obscurations. So, somebody smashes solid garlic in my mug and then in case, if I don't take garlic at all then the person apologises and removes all the garlic, solid garlic, washes so well. So, there is no trace of garlic there now, you just with your finger just see if there is any garlic. There is no garlic at all there. So, all the solid part is gone. But you smell it. It still smells garlic. So, after removing the solid mental dirt which is known as the afflictive obscurations then the smell like, subtle smell like the mental defilements are still left. So, that is the cognitive obscurations.

Okay, and later on when you follow the Nalanda Masters Course then we expect you to precisely know what is cognitive obscuration. What, this is a metaphor that I gave, given you the smell of the garlic like mental stains. This is metaphor that I, that I've given you. It's a metaphor. So, the point is what exactly, so this metaphor should symbolise what? Symbolise the mental stain which stops you from achieving, stops you from cognising all phenomena cognitive obscurations. Which obstructs you from cognising all phenomena. In other words which stops you from achieving omniscience or Buddhahood. So, what is that mental stain? So, that we have to learn as we proceed through the Nalanda Masters Course. Okay, in other words, the say we have to remove the cognitive obscurations. Cognitive obscurations is the one which blocks us from achieving total Awakening or the final achievement, final attainment which is Buddhahood for the benefit of all sentient beings. So, how to remove this cognitive obscurations? This is the next point.

For this what I'd like to share with you is that we have to know what this Lamrim is, we need to

know the three, Lamrim is a graded path. Which means that there should be some steps there are three steps there. Steps for small scope, middle scope and great scope. And what determines, what differentiates these three steps is on the basis of the aspirations. There are three different aspirations varying in the subtlety, varying in the profundity of the aspirations. One is very simple, the second is more complicated and the third one is very sophisticated and which requires the greatest of the intelligence and the greatest of enthusiasm to achieve that. Three goals are there or three aspirations. Let's say three goals are there. And the people who are involved with these three are known as the three persons. Then the teachings meant to help these three people are known as the three teachings. The teaching meant for the small scope person, teaching meant for the middle scope person and the teaching meant for the great scope person. Then so these teachings, what they teach is the means by which to achieve the goals, right. So, they are the three means. And the three means are there, aspiration to achieve the goal, as we engage in these means in order to achieve this goal there is aspiration also there. There are three different aspirations, right. What aspires, what is aspired. What is aspired is the goal, what aspires is the motivation to the aspiration. So, the aspiration which is with the small scope person, what is the aspiration of the small scope person? The desire to achieve favourable states while in Samsara in the future lives. This is the aspiration. And what is the aspiration of the middle scope person?

**Participant:** Renunciation.

**Participant:** Nirvana.

**Venerable Geshe Dorji Damdul la:** What is the aspiration? What is that aspiration? Aspiration or the desire to be freed from Samsara, to achieve liberation. Okay, now this has a technical term, this aspiration to achieve liberation from Samsara that aspiration is known as renunciation. This is a technical term. Aspiration or the motivation required, motivation which drives the middle scope person to engage in the thought is known as renunciation.

Okay, now the third one aspiration to remove the cognitive obscuration, aspiration to achieve Buddhahood that aspiration is known as Bodhicitta. That aspiration is known as Bodhicitta. Okay, so these are the technical terms now we have to know. Aspiration related, aspiration or motivation of the middle scope person is known as renunciation. Aspiration or motivation of the great scope person is known as Bodhicitta.

Okay, so now for that matter we may think that okay this is pretty easy, everybody wants perfection, everybody wants to see the perfection of the state, so that aspiration the desire to achieve that perfection is known as Bodhicitta. *Bodhi* means the Buddhahood, *citta* means the mind, the mind which aspires to achieve Buddhahood. Okay, then it is pretty easy. That is not easy. Okay, practically speaking it's not easy. In fact, this is one I may appeal, I may suggest each one of us that let us not forget these two basic agendas which, with which we started our Nalanda Diploma Course. What are the two agendas? Be kind to yourself, and?

**Participant:** Be wisely.

**Venerable Geshe Dorji Damdul la:** Be wisely kind to yourself. Okay, in other words the study of the Nalanda Masters Course, Nalanda Diploma Course, these two should equip us, these two should make us have the freedom to think wisely that we don't have to always depend on somebody, right. Okay, should I do this, not do this. I will wait, you know I will seek advise from my teacher. No, Nalanda Masters Course, Diploma Course these are to equip you, to make you become independent, to think independently and wisely. Not just you know think independent, go haywire, right. Some people they are very independent thinker they say that okay say they great. So, many people they come to me and the they come to me for what? For advice. What advise? Oh, Geshe la, this is something the I'm not too sure whether do or not do. If I say don't do it, then will prove that I have to do it. Finally, what they want is that just the endorsement that yes do it. This the person didn't really come for the advice. Those, so those people they what the happens is that they are very independent thinker and go haywire. [1:00:00] So, what I'm saying is that Nalanda Masters Course, Nalanda Diploma Course, study well. On that basis then you will be able to acquire freedom to make a wise judgement, wise decision, to take wise decisions that you don't always have to consult your teacher all the time, right. What should I do? Should I go to east, west? Should I eat this food, not this food? No, all your decision, you can make a very wise decisions. You're getting it? This is what for Nalanda Masters Course, Nalanda Diploma Course and so forth. So, in other words what I'm saying is that be kind to yourself, be wisely kind to yourself.

And this systematic studies, this is very, extremely, extremely precious thing for us. And this opportunity with which we grow in this thinking. And this passion of the thinking, this habit of the thinking. Thinking so that we will have a wise decision-making equipment within us. This is what we're going to take to our next life also. If we don't learn this skill in this life you will continuously in the future life also you will become heavily dependent on somebody else. And what kind of teachers you meet we never know. Some can be very dangerous, give you very wrong directions. And many people, you know, they say what is this Nagarjuna's philosophy, you know, what is this? There are some teachers like this. Even they say that the what this is actually what I heard someone who is a, who is well respected and that person said it in a public gathering what is this. This is not, that is not, what is this? You know being so sarcastic about Arya Nagarjuna's philosophy. So, this philosophy is the philosophy which alone is the hope for our freedom from Samsara. And you sever this, in a way the only rope through which you can come out of the chasm, you can't sever it and you fall finish. So, this is what is happening. It is all because of the wrong direction. So, therefore how to make sure that we don't fall prey to such a the wrong direction is by learning the skill yourself so that you can make a wise judgments.

Okay, so for that matter the point is that the okay let's say the how to build this, for example this motivation that I should become a Buddha for the benefit of all sentient beings. Okay, believe it or not, say within the say okay there are three traditions, Theravada tradition, Chinese Buddhism and then related, and Tibetan Buddhism and related. There are three mainly these three. And of the three may I become Buddha for the benefit of all sentient beings. Who said, who should be saying this is the those followers of the Chinese tradition and those followers of the Tibetan Buddhism and related, they should be saying this. But amongst those people who should be following this, who are following these traditions how many of them are seriously cultivating this thought? Cultivating this may I become Buddha for the benefit of all sentient beings? Almost

like 99% of the people they include this prayer. I go for refuge until Enlightenment to the Buddha, Dharma, and Sangha by my accumulation of practice of generosity and so forth may I become Buddha for the benefit of all sentient beings. Finish, this is what they call as a Bodhicitta and refuge, finish. This is not sufficient. With this it is not possible, unless and until you already have a tremendous accumulation of the practice of Bodhicitta in the past lives, unless and until you have that from the past lives, otherwise in this life just by one stanza everyday will not take you any closer towards generating Bodhicitta. So, this aspiration is so precious, if you read Guide to the Bodhisattva's Way of Life by Bodhisattva Shantideva, so this is like the, this is given metaphor as a main trunk, the main trunk of the Mahayana path. If that trunk is missing Bodhicitta part is missing, finish. What are you doing? We may label it, it's just a label, it's just like the picture of the pizza, it's not pizza at all. Okay, so with this in mind the point is how to cultivate this? So, for that matter as I said earlier be kind to yourself and be wisely kind to yourself. And there are many sophisticated practices but without the Bodhicitta practice then what, however sophisticated they are they will not at all without this aspiration to become Buddha whatever you do will not take you to Buddhahood. Guaranteed. That is for sure. So, therefore the Bodhicitta practice is so precious that is the driving force so the aspiration, without that aspiration say for example to walk outside to walk away from this hall and go to the road we don't really need a big aspiration. But for example, for somebody to get to earn like one thousand rupees per month we don't really need so much of aspiration. But for somebody to earn like ten lakhs per month the aspiration, enthusiasm must be so intense. Otherwise we cannot easily make this much of money within short span of time. Aspiration must be very strong.

So, Bodhicitta and to you know the to accomplish such a mundane the goals and to achieve Buddhahood, achieving Buddhahood is far, far more difficult. So, therefore the aspiration must be extremely, extremely intense. Just by including one stanza everyday as a part of the practice just not, will not suffice cultivating this aspiration. For that matter we have, no matter what we have to learn how to practice Bodhicitta in a very systematic way. So, for this the very purpose for the Nalanda Diploma Course, Masters Course to have this we spent lot of time, many sessions on this how to generate Bodhicitta with the help of the two methods, which we spent so much of the sessions on this. So, these are meant for us to practice. If we don't use them in our practice then what is the point?

So, therefore each one us we are expected to actually practice them. If you want to be kind to yourself, and if you want to be wisely kind to yourself. Okay, and then if you ever meet other teachers who don't really emphasise on Bodhicitta and so forth, don't blame the other teachers. Finally, the Buddha said you are the master of yourself who else is there as your master.

**Tibetan??(1:07:33)** Somebody who is able to, who is there as your, who is, you are the master of yourself, who else is there as your master? The one who is able to tame one's mind is the wise one and will be liberated. This is what the Buddha said. By no means we are left with any time, space, whatever, room to blame somebody else, to blame oh this teacher I'm very unfortunate to have met with this teacher, this teacher did not teach me anything about Bodhicitta, did not teach me anything about Emptiness. So, now I regret. No, you are not to blame anybody. Finally, you are the master of yourself. Learn from different teachers and make sure that you actually traverse through the path and go closer towards Buddhahood. This is you know what we

should be doing. This is the wise approach.

Okay, so the point is that all those of the three paths as a part of the Lamrim, so we are doing, dealing with the great scope teaching meant for the great scope person. For that matter after realising that okay now say now guaranteed I'm observing the ten virtuous karmas, I'm practicing the ten, I'm refraining from the non-virtuous karmas, now the next life guaranteed that I'll take birth in favourable birth and so forth. Not only that I don't really have to worry so much about after what about one thousand lives later and so forth, now I get equipment to cut, sever Samsara completely that I can come out of Samsara completely by the practice of the three higher trainings. Okay, that is good. Now, I'm pretty safe, then you think automatically your mind will think about your near and dear ones, near and dear. What about by parents, my you know the family members, and all sentient beings, what about them? Then yes, I must become Enlightened, I must achieve Buddhahood for the benefit of all sentient beings. So, this aspiration then your aspiration will be shifted as you become more and more matured in your thought processes your aspiration shifts from first to the second to the third to achieve Buddhahood. [1:10:00] That aspiration to achieve Buddhahood for the benefit of all sentient beings is known as Bodhicitta. Okay, so this is the aspiration.

Now next point is, okay, aspiration the goal is there, you have the aspiration now, now what should you do to accomplish that goal? Three things. Goal, goal is Buddhahood. Aspiration is Bodhicitta. Then the between the aspiration and the goal something should connect us. That is your path. That is the path. So, that teaching meant to show the path is the teaching of the great scope person. You're getting it? Okay, so what is that thing that connects us from the aspiration level to the goal the Buddhahood? What will connect us? Anybody? What, which path? Yes, this is the answer, the path, which path this is the question. You're getting it? What should we do? In other words, I have the aspiration to become Buddha for the benefit of the sentient beings, I have the Bodhicitta and then I can see that Buddhahood is my goal to benefit all sentient beings. But how should I go closer towards Buddhahood? What takes me closer towards the Buddhahood is known as the path. For example, if you want to go to Dharamshala to see, to have an audience with His Holiness the Dalai Lama. So, what is the path? Path means where we are now in Delhi, and the goal, destination which is Dharamshala. So, what takes us closer from where we are now to the aspired destination? So, that becomes your path what takes you closer. Likewise, for us what takes us closer from where we are now, where we have just the aspiration, the mere aspiration, may I become Buddha for the benefit of all sentient beings and the actual Buddhahood. There is a huge gap there, distance. So, what will take us closer there that is known as the path.

What is that path? This is the point. Okay, for that matter there is the mention of the six perfections, practice of the six perfections. And the practice of the four perfections. Six plus four is ten. Six perfections and the four perfections. In many cases say the many of the Tibetans, I won't say majority, many of the Tibetans if you talk about six perfections, they will know what the six perfections are. But if you talk about the four perfections most likely out of say the people, out of the hundred people who can, hundred Tibetans who can talk about six perfections, if you ask the four perfections even ten out of hundred people cannot say that. Okay, so there is the another set also, four perfections. Six perfections plus four perfections

making it ten. Sometimes referred to as the ten perfections.

Okay, so these are things that we have to practice. And did we finish the six perfections before?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Okay, we did that. So, we have to practice it six perfections then we have to practice the four perfections. Four perfections also done, right? Okay, so the point is now with this what you do is that the say somebody now with the aspiration to become Buddha for the benefit of all sentient beings and then actually engaging in the four perfections, six perfections plus ten perfections. What should they do in practical terms? In practical terms what should we do is that the say the this aspiration Bodhicitta, this is extremely, extremely precious. And say two things to keep in mind. One is on a daily basis try to practice one of the two methods if you have time, if you have energy not only time. Some people have time but they don't have the energy. Because to do the two methods together and sometimes it may take you like, some people may take like two hours. And some people may take just half an hour. So, say that requires a tremendous energy. And if you are overly zealous in the beginning, overly zealous meaning overly enthusiastic then the danger is that you may quit the practice altogether. So, therefore in the beginning do small but focus on the consistency. Start small, focus on consistency. Don't start big. If you start big danger that you will stop the practice altogether. It will happen. Start small. For example, Bodhicitta you can the say the practice maximum you can do it like you know ten minutes a day. But the say one method today if you do the sevenfold cause-effect method then do it for say like ten minutes. Even if you want to do it more just do ten minutes and stop there.

And the Tibetan, great Tibetan teachers they say that you stop the practice, while your enthusiasm is flaring. With such a tremendous enthusiasm there with this spirit of enthusiasm you have to finish it, you have to stop it. Don't, you know, reach, don't go till the end. While the enthusiasm is still flaring then you stop there. Because this will make you to continue the next day. Because you will look forward to doing it. Okay, now it's my time for, to do the Bodhicitta practice. There is enthusiasm coming. Okay, so this would keep you going. Initially focus more on the consistency. Don't focus too much on the quality. Don't focus too much on the volume of the practice. Focus more on the consistency. With the consistency then it becomes like habit for you that its very easy for you. And then try to build on the quality of the practice.

Okay, so the best would be do one method a day. One method a day for like ten minutes. And then the second method next day, alternate between the two methods. And don't expect that within like one month or one year then you will have the Bodhicitta. Don't expect that. And the reality is that sometimes it can, this practice can become, really really become mechanical. Mechanical meaning you follow the steps no experience coming at all. Initially because of excitement, may you know the, although you may not have any goose bumps experiences so forth. But at least you feel that okay I did something today. Then, over time even that will go down. And then the no experience will come. It becomes like just like repeating the steps and finish, nothing is really happening. So, there if you do come across such a situation then the okay the say around your place you know some of you have your friends who are Geshes, *khenpos* and

so forth, you discuss with them. Okay, now I reached to such a stage where I don't improve any further what should I be doing. Okay, one and then the in the Lamrim the by Lama Tsongkhapa the Lamrim in the end which is included in this book extracted, the extract from Lamrim Chenmo which is included in this book, so this can serve as a booster, this can serve as a mirror where am I going wrong. Page 196. Okay, summary of the stages of mediation. An Extract from the Great Stages to the Path of Enlightenment. Okay, this is primarily to boost our practice and to reinforce our practice. Where our practice becomes little sluggish or little lax and not improving any further. Then how to reinforce the practice? So, this the is what is extracted from the Lamrim it will serve as mirror for us, where you are going wrong and then we can rectify accordingly. That is very important.

Okay, so the point is that we have to do this practice. And then meanwhile those of us who know how to take the Aspirational Bodhisattva vow. Now Tibet House from, I think, last year we already initiated the Bodhicitta Day in Tibet House. So, now the so [1:20:00] tomorrow, day after tomorrow?

**Participant:** Friday.

**Venerable Geshe Dorji Damdul la:** Friday. Again, it's now happening. So, all the Bodhicitta Day is one, of course that is the, it's a great opportunity for us and of course we need to, if possible, we can correlate that with the, coincide that with some very auspicious days. But we should be very realistic; auspicious day but everybody is working and then the nobody is coming, no point. So, therefore we try to make it very realistic where the say people can come. And even the auspiciousness, auspiciousness is not intrinsically real. The fact that we take the Aspirational Bodhisattva vow that becomes auspicious. That is auspicious. Why? For example, say the 15<sup>th</sup> day of the fourth month of the lunar calendar is so auspicious is because somebody by the name the Prince Siddhartha generated Bodhicitta and on that, on the basis of this Bodhicitta he became Enlightened on that day. So, that day becomes auspicious. Why 25<sup>th</sup> of December is very auspicious? Because such an Enlightened being Jesus Christ was born on this day. So, you generate Bodhicitta, you practice Bodhicitta, we practice Bodhicitta on that day. So, that day becomes very special, right. And then when you become Bodhisattva one day, right. And then you the, your students, people who admire you they will observe this day. What we today call as Bodhicitta Day as a day of the Bodhisattva by the name by this Gauri la, Bodhisattva Gauri la, or Bodhisattva the Kirti, Tara la, you know, generated Bodhicitta on that day.

Okay, so the point is that the day becomes special because of the activities, auspicious, special activities that we do. So, therefore the Bodhicitta Day it, we planned it on such a day where as many people can join. And the reason why we are doing that is for two reasons. One, time is impermanent, we can never wait for a time where everything will be so conducive and then at that point then the everybody will become Enlightened together. We can't expect that. So, whatever time we get we have to use it. So, for that matter say one reason is that we have to do something. Unless and until we take steps then we will never ever, you know, what we say be kind to yourself, be wisely kind towards yourself. It can never do that. So, these are the ways and means by which we can do it, number one.

Number two, more importantly while say we have been conducting Bodhicitta retreats in many places, in Bodhgaya, in Deer Park Institute, in Pune Vajradhatu Centre. And then sometimes in Bangalore Choe Khor Sum Ling Center. And then in many places in the abroad; Malaysia, Singapore and then the France, Italy, Finland. We, you know, the do this Bodhicitta retreats in many places but there are many people in Delhi who are more like, who cannot really go out. And while this is like the hub, a very important place the cultural center of His Holiness the Dalai Lama but many people who are associated, very closely associated yet they don't get the opportunity to practice the, to be part of the Bodhicitta retreat. So, for them to get the opportunity to practice the to observe the Aspirational Bodhisattva vow which is so important, so precious, for them to know how to practice them. And once you learn how to practice it. It's not necessary that you should come in a group. Come in a group it has its own power but you even without that you can do on your own, in your house. So, whereas, if you don't know how to do that then this is pity. This is you know the this is which is little sad. So, therefore to let people know how to do it, so Tibet House deliberately started the Bodhicitta Day, the once in a month. So, therefore the let us take part in that as much as you can. And then the very likely the Bodhicitta Days they are being live cast, live telecast, they are live telecast also. So, all those from the Nalanda Masters Course, Nalanda Diploma Course, and even otherwise as well they can take part in the same aspiration, that the on the same day we can do anywhere in the world. You can do it along with what you are doing here in Tibet House, along with the people who are doing the same thing here in Tibet House.

Okay, so this is one thing that we are, once you know how to do that then it'll be good. Say you practice Bodhicitta on a daily basis, number one. Then number two that incorporate the Aspirational Bodhisattva vow along with this Bodhicitta practice. This would be the greatest, greatest meaning of one's life. Aspirational Bodhisattva vow and that too we extract it from the one of the practices that we find in tantric teachings of the Bodhicitta and the wisdom of Emptiness and the Bodhicitta, very compact practice so that we include this as a part of the taking the Aspirational Bodhisattva vow, Vajra and Moon practice. This is a beautiful practice. And it's so full of meaning. So, if you learn how to practice this then you can do it in your own, in your house on a daily basis. If you somehow, if you cannot do it on daily basis, once in a week, once a week you do it, it's amazing.

Then, the point is the that after a while, I cannot guarantee with the practice, consistent practice of Bodhicitta and taking the Aspirational Bodhisattva vow like this then within one month, one day you will have a full-fledged Bodhicitta the arising, that I cannot guarantee. In some cases, it may take like several years, in some cases it may take whole one life, five lifetimes, ten lifetimes. But we have to start somewhere. If we don't start this, right, so one time what happened was that there one of my friends. That person said that the wisdom of Emptiness, I've practicing wisdom of Emptiness and then the when I go through little bit of depression this wisdom of Emptiness does not work. The person told me. Then the I told the person, how many years you have been practicing wisdom of Emptiness, 20 years? Person said no, I just learnt it from you recently. I thought that you practiced it for like 20 years, right. Then the person said what should I do now? I said don't expect this wisdom of Emptiness to cure our chronic illness which we brought from our past innumerable past lifetimes. It's a chronic illness. And the wisdom of Emptiness that we have now is not really wisdom of Emptiness, it's like the pizza, picture of

pizza. It's not a real pizza at all. In the first place its not real pizza. So, therefore we can't expect that bring a picture of pizza and then you eat it and your hunger disappeared. You can't expect that, right. And then the person asked me, what should I do now? You have to study more. Study what? Study Acharya Chandrakirti's text. Then the person say *aiyyoo* I said, (GL)then I said that you choose either you go for three years *aiyyoo* or lifelong *aiyyoo*. You choose between these two. You are bound to have *aiyyoo*, right. You cannot stay without *aiyyoo*. Either three-year *aiyyoo*. Acharya Chandrakirti three years *aiyyoo*. And then you don't study this and whole life, innumerable lifetimes *aiyyoo*, that you decide. Then you have to choose one, right. So, I said whereas if you study Acharya Chandrakirti's *aiyyoo* and if you don't study this and then no *aiyyoo*, then it's beautiful. Then why should we impose somebody to go for *aiyyoo*. *Aiyyoo* is there, in anyways *aiyyoo* is there. Yeah. So, therefore this is what I told.

With this the point is that we can't expect. But let us not forget be kind to yourself, be wisely kind to yourself. If you practice it, I cannot guarantee that you will generate Bodhicitta within this lifetime. [1:30:00] But within say like for somebody like a mediocre person who is very seriously doing that within four-five year's time you will start feeling something, you will see a stark contrast in the quality of your life. It does not mean that your salary will increase. (GL) That you know, that your, you will become younger. This is not what I'm saying. Stark contrast in the quality of your life means that otherwise a very, the particular situation can trigger anxiety, stress, anguish and so forth, and depression within you. Once you stabilise in this practice of Bodhicitta these otherwise the factors which can trigger such a depression cannot create depression in you, cannot disturb your mind as much. This is guaranteed. And otherwise where you think of may all sentient beings be freed from suffering, when you say this there is no feeling coming. Now the feelings will start to flow, you can feel it. This is guaranteed. And then the Bodhicitta when you say just compassion may you be free from suffering. And the Bodhicitta, just the word Bodhicitta, just word Bodhicitta even if with the compassion may all sentient beings be free from suffering. Loving kindness may all sentient beings have happiness. When you say this with such rigour there but the goose bumps may not come in your body. Just by the word Bodhicitta because of sophistication there, intricacy there in this thought process, just by the word Bodhicitta just will make you life, make you feel like crying. So, this is the power of the practice. So, this is guaranteed. Whether you will generate Bodhicitta or not that I cannot assure. But within four-five years of very serious practice, you will see such a contrast in the quality of your life. Your life will be much easier, extremely happy, nothing can really stir your mind as much and nothing can really agitate your mind as much. No external factors can really agitate you which otherwise can easily trigger agitation, anger, dissatisfaction and the heaviness of the mind, corrosion of the mind so easily now they will be under control and check. That much will happen. No doubt.

Okay, from this then you can infer okay if I practice more seriously, if I get little more time for this practice then the I can see that yes I'm not really seeking like Bodhicitta that I become Buddha, this is not the point but I can see that I am growing that I'm improving in my compassion, I become a better person, I become a more compassionate person. This confidence will come to you. Okay, this is extremely important. Okay, so for that matter the point is we have to practice it on a daily basis.

And meanwhile, it will be good to read the biographies of the great teachers, read the biographies of great teachers. In fact, my teacher, Venerable Geshe Lobsang Gyatso the Director, the Principal of the Institute of Buddhist Dialectics when I was the newly enrolled in the Institute of Buddhist Dialectics like 30 years ago. So, there I remember that during our classes, when he was giving us the class, I remember him advising us once in a while read the biographies of the great teachers. For example, okay, we have His Holiness the Dalai Lama's biography so readily available *My Land and My People, Freedom in Exile*, so readily available. Why not we read those, first begin from these. Then you will see His Holiness the Dalai Lama identified as the king of a nation, king of a country that how much difficulties, challenges he went through since the time he was two years old, since his identification as the reincarnation of the previous Dalai Lama. So, how much challenges he went through since he was two years old. Then he was 16 years old, then he was in his 20 years, 23-24, then the exile. So, look how much difficulty that you know His Holiness went through. Read this. And despite that how he is able to maintain his composure. Just study from all these we will learn a lot from these.

And then read the biography, of course, the Buddha Shakyamuni is the 50, 54 episodes. How many are there? 53-54? I think 54 episodes. That I would highly, highly recommend all of us to watch them. Don't rush through, just watch them gradually. When you watch them take that as your Dharma practice? Don't take that as okay as a compulsion that I have to you know finish this because he said it, so I have to finish this as a part of the homework. Don't take it as like that. Take it as an okay this is like my Dharma practice. You can watch one serial a day, right. And complete these 53. So, this is incredible. I personally, after studying all these, after reading all these and then the for to the best I could I also try to practice this and then watching the movie it's a tremendous, incredibly great benefit to boost your compassion. To boost the, to see the quality of this Prince Siddhartha. How he emphasised on the equality, compassion, loving-kindness, courage, following the Bodhisattva path courage is so important. Courage and so forth. So, these we can learn a lot. So, this is one part.

And then the for example like the great teachers Jetsun Milarepa's biography, Jetsun Marpa's biography. Then say Lama Atisha Dipamkara Srijnana's biography. Then **Tibetan(1:37:07)** biography. Then the Jestun Marpa's biography. Then Sakya Pandita, Sachen Kunga Nyingpo, then Lama Tsongkhapa, read their biographies. And most of these biographies nowadays they are available in English. You can read this. Okay, so this is one thing.

And then the say then on a daily basis which I've been reiterating all these the past, the many days, reiterating that finally we have to take guard, our physical, verbal, and mental actions. So, Arya Nagarjuna so beautifully we learned this in theory and in practice we'll practice that. Ceasing of karmas and afflictions lead to Nirvana. Then what is next? Karmas and afflictions arise from distorted conceptualisations. Which in turn arises from elaboration of self-grasping ignorance. Elaboration ceases through the wisdom of Emptiness. On this, on the basis of this stanza then the five points you keep in mind, five points, *yeh Dharma hetu prabhava*. Five points. Suffering which we don't like, the fears which we don't like. So, this fear and suffering is because of the contaminated karmas. What is contaminated karmas? Contaminated karmas we don't really need to learn to go into very sophisticated philosophy. Contaminated karmas is very easy to identify. Go identify the ten non-virtuous karmas. Identify that. And then this, even by law we

are not supposed to be doing all these things, right. So just see that these are the things that without these extensive sophisticated studies we can easily identify them and see how we can refrain from these. These are the practical things that we can do and we have to do. If we want to be kind to ourselves and we want to be wisely kind to ourselves. Number one.

Then these karmas and afflictions, karmas they arise from the afflictions. And afflictions again, afflictions say the afflictions, to identify the afflictions gross and subtle, subtle afflictions to identify we should be exposed to the extensive studies. The gross afflictions we can easily identify [1:40:00] that when the person you know jealous, when a person is attached, when a person is angry. We can easily identify them, right. So, even there the gross afflictions we don't really need the sophisticated studies. Okay, first let me study Nalanda Diploma Course finishes, now its about to finish. Then after this let me finish my Nalanda Masters Course, then I will see how to overcome the afflictions. No, no time for us to wait like this. If the afflictions gross afflictions we can identify them. What is in our hand we have to try our best. These steps we must take. If we don't take these steps then not much point.

So, I'm not saying that okay we learned this and then tomorrow we should be totally clean. This is not the point. At least we take steps. Say earlier if you are like say 80% short tempered then because of this okay short tempered is not really good. If I don't take the steps then without the surface, without the ferocious waves on the surface calm down, I cannot possibly see the subtle sand particles in the water. I cannot see them. Without subduing the gross afflictions, the gross negative karmas I cannot possibly identify the self-grasping ignorance. Without which then there is no chance, forget about Buddhahood even Nirvana is not possible. So, for that matter what is in our hand that we have to do. And one thing that we need to keep in mind is that it is not that we cannot do, we can do. We can do.

The negative afflictions they bully us in other words. They bully us. If we see them negative the afflictions, if we don't identify them as bullying us then we going under the sway of these afflictions, is very easy. Whereas, if you identify them as bullying us. These negative thoughts they are bullying me, if you identify them as bullying us then for us to overcome this is easier. Number one.

Then number two, and even these negative afflictions they arise because of the self-grasping ignorance and self-centered attitude. Finally, these two are the factors which are bullying me. If you are able to identify these two factors as bullying me, these two factors as our enemies then it becomes easier for us to get rid of them. For sometimes, okay, somebody is little you know short tempered then I say that, I say okay it's fine. But the say we should not have a deep sense of hate or disliking or particularly hate, this is not good. Then sometimes the people what they say is that no way, this person I cannot forgive. Okay, if this is here what is happening is that when you say I cannot forgive this person. When you say this, are you happy? Or are you mentally disturbed? You are very disturbed. If you can imagine say somebody to whom you love so much like your mother, somebody says that I cannot forgive your mother. Then what is the pain, what is the intensity of pain that you will feel? Which means that you don't approve of this feeling of somebody else disliking your mother. Because you love your mother so much. Somebody being hateful of your mother because you love your mother so much. So, with this when we say that I

cannot forgive this person, I hate this person, when we say this who is saying it? Our self-centered attitude is saying this. And this is not your true nature. This is not your true nature. Your true nature is so beautiful.

How we know this? The same person, if you realise that this same person can display such a beautiful feeling of love towards you this self-centered attitude will far distance and will easily go to embrace this person. So, this will tell us that the self-centered attitude, the way it is talking to you now. No way, I hate this person. So, this attitude is not actually you who are saying this. It is your self-centered attitude is saying this. Discard the self-centered attitude, you are very beautiful person. You are extremely appealing person. The self-centered attitude is the one which destroys the appeal within you. So, if you see that the self-centered attitude not take that as your strength but take that as your enemy then you feel like destroying this, you don't feel like doing the negativity easily. Okay, so there are many tactics by which to overcome the afflictive the gross afflictions.

Okay, so the point is that we have to try our best, at least take steps. And minimum, minimum, minimum, never ever mentally approve, mentally endorse your negative actions, negative thoughts, never endorse them. You may do it out of impulsion, you may do them out of say the what do you call it say the instant the like very immediate you are being taken under the, sucked up by the negative thoughts, pulled, dragged by the negative thoughts. But mentally never ever endorse your negative thoughts and the negative actions. This step must be taken. At least, at least never endorse the negative thoughts and the negative actions. If we don't take this step then the you have not taken even the first step. Finally, what destroys our happiness, what attracts the fears is all the self-centered attitude and self-grasping ignorance manifesting in the form of the gross afflictions and the negative karmas. So, these we are not to endorse at all.

Okay, this is the, then the next one is the inappropriate attention. Inappropriate attention for that we need little bit more reflection. Unless and until we reflect, unless and until we do little bit of extensive studies and reflection the to cut the inappropriate attention is more difficult. So, we have to learn how to see things everything exists, goodness, badness, oh it's so good, it's so bad, these are all just our mental exaggeration. They are all inappropriate attention. In other words, there is nothing there within the mundane existence, there is nothing there which is 100% good, there is nothing there which is 100% bad. We just need to see in, see them in their relative terms. Relative to this, okay, this is good, relative to that this is of low quality, it's not really good. If you see in relative terms not as absolutely good, absolute bad say the negative emotions, attachment, anger, so forth, they arise by seeing things as absolutely good or absolutely bad. Whereas, when we see things as relative, in relative terms okay what is this where, as compared to that this is not really good, as compared to this this is relatively better. If you see that then the say the involuntary pull and push stops. Okay, these are the steps that we have to take.

And then the say the six perfections which we already practiced earlier, no studied earlier we have to bring them if possible, on a daily basis in our reflection. Particularly in the context of the morning practice say after taking the Aspirational Bodhisattva vow then okay, I have taken the vow now I should do something. I should do the six perfections; I should do the four perfections. What are the six perfections? Then you recall in your mind generosity, ethical

discipline, patience, enthusiasm, meditative concentration, wisdom. As you recite them not just you know, not just to the to parrot to just to utter these things but the meanings must be reflected. Okay, generosity, let's say the okay when I get the opportunity to benefit somebody financially, materially, whatever I will make sure that something happens, [1:50:00] something. Not, may not be 100%, I may not have that capacity to you know to give everything what I have but at least some steps taken away, taken.

Then the morality for example say the refraining from the ten non-virtuous actions that I must take steps that should not give into the physical and verbal, you know, the wrong actions which would otherwise easily hurt others and so forth. I must refrain from this.

Then patience where you do something good then the mental restraint comes or the mental what do you call it the restriction or the there is a friction, your will mind will feel the friction because to do good things is not our habit. Our habit is to do bad things. So, therefore this is not something which automatically happens, we have to forcefully do it. When you forcefully do it you will feel the exertion. Exertion means that it's not comfortable. When it is not comfortable it's easy to quit. So, therefore no, don't quit have patience. So, that is particularly when you are stopping the train from falling into the precipice then the train will make a very strange sound of the friction, sound. There, this is a sign that there is a clash happening between the flow of the, flow, direction of the flow of the train and what you are doing, there is a clash happening. So, that is represent, that manifests in the form of the very the frictional sound. So, likewise this is feeling in our mind, you can feel the unease there when you do something good with exertion you feel the unease. Then unease you should have patience. Simply because you have the unease don't stop doing it.

Okay, for example, what happens if somebody says that okay just keep this hold, keep holding this flower. Then eventually what happens my hand will start paining. Then when my hand starts paining what is the tendency? I'll keep it down. You're getting it? Likewise, when you do something good then the pains starts, you will start to feel the pain because this is not how we do. When you start to feel the pain then you stop doing the good, this is the tendency. So, don't stop it. Don't stop because of the pain, you, we need little bit of patience. Okay, so, then gradually it becomes a habit. With the practice of patience then doing the good things become a habit. Okay, so then stopping the bad things become habit.

When that happens then what should we be doing? We should be doing the virtues. Finally, virtues will take you to the Buddhahood, virtues. For the virtues what kind of virtues should we do? Virtue with the effort or happily?

**Participant:** Joyous effort.

**Venerable Geshe Dorji Damdul 1a:** Joyous, right. So, virtues should be like how the small children they look forward to Diwali, right. How the in the west they look forward to Christmas, right. So, this is the virtue, there must be joy. With the joy then you don't feel tired, you don't feel the burn out while engaging in the virtues. So, to make sure that your virtue is very consistent and it's actually happening at a great pace towards Buddhahood then the virtue must

be joyous one. So, therefore it is known as joyous effort.

Okay, so as we recall these six perfections try to recall their meanings not just the words. Words plus the meanings and that too related to experience. I should be doing it, I should be doing it. And in the process if you do remember from your past experiences you see that you are lacking behind in this, this and so forth. Then make a commitment where okay no this is where, this is my weakness, I should be stopping in this area, I should build myself stronger in this area. This is how we have to make commitment.

Joyous effort then the *samadhi*. Okay, am I doing little bit of *samadhi* practice on daily basis. Oh, this is not what I'm doing but you know the when I take the Aspirational Bodhisattva vow I always say *samadhi* but I'm not actually doing it. Okay, I should be doing it. You're getting it? So, these are like a reminder for us. *Samadhi*.

And the wisdom of Emptiness. Am I really thinking about Emptiness? At least like once in a day, am I doing that? If not, okay, I'm saying this I have to do it. Then six perfections finish.

Then four perfections. What are they? Skilfulness. Okay, skilfulness is one thing that I'd like to just quickly share with you. Skilfulness, the ground for the skilfulness is compassion. And many, some people may not agree with me, some people say ground of skilfulness should be the wisdom. Only if one has the compassion one will be eager to pick up the wisdom. Without this compassion you will never work, you will never think of how to get rid of this problem, right. If there is a person who is so much in desperation, so desperate, desperate need of your help and comes and say that who cares. Am I your mother? Right. Or am I your, are you my brother, sister, right. Who cares? It's your business, it's not my business. If this is your attitude. Okay, right at that time the other person suffers but you are depriving yourself of the opportunity for you to grow. You will not look for the ways and means to solve the problem. Whereas, what makes you not look for this? You will not say this to your child, you will not say this to your mother, to your father. Why you are saying this to the other person? Because you don't love that person. So, this love and affection will make you to look for ways and means to make it happen. This love and affection is so precious, this will attract all the good qualities which Arya Nagarjuna very clearly indicated. Love and affection.

Okay, so with this love and affection then say in our real life. Now I'm talking about real life. In our real life in your own capacity don't wait till you know it may be true for the teachers. No, you have to all of us, each one of us as a mother, as a daughter, as a father, as a son, as a child, as a teacher, as a the say a staff, in your own capacity, people are there, people are there who need your help, who need your support. And then sometimes you are in dilemma whether I should support, not support. Even if you want to help, support, you don't know how to support it. You see as though like it's impossible. No, it's not impossible. Its not impossible. As long as the compassion is there everything is possible. If the compassion is not there nothing is possible, right. Even this glass, from there say if Mannan ji asks can I have this water, Mannan ji cannot stretch his hand at all. So, yeah, you take it. Because that I don't love, I have no affection, right. And Mannan ji says oh I have this hand problem. Then I'm sorry, right. So, even my hand does not go there. I don't want to invest this much of energy. All because I don't have the feeling of

affection, feeling of closeness to the person. So, this love and affection will make me move. If nothing seems like if I'm the, if I am, I also have a hand problem then I will ask Richa la would you mind please you know picking this up and give to Mannan ji. There is always possibility, always some option there, always some option there. If compassion is there everything is possible. If compassion is not there even this glass will not move there, right. Then *kal aao* will happen. If compassion is not there then you will say *kal aao*, come tomorrow. And the other person just look at the time the person has sacrificed, time, energy, resource, scorching sun, pollution and you are just in the AC room and say even easier to say *kal aao*. Why? Because you have, you know, the you chatting with your boyfriend, girlfriend whatever, right, and this person is disturbing, so *kal aao*. It's all because the heart is missing. [2:00:00] When that is missing nothing works. Meanwhile, other person suffers, other person is the one who suffers immediate. You are the one who is going to suffer in the long run. You will never learn these good qualities. One day your child will also face the same problem, you will not know how to solve the problem. So, therefore in the long run you are the one who has to receive the benefit. So, all these skills will acquire, will be acquired if there is love and affection you will acquire these skills. Not just overnight, right. For example, today if the Mannan ji said can I, Geshe la can I have some water, your water. Yes, of course please take it. And then the oh I have a hand problem, I cannot get up. I also have the same problem. Then what to do, right? I never thought, such a situation never arose before. And then because that I have affection, feeling and closeness and concern for him then going back to my room okay I could not help him, he was in desperate need of water, I could not help him. What should I have, what other options are there, what? Oh no I should've asked Richa. She was asked next to him. I could've asked him. Although, I have my hand problem myself I could've asked her. Okay, next time if something of this kind happen then I'll ask whosoever is next to that person, I'll ask, right. And if Richa is you know not so eager then I may ask Bhuti la, right. All these options I will explore. Meanwhile my mind grows. You're getting it? This is, and this skill has to be cultivated one by one to be developed one by one.

And then once you develop certain amount of skills then from there the synergy can happen. Synergy of these synthesis of these skills. And then something happens amazing thought. From where this thought came? You never know. It's all the synergy of the earlier skills that you have acquired the will come in a very different form. Okay, so the finally the point is skilfulness is to be acquired. Let us not expect that okay you go to a teacher; teacher will give you some oral instruction. And from this then the next day you will acquire the skilfulness. No, skilfulness is cultivated one by one. And this will all happen only if there is a feeling of love and affection. So, the ground is the feeling of love and affection. Okay, this is one thing. What is next, skilfulness?

**Participant:** Aspirational prayers.

**Venerable Geshe Dorji Damdul la:** Aspirational prayers. Where say to do, to help one person is easy, to help ten person is more difficult, to help hundred people is even more difficult, and then all sentient beings even more difficult. So, where what you can do that you do, don't neglect it. What you cannot do, include them in your prayers. For example, say His Holiness the Dalai Lama he comes out, he shows his face, he does not have to say anything, just shows his face. And then thousands and millions of people they get this joy in their heart, right. And whereas,

we go there forget about millions even 10, 20, 50 people will not come. Even if you request, they will not come, right. So, therefore please smile at me. Nobody smiles at you. Whereas, His Holiness just goes there everybody is flocking, craving to see his face and to find such joy and peace in their mind.

So, this is all because of his innumerable prayers which he made in the former lifetimes that may I be able to give joy in others mind whosoever sees me, whosoever hears about me. So, these prayers is so important, include them in prayers. Then what next?

The power to actually make things happen on a large scale. Again, the power to make things happen on a small scale, to help somebody on a small scale is easy but on a large scale is more complicated. And infinite is extremely complicated. For that matter again the power, okay, I need power. For example, I think who was that? Oh, I think it's Lee Kuan Yew. Who was Lee Kuan Yew?

**Participant:** Singapore's prime minister.

**Venerable Geshe Dorji Damdul 1a:** The first primary, first prime minister of independent Singapore. In fact, the first time, I don't know somehow the somehow, I heard about him and the first thing more formally what I heard about him was his two aspirations that he had once elected as the first prime minister. What is that? As the government we will make it a point that each and every Singaporean will get a, will have house to stay, will have a house to, will have a shelter to live in, number one. Number two, that each and every Singaporean will have a job, two. Think about this it really, really mesmerised me. Amazing, such a Bodhisattva. I'm not sure whether he is a Bodhisattva or not. But from my point of view this is a Bodhisattva's ideals. So compassionate. Not only compassionate, sensibly compassionate. With a vision, with a proper plan, right.

To see the mother, see the child suffering, and then you what do you do? You keep crying? This is not the point. You cry, it does not help the child. See the child suffering. How to get rid of the suffering? This is Bodhisattvas compassion. See the suffering, the child suffering and then you also cry, keep crying, right. This is not a Bodhisattvas compassion. So, the point is that I was so amazed to hear that so therefore I was so keen to read his biography. So, now actually somebody from the Singapore presented me with a gift, one lady, Lee Ann Chu. She heard about my admiration in Lee Kuan Yew, she gave me her own copy of Lee Kuan Yew's biography. So, now I'm reading that. It's amazing.

So, what he said was that okay this is one thing, what he said was that even going through the Japanese war, all these problems there, it was those days. Then what he said there was that without the political power I cannot really help my people. Without the power I cannot really help the people. For example, today so why Trump becomes very important? Nobody, I won't say nobody, majority people who work there do not like him. But still he comes on the, he is the most important person for the time being, most important person. Whether you like it or not but he is always on the front, right. He says something it'll become very important. Whether you agree or disagree, it doesn't matter. So, the point is why? He has the power. So, whereas if we

don't have the power we can't do anything. So, as a Bodhisattva following the Bodhisattva path we must need to have the power.

And how to acquire the power is the next question. So, there the story which I, I'm sure I shared this with you about Arya Vajrapani, story of the vajra story. You remember that? Okay, so that story say Ajatashatru, King Ajatashatru he was so fascinated how come that we cannot move his vajra and he is playing vajra like a small toy. So, how come that he has such a power. Then the King Ajatashatru asked the Buddha as to what is the reason, what made him so physically powerful. So, the Buddha said that this power nobody will have only the Bodhisattvas will have. So, this power and then he was so keen how to acquire this power. So, the Buddha gave a whole list of virtues to be practiced. And those virtues are all related to the Bodhicitta practice, about compassion, about kind, the kind towards others, helpful towards the sick people and so forth. In other words, the practice of compassion that is the basis for the to gain such power. Okay, what is next?

**Participant:** Discriminatory.

**Venerable Geshe Dorji Damdul 1a:** Discriminatory wisdom [2:10:00] or the primordial wisdom. Primordial wisdom or the discriminatory wisdom. So, finally all these the skilfulness, then the power and the any other practices there are some, particularly to do with the helping other beings it requires a tremendous sense of sharpness of your intelligence to see the functionality of the world. To see the functionality of the world in its most sophisticated form, for that without this then you will not really know how to be skilful, how to help others and so forth. So, for that we need a tremendous the power of the wisdom to know the functional world, to know the conventional world. Okay, that is the perfection number ten primordial wisdom or the discriminatory wisdom.

Okay, so the point is now, a quick summary is that the for us, in fact in this the compilation we have the one section on the Foundation of All Good Qualities. And also, there is one text by Atisha Dipamkara Srijnana which is the Lamp for the Path to Enlightenment, page 124. So, that is also, that is the main root text, page 124 that is the root text of the Lamrim. And then the short version to put them everything so concisely you will find this in the Foundation of All Good Qualities, which is on page?

**Participant:** 39.

**Venerable Geshe Dorji Damdul 1a:** 39. Page 39 Foundation of All Good Qualities. Okay, from there we see that this is how I should progress from where I am now, I have to move towards the small scope person aspiration. My aspiration must be upgraded from where now I am as ordinary person to the aspiration of the small scope person. From there I have to go to the aspiration of the middle scope person. From there to the great scope person. Okay, so this is how we have to upgrade ourselves, improve ourselves. And I would highly recommend you to read these two. One by the Atisha Dipamkara Srijnana the root text which is on page 124. This is the root text; you can read that. And then whatever we discussed you will find them there. And then the next even the greatest summary of that one you'll find from the Fundamental Wisdom

of the Middle Way, no, Foundation of All Good Qualities which is on page 39.

Okay, so the, and then see if we can incorporate the Lamrim practice on our daily basis. And where you have time you can sit for some retreats. Retreats meaning like three-day retreat, two-day retreat and if you can take out like one week, 10 days, that is even better. And some people may can take you know like one-month retreat, if you have time. That will be wonderful. But at this stage Nalanda Diploma Course and the Masters Course, I would suggest you rather than sitting for many days of retreat recite mantras and so forth, I would highly suggest you spend more time on the retreats, study retreats. Study more at this point, study more. After the completion of the Nalanda Masters Course, when you, if you are pretty confident with your studies in Nalanda Masters Course then you can spend more time on the reflection and the sitting meditation, sitting meditation retreat with the focus on the meditation. While the study and the reflection should accompany but the emphasis should be on the meditation. Whereas for us on this stage focus more on the study and the reflection, and focus more on these two while not neglecting the meditation practice also. Okay, any questions? Yes, Badri ji?

**Participant:** Geshe la, talking about putting Lamrim into practice in our daily lives I had a very personal question.

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

**Participant:** If interacting with a particular person always leads to conflicts and escalation of emotions and harsh words, etc. Would it be advisable to create a distance and kind of sever the contact for sometime till you can communicate normally again?

**Venerable Geshe Dorji Damdul la:** Okay, this is a very good question, very practical question. Thank you. Okay, it heavily depends on you and the other person. Generally speaking, if you are in your 20's, 30's, 40's, and the other side is like 70's, 80's don't expect the other person to change. Accommodate, you should be accommodating. We should learn how to be more accommodating, number one. Number two, if the other person is more like your neighbour or say your neighbour or somebody of that kind and if this kind of relationship is quite the destructive where anger, agitation, irritation, so forth, easily arises, arise. Then the to keep a little distance without anger inside, without okay now umbilical cord cut, right. Some people umbilical cord cut means that okay now I don't care. This should never be our attitude. Okay, for that reason in order to heal yourself, in order to give space to other person you may now keep a little distance. Whereas, if the other person is your, are your parents then it is most likely this sour relationship, unless the situation is very different, generally speaking the tendency for you to become agitated towards somebody else unknown may be much less as compared to you becoming agitated towards your parents. So, agitation felt towards the parents may not necessarily because of your anger, because of your love, because unknown person because the other person does not love you, you do not love the other person. If you show agitation the person will say who are you, right. You know that. Because of this you are going to suffer. So, your parents will not say who are you, right. So, because of which you take for granted. So, this is a clear indication of a love, deep inside there is a love there. Love seen from a not from the proper angle. Actually, it's all because of the love and affection. Because of your confidence in

your parents and the parent's confidence in you that this can erupt in the form of agitation, irritation, so forth. So, therefore if this is the situation with the parents, and of course if the situation is such that in anyways it doesn't matter, my mind constantly becomes agitated I can't do anything, if this is the only choice, only option. Then I would say keep a distance, keep a little distance. And meanwhile deep inside always think more about what I was like when I was two years old, three years old, four years old, when nobody else took care of me. When there was nobody else who would appreciate what I'm doing, only these two, my mother and my father, two of them are there. I do something a little nice bring a the, say draw something, a flower, a crooked flower. Your mother appreciates wow, so beautiful. Nobody appreciates, what a hopeless flower. But your mother is the one, your father is the one, wow it's so beautiful, amazing. Look this is my son's the drawing, this is the of my daughter's drawing. This is how much they express love and affection. We recall those moments more, recall those moments. Your attitude will change, right. [2:20:00] The person keeps a flower, actually this flower is here, takes it up, your mother takes it up, oh flower there, keep it there its beautiful. Out there oh I did not know that this we can keep the flower there the other side also becomes beautiful.

Whereas, if you don't love the mother, if you don't recall this feeling of love and affection which you have intensely at the moment it can, it must be too deep down. If you don't bring this up then if the mother picks it up, accident takes this up keep it there and she left, right. She doesn't know even how to where to keep it back. Whereas, if you love she keeps it there wow it's so beautiful there, right. And the glass, the water spills little bit even that is so beautiful. Whereas, you don't love water spills it's a disaster. You're getting it?

So, many of the problems they are not really problems. It's simply because love is not surfacing so therefore, we it can very small thing can easily erupt into agitation, irritation, so forth. With the love comes on the surface everything is beautiful, right. When the small child says that Mom, you are so ugly, that is also beautiful. Mom you are so beautiful that is also beautiful, right. Whereas, when the child is age 16, 18, 19, Mom, you are not beautiful. Then it can hurt you. When the child is very tender child everything is beautiful. So, let this love and affection. Just try this. Deep inside we love our parents, 90% of the people they love your parents. Just let yourself go back when you were age three, four, five, six and then who loves me at that point, right? Okay, only my mother, my father, they love me, right. So, then let that thought come and then the affection will come more and more on the surface. When they go on the surface everything becomes glowing, everything is beautiful. Whatever your mother does is beautiful, whatever your father says to you is beautiful, everything is beautiful. Yeah.

Okay, so whereas if this is not the case, whereas the if this is the okay so whereas if it is somebody else then you might need to take a little bit of the keep a little distance and meanwhile cultivate your compassion, love and affection on the basis of these two methods. These two methods are so precious. Particularly for the modern, those of us with the modern education the method of equalising and exchanging the self for others this is extremely extremely powerful. And if we practice that there is nothing there which can stop you from letting your mind flow towards anybody. Nothing can stop your mind from flowing this beautiful mind of Bodhicitta towards others. Okay, more questions? Tejal la?

**Participant:** Geshe la, just wanted to ask the episode with Arya Vajrapani and where Buddha lists these qualities, where could one?

**Venerable Geshe Dorji Damdul la:** Okay, this is good question. Where can one find these the list of the ten? So, this most likely this if from the [Tibetan\(2:24:09\)](#), the great sport. What is that English translation? The Playful?

**Participant:** The Play in Full Lalitavistara Sutra.

**Venerable Geshe Dorji Damdul la:** Lalitavistara Sutra. Yeah. Okay, any more questions? Kanu, no question? You have many questions. No? Okay, Bhuti la? No? Anybody? Namsa la? Tejal la? No. Here?

**Participant:** Geshe la, I was listening to Badri la's question, I was also thinking on those lines. So please pardon me for the rhetoric. I was thinking in today's age where we are living these days where logic and materialism is very much potent in, when you were talking about skilful means so in any situation where there is a conflict of to do or not to do, or to be or not to be. So, the usual reflex is to rely on wisdom. But you said that the ground for skilful means should always be compassion. So, why can't it be wisdom? I mean because being wise is also kind of compassion.

**Venerable Geshe Dorji Damdul la:** Wow, okay, listen, listen, listen. Okay, you feel thirsty. Okay then the you said that I'm thirsty then I know that there is water there, this is my water there. I am not thirsty. So, I don't offer this to you. And then Mannan ji said that Richa la is thirsty. I know, I know. I have the wisdom to know that she is thirsty. And then this will help her. Yes, I know that this will help her but why should you go there. Wisdom is there, the knowledge is there. Wisdom meaning it's not wisdom and knowledge we cannot equate the two. The wisdom here, generally speaking the knowledge. You're getting it? If you want to understand it in the strict sense of wisdom, so that is also element of compassion. Compassion is the one which attracts, which makes this knowledge a wisdom. Compassion is the one which transforms the knowledge into wisdom.

**Participant:** Could you give an example like of a situation, not the water one.

**Venerable Geshe Dorji Damdul la:** Then what?

**Participant:** Little complicated like.

**Venerable Geshe Dorji Damdul la:** You want complicated one? (TL, GL)

**Participant:** Like the water example is very simple one.

**Venerable Geshe Dorji Damdul la:** Okay, (TL) you want a complicated one?

**Participant:** Yes, sir.

**Venerable Geshe Dorji Damdul la:** Okay, so the Emptiness of the subjective existence, Emptiness of the subjective clear light, right, so that you have it. To experience that you have to first say activate the subjective clear light through the means of the meaning clear light, right. Yeah. I know that if you activate this you will become Enlightened, I know that, right. But I'm not so keen. Hey, you have to first ask what is meaning of clear light, how to activate the subjective clear light, right. For that what proceeds illusory body, all these things. This is the sophisticated one. You happy? In other words, the knowledge does not flow when the love is missing. So, knowledge in the first case, in one part the knowledge does not flow, the connection which is the link that is the love and affection. When that is missing then the knowledge does not flow, there is no pipe there.

Then number two that the not only that you do not benefit that I suffer the loss. Because I don't learn how to impart this sophisticated information. And to impart this sophisticated, in the process I can discover many more sophisticated topics so this I or I deprive myself of these possibilities from my own, of my own growth because of the lack of affection, lack of concern. Yeah. So, in other words, this love and affection is the one which can transform the knowledge into wisdom. Okay, anybody more questions? Tejal la, you have a question? Okay, then the Tejal la.

**Participant:** Please turn to page 278 for the Additional Dedication Prayers.

Dedication prayers in the end

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# Class 78 – Introduction to Buddhist Logic – Part 1 of 2

## Session 1 of 15<sup>th</sup> Sep 2019

Subject : Introduction to Buddhist Logic  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 15 September 2019  
Transcriber : Tenzing Nyidon  
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### Starting Prayers by a Participant

(Main Teaching Starts) [00:18:23]

**Venerable Geshe Dorji Damdul la:** Okay, today we're going to do the intro of Buddhist Logic. So, basically pertaining to the logic, the study of the logic in India there were so many philosophical traditions. And the traditions of logic many of them came up. And then in the process there was a rigorous discussions, exchanges, debates amongst the different traditions. Because of which all the traditions they started to grow, they developed the system of the logic very, as very sophisticated. Buddhism is again one system, Nyaya is another system, and then Vaishayshika, Samkhya, and then the Jain, Jainism, and in fact almost all the traditions they have to survive, they had to survive with the study of the sophistication of their logic. Because in those days competitions, debates were quite prevalent. And where you cannot defend your position then automatically your system [0:20:00] declines and will be the, will disappear. So, for even for the survival purpose all these traditions they developed their systems so well.

And particularly for the Buddhist logic in the 6<sup>th</sup> century AD, there was the great teacher Acharya Dignaga. And he is revered as the father of the Buddhist logic. And of course, before that for example, Arya Nagarjuna 1<sup>st</sup> century AD, you read his books you see that its whole the presentation of his Nalanda philosophy is grounded on logic. Of course, the logic existed way before Acharya Dignaga, even within Buddhism. But Acharya Dignaga is revered, is respected as the father of the Buddhist logic. He put things in a very systematic way.

And just for your information, in fact when he wrote his classic of the Buddhist logic which is Pramanasamuccaya, The Compendium of Valid Cognition. So, this is more like his the, he wrote many small treatises. And then he wanted to put them all together to make it as a one complete book. So, there what he did was that he started with the word of salutation. He was a hermit. And he wrote the word of salutation on a slate. And then he left. Coming back, he saw that it was erased. It happened like three times. And finally, he did not write the word of salutation instead he wrote that whosoever erased, what I wrote, if you erased it out of joke this is not a joke this is very important matter that I'm doing, please don't erase this. And whereas if you erase this out of your disagreement with what I wrote then come up in person. And then coming

back from his alms round he found that there was a person waiting there.

So, two of them the started to debate. And as a common practice whosoever lost the debate should be converted to the other tradition. And the opponent instead of sticking to the rule of the debate, he had miracle power. So, with his miracle power he started to send fires from his mouth towards Acharya Dignaga. And Acharya Dignaga his robes were burnt and he felt so demoralised, thinking that I am the, I practise Bodhicitta, I practice the Bodhisattvas path meant to benefit all sentient beings but now look today even one person I cannot really benefit how can I possibly benefit all sentient beings. So, this was the thought that came to him. And then he threw the slate high in the sky. And the moment slate were to fall he wanted to give up his Bodhisattva ideals. And then instead of the slate falling down, it never fell. And he looked up in the sky and then he saw Arya Manjushri holding the slate there high in the sky. And then Arya Manjushri consoled him, advised him, consoled him by saying that my child why should you feel demoralised. This work that you are doing, the book Pramanasamuccaya, continue writing this. This will be the eyes for millions of people, for innumerable beings in the future to see the path to Enlightenment. So, this was the prophecy made by Arya Manjushri. And then he blessed him saying that I'm there to continuously bless you, inspire you.

Okay, so this is Arya, the Acharya Dignaga who is revered as the father of logic. And then in the about like 100 years later 7<sup>th</sup> century AD, Acharya Dharmakirti came. And Acharya Dharmakirti reading, of course he is also an incredible great logician, and one of the greatest of the logicians in the history of Buddhism. And he wrote, he read Acharya Dignaga's text Pramanasamuccaya, just the first word of salutation he was so impressed. And he wrote whole commentary on the one stanza of the word of salutation by Acharya the Dharmakirti, Dignaga. So, these two are revered as the greatest of the Buddhist logicians in the history of Buddhism.

So, with this in mind my teacher, one of my teachers Venerable Geshe Thabke Rinpoche, some of you might, some of you have already received teachings from him. We are very fortunate to have really to live with somebody like the level of Acharya Dharmakirti, Acharya Dignaga, he is one of the greatest of the logicians that exists on this Earth today. And I remember when I was studying under him, he was teaching this Pramanavartika chapter two. Chapter one is, chapter one and chapter two. He very clearly indicated that the finally we are meant to convey our ideas. To convey the ideas, ideas, when we convey the ideas there are two things to keep in mind. One is the subject matter of the idea and the other the means to convey, there are two. Subject matter of the idea and the means to convey. And to understand the subject matter so well, we need to study the philosophy, we need to study the tenet systems and the philosophy. To understand the means to convey the concepts we need logic. Therefore, so logic is a means to convey your, the subject matter of your thoughts and the tenet systems and the philosophy is to understand the subject matter of what is to be conveyed.

Okay, in other words, of course with the logic the idea is that the idea is to communicate with the economy of words and the meanings expressed fully and clearly. Meanings expressed fully and clearly with the economy of words. In simple terms this is the idea. Now, the language, how you convey the concepts well, the language of the logic, language of logic it is known as the syllogism. It is known as syllogism. And the for a good syllogism, and of course the people, the

logicians particularly the logicians they try to always converse with the language of the logic. The syllogism. And syllogism is how the sentence is structured, a sentence is structured in order to express something logically. For that matter, we need to know that what is a good syllogism. In other words, number one, what is a complete syllogism. Then number two, what is a good syllogism. What is a complete syllogism and what is a good syllogism?

Complete syllogism is a syllogism with four components. A syllogism with four components. One is the topic, then the predicate, then the sign, and the illustration. The topic, predicate, sign, and the illustration. There should be four components in order for a syllogism to be complete. Syllogism can be complete, may not be a good syllogism. If, can be complete. For example, somebody might apply for the University and the what, the let's say the formalities are complete but formalities may not be satisfactory. For example, if the, if it says that the cut-off is 90% and you, you have just 90.6% and all other documents are intact. So, you will be accepted, your application will be accepted but they will reject you later saying that those who scored 90 [0:30:00] from this the, they are all, we already got say 10 or 20 people. So, you are the, you are in the 100th of those within 90%. So, you are rejected. So, yours one is a complete but is not a good the qualification. Likewise, say the complete syllogism should have the four components. If the four components are missing then its not a complete syllogism. And then once the syllogism complete then you will be the, your syllogism will be checked if it is good syllogism, valid syllogism or not valid syllogism. Okay, so for the complete syllogism meaning syllogism is a language or the sentence of a logic. How when we present the logic, how do you format your the sentence in a logical form. So, for that matter it should have four components. What are they?

**Participant:** Topic.

**Venerable Geshe Dorji Damdul la:** The topic. Predicate. Sign and illustration. Okay, so we need these four things. So, to give you an example, logic is to convey a meaning to you. And you don't agree something, if you are little doubtful then the person will try to convince you that this is the case. So, for that to convince you, the person will try to convince you through words. And these words represent what is going in his or her mind. So, for that matter how you put your thoughts in the words we call it in the vernacular sense we call it the sentence. So, the sentence should have these four components, logically speaking. Let's say for example, I say that okay let's say that the okay somebody builds a house and the house seems to be little weak. And say no, they that, so, how you, in fact I remember that was the Sarah Institute there in Dharamshala. When it was first built, I was there and of course the our principal, Venerable Geshe Lobsang Gyatso Rinpoche is amazingly great Bodhisattva. He was the principal, the chief teacher, the principal. And then he took such a the say responsibility the initiative, he was actually the one who created this both Institute of Buddhist Dialectics and the Sarah Institute. So, there the of course he had the ideas but actual designing and then the building, designing done by the architects and there was also the engineer. And then Badri ji what do you call those? Do you call them foreman? What do you mean by foreman?

**Participant:** Site supervisors who take care of the construction.

**Venerable Geshe Dorji Damdul la:** Okay, so there was the foreman, the main supervisor. And

then somehow, we also came in contact with the another group of architects and engineers. Then they came, and that person he looked at how the and the foreman. The foreman there, he was not really very educated in engineering and architecture. So, what happened was that the that person just looked at how he was, the foreman was the working and said this is a technical mistake. He pointed out to a mistake. He said this is a technical mistake. And he advised how to do that. And this was how we were just coming up with. Okay, to cut it short. He pointed to the mistake. Which means that this is what happens what he was saying is that with the earthquake our building will easily collapse. This is what he said. In other words, what he was saying that is the house that you are, it's technically wrong, so you should do it by binding two sides. The two steel coming from one side and other side, these two must be bound. Okay, so in other way, in other words what he was trying to say is that this house must be made very strong. Very strong means in a vernacular sense its like permanent. So, that okay, this house is so strongly built is permanent.

And then you say that it's not permanent, all composite things impermanent. You're getting it? All composite things are impermanent. Okay, so you want to present of course its strong conventionally but still that is impermanent. So, you want to convince that however strong the house is it is still impermanent. So, how to present it? You have to give a reason. And how to give the reason? With the proper syllogism which consists of four components. What are they? Okay, now tell me put it in the language of the logic. So, the idea is that even this house, strong, what you call as strong house, even this is impermanent because it is a produced. Meaning that it comes into being by causes. When these causes become weak this house will degenerate. Okay, this is I'd like to share, what I'd like say. To say this, I should put in a language, as I said earlier with the economy of the words. With the economy of the words meaning clearly expressed and the so where anybody whether you follow Buddhist logic or Nyaya logic or Jainism, Jain logic, western logic, any logic, the Vaishayshika logic, whatever tradition. Even today somebody very bright person comes and comes up with the, and having a very strong logical mind. You should be able to converse with that person so well.

And often times our discussions never come to point, never come to agreement and so forth. Either you agree so well, or you disagree so well. And nothing it becomes so hazy. It's because we don't have the skill in the logic. So, only if you learn the skill, the art of logic you will see where things are going wrong. Two people are fighting over whatever, the reason, whatever point the one person is trying to convince the B, B is trying to convince A. And they are going just off the track. They are not at all hitting the point. Whereas, somebody who is trained in logic, so that this is the difference that I'd like to share with you. A logician and expert in logic these two are different. Someone who is expert in logic and who is a logician these two are different.

Once the one of my friends, a scientist, he is into multi-discipline. So, once he said that oh there is one great logician coming from you know coming from the west, he mentioned some name. And I told him he may be expert in logic but he is, for sure he is not a logician. Most likely, I don't know him but most likely he is not a logician. Where will you find logic, logician? Logicians you will find in the place, in the institutions where people speak in logic all the time. 24/7 they speak in logic, they speak with the, in the language of the logic, they speak their mind is designed

expressed in the form of they speak with the language of the logic. 24/7 they do that. These people are the logicians. For example, in the monastic universities not just all the monasteries. Monastic universities today Tibetan monastic universities there from morning you wake up and young boys, young monks whatever they speak they speak in the logic with all the systems followed, with the rules followed, they speak in this logic.

And the say if you go say that okay, I studied Emptiness, Nalanda Diploma Course one year, the subject is very interesting. Then you start discussing with them particularly the younger ones, they will put in the form of a logical propositions, syllogism. And then their whole how they speak is like this. This is a logician. It's not just an expert in logic but a logician. [0:40:00] Whereas, some people okay logic should have this, this, this characteristics. But your mind does not work in that form. They can be expert in logic but they are not logicians. They cannot speak in the language of the logic; they cannot speak in that way. For example, this one example this the people, some people give is that what should be a joke? Joke should have these characteristics, right. But the person is very serious who is saying, who is explaining the characteristics of the joke, the person is very serious, right. Joke should have these characteristics. One, he should make everybody laugh, right. He is not laughing, right. All these jokes but he is not a joker. He is only expert in what joke is but he's not a joker. Joker means somebody who is there who can make everybody laugh. This is a joker.

Likewise, a logician is somebody who can really use this logic in the language that he or she is conversing, talking, almost like 24/7 the person is thinking in logic. So, this is a logician. Logician and expert in logic these two are different. Expert in, logician, say logician, one of the attributes of the logicians is that when you speak to the person, when two logicians are speaking, they don't really need the books and so forth. Okay, of course it depends on the subject matter. If a person quite expert in the subject matter, the person will be able to put this subject matter so beautifully. And then you throw the question the other person will be able to give the answer and will the next question is coming up, on the fingertips because of training in the logic. Whereas, logic experts cannot do that. Logic experts say you throw a question, the other person will give the answer the person cannot throw the next question very fast, because the person is not trained. Only person, the person only knows what should be good characteristic, what should be the characteristics of a good logic, person knows these can enumerate but they cannot actually implement this on the daily conversation. Okay, whereas those people go to the monastic universities then you will realise. And then particularly if you become friends with some of these young monks, right. And some of these monks who are so addicted to logic then you cannot even talk to them. One sentence you will talk they will say that you have this internal contradictions. They will point to three-four contradictions the moment you utter two-three sentences they will point to four-five contradictions in you, right. There is contradiction there with you. And you will realise that yes, indeed these are contradictions. You're getting it? You cannot even converse with them. You find it so difficult to talk with them.

Okay, once what happened was that for the, from Tibet; uncle and his nephew, two of them escaped and they joined the monastery. My monastery there. And both of them joined as a, joined in the monastery, both of them started from the beginning. And then the nephew's mother was the uncle's sister. And after about like ten years the nephew's mother, the uncle's

sister she was coming to India to meet the son. And then the three of them met in Dharamshala during the teaching of His Holiness Dalai Lama. And the mother came just to meet the son. Son who must have left when he was like age seven or eight. And then now after like the after ten years, 17-18 years, she is so much looking forward to meeting the son. Finally, they met. And the son was trained in logic, right, (TL) trained as a logician. Son only knows the language of the logic. That was how he spent his time since childhood till like now 18-19. And then the after three days the sister told the brother that I came all the way from Tibet to meet my son. Finally, when I see my son I cannot even talk to him. The moment I say something he will say there is internal contradiction there. The moment I say next sentence he says there is internal contradiction there. I cannot even converse, I become so hesitant now to speak to my son. This, you know, (TL) then the uncle warned the nephew. Hey, don't interrupt your mother when she speaks and let her speak.

Okay, so whereas, the same child now already finished, completed his Geshe. If the person is very smart as a logician and then the like upto class the year in the monastic university way training is given now, year six, seven till that point the person becomes very argumentative. The moment you say a line, you could, they could easily identify where the mistake is. Easily identify. Then they will interrupt you. And then when you reach, when you cross like ten year, particularly 15 years then you become very senior. And then you will understand okay this person makes the mistake but this person meant to say this. Although this is not a proper way of putting it but the person meant to convey this. So, will understand it, will not interrupt you when the person reaches like to very matured way.

Okay, so the for example, just to give an example was that in the debate courtyard like this huge debate courtyard. Then what happens is that from there say the junior most class was there at that end. And then as you go up then the second year, third year, fourth year, like 15, 16 years there. So, you could see the contrast between what was happening there at that end the junior most and this end the senior most. There is a gap of like 16 years. Yeah. So, you could see the contrast. Junior most there everybody wanting to prove oneself, prove one's ideas, you want to throw one's ideas and see whatever the other person says, you will see mistake you try to prove them wrong. And then they are so aggressive, so aggressive. And you won't believe one thing which is so unique is that the aggression that they display is extreme, right. Somebody give stanza and if the reasoning that the person is trying to throw is not so convincing then next person who thinks that you know this is not a strong reasoning will stand up and pick him up and throw him out. Then you will try to put your point. And the other person is listening. And the other person if not too happy with you they will pick you up and throw you. And then in the process you're the monastic shirt they are torn apart, still nobody cares. You don't mind somebody having torn your shirt. Still you don't mind, still you want to prove. Okay, so the point, the beauty is that, there is a tremendous rigorous change happening but in most likely, 99% anger is not there. It's amazing. It's amazing. Anger is not there. You could see literally shirts are being torn apart, thrown away like this. But nobody is angry. The only this is that they are so eager to prove their points, to refute the other person. This is the core of what they are doing.

Okay, then from there you go towards the other end. Then to the and then as you go the closer towards the senior point then you see that the monastic members, they are more and more calm.

And finally, when you reach to this point, extremely calm. You won't believe this calmness we have never experienced in the mundane world. This calmness that you could feel, the calmness of the richness of the debate, the richness of the intellectual rigour, and there is a tremendous calmness there everybody is sharing, and everybody enjoying. And the calmness to the extent that okay say if I'm the one who is defending the position. And you are the ones who are the debating against me. And then somebody stands up. And nobody will you know harass; nobody will grab him. So, will let you do that. And then if your standpoint is very strong, if the question is very strong then if I cannot really give the answer then everybody will laugh, even I will also laugh along with that. Because to see the wonder of the very profound question. [0:50:00] Then I will try to think. Then if have good answers I give, if not somebody may help me with the answer. Actually, this is not allowed. But sometimes it does happen. Give the answer. And then again somebody will ask the next question. And then if somebody says okay the I will, I would like to ask the question. Then people will allow you, they will not push and throw. And then if you really ask, and if you are somebody who is exceptionally brilliant, if you say that oh, I have a question, right. Okay, I will interrupt here everybody will remain pin drop silent. And then everybody will break into laughter, such a joy, reflection. And then meanwhile everybody is not just throwing question finish. Throwing question. Oh, this question very smart, what answer. While the other person is giving the, reflecting on the answer you also think of your answer, what could be your answer, right. This is rigorously everyone is growing in this. And then the there's the, it's so profound the joy because of the richness of the knowledge. Because, the instantaneous growth of the knowledge is happening and there is a tremendous the exchange of, flow of the exchange happening. Beautiful. Its amazing.

Okay, so with this the point is that the distinction between logicians and the logic experts. So, I told my friend that person may be a logic expert but you will not find the, nowadays logicians hardly, in the monastic, Tibetan monastic universities you will find the logicians still very present. For example, Venerable Geshe Thabke Rinpoche, and my teacher Venerable the Geshe Palden Drakpa Rinpoche. They are the top, top logicians. Even today if you want to rank in the world they will come the toppers. So, this system is so alive in India in those days. Now it's all gone. And in Tibet luckily with Bodhisattva Shantarakshita, in 8<sup>th</sup> century, he introduced the logic there. And then the around 11-12<sup>th</sup> century then the Sakya tradition really made it, really made the logic still alive there in Tibet. And then with 14<sup>th</sup> century Lama Tsongkhapa and then big, big monastic universities were started, really big monastic universities were started where the logic is the medium of the communication and the medium of the studies of the philosophy and psychology. So, it is through, because of this, these basic visions of these great teachers that now today we still, you know, these monastic universities they continue to produce these great logicians.

Okay, so now the point is that in conversing in the language of logic the sentence of the logic is known as the syllogism. This should have how many components? Four components. What are they? The topic, the predicate, the sign, and the illustration. Okay, four. For example, let's say so the way I said that okay this house seems to be so strong even that is also impermanent. So, I want to convey this how I put it into logic is that this house, this Mt. Everest for example. Mt. Everest as the topic, Mt. Everest as the subject or the topic. It is impermanent. Number two, it is impermanent this is the predicate. It is impermanent. Okay, so the topic and the predicate

combined together becomes the probandum or the thesis or the probandum, this is technical term. You have to know these words. The topic and the predicate combined together is known as the probandum, p r o b a n d u m, probandum. Okay, so these two combined together becomes what you want to prove, what you want to convince the other side of. So, Mt. Everest for example, Mt. Everest is impermanent. Then you have to give reasons. Because it is produced, let's say. Because it is produced by causes and conditions. It is produced by cause and conditions that is the reason. Number three, sign. Sign means reasons.

Okay, for example, okay palmistry, what do you call those people who read the palm? Okay, with the, in the science of palmistry people predict your you know people predict your future, people can talk about your past, can predict future. How do you know that my future is going to be like this, this, this? Because I can see it there. They are not seeing; they are seeing some lines. These lines are not your future. But these lines are the signs to tell you that you're going to have a long life, short life, this, that all these things. It may not be accurate. But these are used as signs to indicate something.

Likewise, say you give a reason as a sign to indicate that Mt. Everest is impermanent. That I am impermanent, that all composite phenomena are impermanent. You're getting it? The Buddha said the Four Seals, what is the first, what are the Four Seals? All composite things are impermanent. Lhamu la?

**Participant:** Geshe la, all contaminated things are suffering of nature.

**Venerable Geshe Dorji Damdul la:** Number one?

**Participant:** All composite things are impermanent in nature.

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

**Participant:** All contaminated things are suffering of nature.

**Venerable Geshe Dorji Damdul la:** Suffering nature.

**Participant:** Everything of.

**Venerable Geshe Dorji Damdul la:** Everything is of the nature of Emptiness and selflessness.

**Participant:** Transcending sorrow.

**Venerable Geshe Dorji Damdul la:** Transcending sorrow is absolute peace.

**Participant:** Is absolute peace.

**Venerable Geshe Dorji Damdul la:** Very good. Okay, the Four Seals. The first seal is all composite things are impermanent. And all composite things means even the Mt. Everest.

However strong, majestically, it is standing even that is also composite phenomena. Because it is a composite phenomenon it should be impermanent.

So, what I said is that Mt. Everest as the topic, it is impermanent. Impermanent is the predicate. And combined together becomes the probandum, thesis that you want to prove, that you want to convince the other person of. Okay, Mt. Everest is impermanent because it is produced from causes and conditions. Sign. Because it is produced from cause and conditions. For example, the last moment of the flame, burning flame. For example, illustration I'm giving illustration for example last moment of the burning flame. Okay, how many of you have seen last moment of the burning flame in the night? Okay, Mannan ji you have seen last moment of the burning flame? What is that like?

**Participant:** It starts flickering a little bit before it finally dies out.

**Venerable Geshe Dorji Damdul la:** Okay, the last moment of the burning flame, it flickers and then the very next moment finish, it becomes so dark, right. It becomes pitch dark in the night. Last moment you burn a candle or you burn the oil lamp. And then the when does it happen when the oil finishes or before the oil finishes? When the oil finishes, right. The last moment of the oil when that is consumed next moment finish the light, the flame extinguishes. Okay, so it becomes very, earlier it was bright light, the next moment it becomes dark. The bright light is impermanent, right. Which exists very next moment you see it disappear; it is impermanent. So, this is a very prominent, very the say obvious example of impermanence. Okay, this is the illustration. So, these are things that we have to you know the okay, by the way first we have to, we're talking about the logic.

Okay, tell me with this analogy, tell me what is the topic? Topic that I, [1:00:00] the with the analogy of me wanting to prove that the Mt. Everest is impermanent I put it in a syllogism. For a syllogism, for a complete syllogism there should be four components. Okay, in this syllogism what is the topic that I used? Mt. Everest. And what is the predicate?

**Participant:** Impermanence.

**Venerable Geshe Dorji Damdul la:** Impermanence. The Mt. Everest is impermanent. And what is the sign? It is produced from causes and conditions. This is the sign that, sign meaning reason, reason I gave. Mt. Everest is impermanent because it is produced from causes and conditions.

Okay, so, this study of logic, you study the logic and you become very good at the study of logic it doesn't mean that next moment you will become Enlightened, you will become Buddha. Don't expect that. You're getting it? So, study of logic does not guarantee any of the subject matter. A study of the logic is a means for you to communicate well. And then eventually when the subject matter becomes very sophisticated like Emptiness, you can get to Emptiness hit Emptiness very quickly. This is the benefit. With the study of logic when you, it is like for example, it is like for example let's say it is like discovery of the wheel. Discovering, discovery of the wheel. No, the invention of the wheel. You invent the wheel and you can use it anyways, (TL) bad ways, good

ways. You're getting it? So, the wheels to carry the what, the ballistic missiles, right. The wheels are used. And it is also used to carry foods, water, and so forth, right. So, it is like the instrument, this instrument and because the Emptiness is very subtle phenomena, because it is very subtle phenomena. And two people without the logic, if they converse about Emptiness in the first place you cannot really hit Emptiness. You cannot really hit Emptiness. Things become very vague, hazy; you cannot really clear this haziness. With the skill in logic you can converse and then skill in logic in number one, and then your natural gift of the intelligence, with these two things together you can hit Emptiness so quickly. And to feel the effect of the Emptiness whatever you got it you practice it more and more then you will feel the effect. Okay, so this is the point. So, study of logic will be extremely beneficial. And if you think that okay these does not really have the what, the it's not really Dharma, what is this, right? Its just like to make somebody eloquent in speech. So, this is not the point. The point is that in the process your, you become a naturally a more intelligent. You become more intelligent. Then whatever you do, if you are a lawyer this will have tremendous benefit. If somebody wants to really be a practitioner lawyer, lawyer practitioner, law practitioner then they it will be so good if they can go to the monastic universities and be trained there as to become logician. And then meanwhile you do your LLB or LLM you can be an incredibly refined logician. And of course, you should have a natural gift of intelligence. For any science, for any subject you should have some degree of natural gift of intelligence. And this learning it will improve your natural intelligence also. It will improve both sides.

Okay, so with this the point is that even though, some of you may be excited. Okay, nothing to say. For those of you who feel that what is this, I thought it's going to be Emptiness, your emotional change. I'm saying this, right, and if you really go deep into the logic then the automatically it will take you into Emptiness. Automatically. Because if you, the deeper you go into the reality, the logic, study of logic it will automatically take you into the cause and effect, the deeper you go into cause and effect it will take you into the Emptiness. So, this is the natural flow. But the generally speaking logic anybody we especially, even in medical science, in politics or anywhere, when people, when two people they argue they say you, what you said is totally illogical. You're getting it? When you say what you are saying is totally illogical means even in our basic conversation, logical conversation is extremely important to make your point. And then finally to get to Emptiness its so, so instrumental in getting to Emptiness very quickly.

Okay, with this in mind we need to know the four components. Anybody, just raise your hands. What are the four components of a complete syllogism? For a complete syllogism we need four components what are they? Very quick. Anybody raise your hands. Rebika, the four components. Rebika can be a good logician. Yeah, oh you already are going to say it.

**Participant:** It's topic.

**Venerable Geshe Dorji Damdul la:** The topic.

**Participant:** Predicate.

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

**Participant:** Sign.

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

**Participant:** Illustration.

**Venerable Geshe Dorji Damdul la:** Wonderful. Okay, you said so fast. So, the way I predicted is very true. Yeah.

**Participant:** Geshe la, there is the illustration.

**Venerable Geshe Dorji Damdul la:** Okay, so the now I will give you one or two samples of a complete syllogism. And then later on I will ask you to create your own syllogisms, right, create your own syllogisms. Okay, first syllogism that I gave you is that oh Mt. Everest it has been there for so many years. It's permanent. No, no, it's not permanent, even that is also impermanent. Mt. Everest is impermanent because it is produced from causes and conditions it is like the last moment of the dying flame. You're getting it? So, this is syllogism that I put. From this syllogism tell me, somebody, who would identify each of these four points on the basis of syllogism that I gave you now. Anybody, raise your hands. Lotus la? At the back.

**Participant:** Geshe la, I have to give.

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

**Participant:** Another example?

**Venerable Geshe Dorji Damdul la:** No, no, first what I'm sharing, what I'm telling you is identify each of the four components from the syllogism which I shared with you. What I said, let me share the, let me give you my syllogism again. The Mt. Everest as the topic it is impermanent because it is produced from causes and conditions for example the last moment of the dying flame. You're getting it? Last moment of the dying flame. Okay, tell me what are the four components.

**Participant:** So, in this case the topic would be Mt. Everest.

**Venerable Geshe Dorji Damdul la:** Mt. Everest is the topic.

**Participant:** And the predicate is impermanence.

**Venerable Geshe Dorji Damdul la:** Impermanence. Okay, now look this is difference topic is Mt. Everest or the Mt. Everest is topic. There is a difference. You're getting it? So, with the language, with this logical language you can make these distinctions. Mt. Everest is the topic; topic is Mt. Everest. Topic is Mt. Everest. You're getting it? Which is correct? Topic is Mt. Everest or Mt. Everest is the topic? Mt. Everest is the topic. You're getting it? Okay, you will learn this later. Don't worry. Mt. Everest is the topic. So, when I, when you say something and I

put it slightly differently means there is a reason. You said topic is Mt. Everest, right. And I corrected it by saying that, I did not correct it, actually I corrected. I did not say that I'm correcting it. I said Mt. Everest is the topic. You did not notice that. And the next time you said. Predicate is impermanence. I said impermanence is predicate. You're getting it? There is a difference, slight difference there. Don't worry about this. You will learn about this later.

**Participant:** And it is produced by causes and conditions is the sign.

**Venerable Geshe Dorji Damdul la:** Wow. You got it. Yes.

**Participant:** And the last.

**Venerable Geshe Dorji Damdul la:** Lotus seems to be good, you know, prospective good logician.

**Participant:** And the last moment of the burning flame is its illustration.

**Venerable Geshe Dorji Damdul la:** Last moment of the burning flame is?

**Participant:** It's illustration.

**Venerable Geshe Dorji Damdul la:** Illustration. Very good. Okay, anybody who likes to give one example of a syllogism with four components. Anybody? Your own syllogism? The first batch Nalanda Diploma Course students are very good, [1:10:00] first batch Nalanda Masters, Diploma Course students as the topic are very good because they are human beings. For example, Mother Teresa, right. Okay, at the moment you are little confused. I know you are little confused. Why you are confused because you are mixing up the two things. Complete syllogism and good syllogism. I did not ask you to go for a good syllogism, I simply asked you to do a complete syllogism. Complete syllogism is a syllogism with four components. You're getting it? So, syllogism that I gave you second syllogism this is not a good syllogism, it's a complete syllogism. What did I say? Hey what syllogism did I put?

**Participant:** The first.

**Venerable Geshe Dorji Damdul la:** The first batch Nalanda Diploma Course students are very good because they are human beings, for example like Mother Teresa. You're getting it? Okay, first let me not confuse you. Let me give you complete syllogism as well as good syllogism. Okay, first batch Nalanda Master Course students they are impermanent phenomena because they are human beings for example Mother Teresa or for example the Julius Caesar, right. Julius Caesar he was a human being. Yes, Gauri la, he was a human being. Okay, now he is gone. So, it is impermanent. Okay, tell me anybody else who likes to identify what these four components are? Here, tell me. Anybody? Yontan la you'd like to give the four components? Okay, let me say this again, first batch Nalanda Masters Course students they are impermanent because they are human beings, for example, Julius Caesar.

**Participant:** First.

**Venerable Geshe Dorji Damdul la:** First batch.

**Participant:** Nalanda.

**Venerable Geshe Dorji Damdul la:** Masters Course students.

**Participant:** Is, student is the topic.

**Venerable Geshe Dorji Damdul la:** Is the topic very good.

**Participant:** Whereas, as they are impermanent is the predicate.

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

**Participant:** And the reason for this is that because they are human beings and.

**Venerable Geshe Dorji Damdul la:** They are human beings is the reason.

**Participant:** Which would lead to cause and.

**Venerable Geshe Dorji Damdul la:** And the illustration is?

**Participant:** Illustration is like Mother Teresa.

**Venerable Geshe Dorji Damdul la:** Mother Teresa is the illustration; illustration is Mother Teresa?

**Participant:** Mother Teresa is illustration.

**Venerable Geshe Dorji Damdul la:** Okay, illustration, if the illustration of Mother Teresa then the illustration should be girl. Illustration is girl or boy? Okay, illustration if it's Mother Teresa should be girl, right?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** So, illustration if it is Mother Teresa that illustration should be girl. Okay, so Mother Teresa is illustration. Very good. Okay, now anybody who likes to give us your own syllogism, syllogism with the four components. Not necessary that it should be a good syllogism, it should be a complete syllogism. Anybody? Yes, Gauri la?

**Participant:** Delhi is very hot.

**Venerable Geshe Dorji Damdul la:** Delhi as the topic, is very hot.

**Participant:** Is the predicate.

**Venerable Geshe Dorji Damdul la:** You don't have to say predicate.

**Participant:** Oh, I don't have to say. Delhi is very hot.

**Venerable Geshe Dorji Damdul la:** Just give your syllogism then others will help to identify what these four components are.

**Participant:** Delhi is very hot because we use air conditioner.

**Venerable Geshe Dorji Damdul la:** Okay, Delhi is very hot. Delhi as the topic is very hot because?

**Participant:** We use air conditioner.

**Venerable Geshe Dorji Damdul la:** Because Delhiites.

**Participant:** Delhiites.

**Venerable Geshe Dorji Damdul la:** If you say we then its complicated, then you will trapped.

**Participant:** Some Delhiites.

**Venerable Geshe Dorji Damdul la:** Some Delhiites.

**Participant:** Use air conditioning.

**Venerable Geshe Dorji Damdul la:** Air conditioning. Some healthy Delhiites.

**Participant:** Yeah.

**Venerable Geshe Dorji Damdul la:** Otherwise in the hospitals, right. Even in the say very cold places in the hospitals, some of the hospitals they use the AC.

**Participant:** Yes, that is true.

**Venerable Geshe Dorji Damdul la:** For a specific purpose. So, some healthy Delhiites, they use.

**Participant:** Air conditioning.

**Venerable Geshe Dorji Damdul la:** Air conditioning.

**Participant:** For example, Lahore.

**Venerable Geshe Dorji Damdul la:** For example, Lahore. Lahore is always hot?

**Participant:** No.

**Venerable Geshe Dorji Damdul la:** Then?

**Participant:** So, then I would have to qualify in the summer. Delhi in the summer.

**Venerable Geshe Dorji Damdul la:** (TL) Summer, in the summer, no. Summer okay, Delhi. Summer in Delhi.

**Participant:** Summer in Delhi.

**Venerable Geshe Dorji Damdul la:** Summer in Delhi is very hot because some Delhiites use air conditioning for example like summer in Lahore or summer in the Africa.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Summer in?

**Participant:** Yes, in Africa.

**Venerable Geshe Dorji Damdul la:** Which Africa? Which part of Africa?

**Participant:** Nigeria.

**Venerable Geshe Dorji Damdul la:** Nigeria. Okay, good, very good. Anybody else. Good, this is a good syllogism. This is a complete syllogism. I'm looking for complete syllogism. Anybody else? Palden la? Okay, Palden la, mic. Okay, let us listen to and just see whatever syllogism given by somebody else see if that is a complete, if it is a complete syllogism. And then I will ask the question how, the what manner you see that as complete syllogism. Yes, Palden la?

**Participant:** This pen is beautiful.

**Venerable Geshe Dorji Damdul la:** This pen is beautiful.

**Participant:** Because it shines.

**Venerable Geshe Dorji Damdul la:** Because it shines.

**Participant:** Like a twinkling star.

**Venerable Geshe Dorji Damdul la:** Like a?

**Participant:** Twinkling star.

**Venerable Geshe Dorji Damdul la:** Twinkling star, beautiful, its amazing, it's a very poetic. Okay, this pen is beautiful because it shines, okay. Is it a complete syllogism? No? Yes? Okay, Kabir ji is it a complete syllogism? Or you want to give your own syllogism?

**Participant:** Sorry.

**Venerable Geshe Dorji Damdul la:** Or you want to give a complete, your own syllogism.

**Participant:** I can give one on my own and then comment on.

**Venerable Geshe Dorji Damdul la:** (TL) Okay, okay, yes. Others listen to what Kabir ji you syllogism. I'm not looking for the good syllogism. Good syllogism we'll study separately. For the time being we are studying the complete syllogism, what is complete syllogism. Yes.

**Participant:** Virat Kohli is a good batsman because he has practiced for many years like Sachin Tendulkar.

**Venerable Geshe Dorji Damdul la:** Say it again, Kohli.

**Participant:** Virat Kohli.

**Venerable Geshe Dorji Damdul la:** Virat Kohli.

**Participant:** Virat Kohli is a good batsman.

**Venerable Geshe Dorji Damdul la:** As a topic. Is a good batsman.

**Participant:** Because he has practice for many years.

**Venerable Geshe Dorji Damdul la:** He has practiced for many years.

**Participant:** Like Sachin Tendulkar.

**Venerable Geshe Dorji Damdul la:** Okay, so means that Einstein must be also a good batsman? Albert Einstein, he must be good batsman because he practiced for so many years, practiced physics for so many years. You did not say he practiced.

**Participant:** Because he practiced cricket, practiced batting.

**Venerable Geshe Dorji Damdul la:** (TL) Okay, so the say Virat Kohli. Kohli? He is a good batsman because he practiced cricket for the many years for example like Sachin Tendulkar. Okay, how many agree with Kabir ji that this is a complete syllogism? Raise your hands. This is a complete syllogism. Good syllogism, bad syllogism, this is the second phase. It's a complete syllogism raise your hands. Complete syllogism? Namgyal la? Okay, good. Tencho la, complete, not complete? Complete. Okay, everybody agrees with Kabir ji. Okay, very good. Okay, last

chance anybody who likes to give us a complete syllogism. Yes, over there.

**Participant:** Geshe la, Tibet House is in Central Delhi because you see it when drive past Lodhi Road for example Indian Habitat Centre.

**Venerable Geshe Dorji Damdul la:** Say it again. Tibet House.

**Participant:** Tibet House is in Central Delhi because you see it on Lodhi Road when you drive past.

**Venerable Geshe Dorji Damdul la:** Because you see it in Lodhi Road when pass what?

**Participant:** When you drive past Lodhi Road.

**Venerable Geshe Dorji Damdul la:** When you drive past Lodhi Road.

**Participant:** For example, Indian Habitat Centre.

**Venerable Geshe Dorji Damdul la:** Okay, the how many agree with, sorry your name?

**Participant:** Anshul.

**Venerable Geshe Dorji Damdul la:** Anshu, Anshul? Okay, how many agree with Anshul that this is a complete syllogism. How many agree? What did you say? Tibet House is in Central Delhi.

**Participant:** Is in Central Delhi.

**Venerable Geshe Dorji Damdul la:** Is in Central Delhi because? [1:20:00]

**Participant:** When we drive pass Lodhi Road we see Tibet House.

**Venerable Geshe Dorji Damdul la:** Okay, when we, it's in Central Delhi or?

**Participant:** It's in Central Delhi, yeah.

**Venerable Geshe Dorji Damdul la:** It's in Central Delhi because when we drive past Lodhi Road you could see it for example?

**Participant:** India Habitat Centre.

**Venerable Geshe Dorji Damdul la:** Like India Habitat Centre. Okay, the how many agree with Anshul that this is a complete syllogism? Gauri la, yes you agree not agree?

**Participant:** I just feel like.

**Venerable Geshe Dorji Damdul la:** Mic, mic.

**Participant:** Geshe la, the person would have to know that.

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

**Participant:** The person would have to know that Lodhi Road is Central Delhi.

**Venerable Geshe Dorji Damdul la:** No, the point is whether it's a complete syllogism. Complete syllogism and good syllogism. For a good syllogism we have to see whether the person knows what Lodhi Road is. This is all fall into the. As long as the four components are there its good, not good, good to be complete. Not good to be good, good syllogism. Good to be complete syllogism. Okay, so this, yes Rebika.

**Participant:** I was thinking when you complete a syllogism the last illustration, I always found that object or whatever we are referring is constant, its not a variable component. So, if we say India Habitat Centre, then if India Habitat Centre is moved somewhere else. Like the human is like constant or like the cricketer we are saying, so I felt it's not complete. I don't know if that analogy would be correct. The first three elements were.

**Venerable Geshe Dorji Damdul la:** Okay, the correct, not correct, falls under the good and bad.

**Participant:** Okay, I saw it as incomplete because of that.

**Venerable Geshe Dorji Damdul la:** So, it doesn't matter even the sentence, syllogism can be horrible syllogism but it can be a complete syllogism. For example, let's say that Julius Caesar is the prime minister of the, let's say Julius Caesar is the, Julius Caesar as the topic is the agricultural minister of Singapore because he is a girl, for example, okay, for example let's say for example moon. (TL) Right. Julius Caesar is the agriculture minister of Singapore because he is a girl, for example, the moon, right. Okay, this syllogism does it have the four components or not?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** I'm not talking about its correct or not correct. I'm asking about the four components. What is the, what are the four components? What is the first one? Topic. What is the topic?

**Participant:** Julius.

**Venerable Geshe Dorji Damdul la:** Julius Caesar, very good. What is the predicate?

**Participant:** Agriculture.

**Venerable Geshe Dorji Damdul la:** Agriculture minister of Singapore. And what is the third?

**Participant:** Sign.

**Venerable Geshe Dorji Damdul la:** Reason or the sign. And what is the sign? Because he is a girl, right. Because he is a girl. And what's the illustration given?

**Participant:** Moon.

**Venerable Geshe Dorji Damdul la:** Moon. Okay, then tell me who knows the agriculture minister of Singapore, today's agriculture minister of Singapore? Anybody? We don't know that? It's very popular. Many you were there in Singapore recently. Did you not check? You didn't check it. There is no ministry of, there is no agriculture minister there because agriculture is totally irrelevant. There is no land for agriculture, right. Okay, so therefore the point is this is a complete syllogism but it's not a good syllogism.

Okay, now we are working on the good syllogism. What constitutes a good syllogism? You're getting it? What constitutes a good syllogism? In other words what constitutes a valid syllogism. Now we are talking about the valid syllogism. Okay, these four components must be there for a syllogism to be a complete syllogism. After seeing that it is a complete syllogism then we need to work on, to see if the syllogism is a valid syllogism, valid or good syllogism. Okay, good syllogism is a syllogism which is three modes. Good syllogism or good reason, or good syllogism is a syllogism which is three modes.

What are the three modes? Number one, the *chog choe* property of the subject number one. Okay, first we will the, first we will, okay, yes property of the subject number one. And then in Tibetan *chog choe*. C h o g space c h o e *chog choe*. First one is the property of the subject, in Tibetan *chog choe*. Number two is forward pervasion. Number two is forward pervasion. Tibetan *je khyab* You can write the Tibetan also, it's very easy. Later on, when you, if you ever happen to meet with some the Tibetan scholars you can converse them, converse with them with using these words, things will become much easier for you. Number two is, *je khyab* forward pervasion. And number three is reverse pervasion or the counter pervasion, *dbog khyab*. D h o g *dbog khyab*. Y, yeah, *dbog khyab*. Y a b, yeah. *Dhog khyab*. *Chog choe, je khyab, dbog khyab*. So, a syllogism which is three of these modes is a good valid syllogism. All others are invalid syllogism. Which, okay, don't say that syllogism which qualifies, don't say this, syllogism which is three modes.

Okay, now, we have to work on each one of them separately, right. Each one of them separately. When you are trained, the moment you utter, the moment you utter a say sentence with the reasons, the trained person can easily see which of the three modes is not being fulfilled. They can easily identify that. The first mode, second mode, third mode, they can easily identify that.

Okay, what is the first one? The property of the subject. The first mode is known as property of the subject. And this word mode in Tibetan is *tsul, tsul sum*. T s u l, *tsul sum*, s u m *tsul sum*. This mode English word mode is being borrowed to refer to many concepts. You're getting it? Simply because somebody used the three modes, don't just attach this to this understanding. Three modes in the context of the valid syllogism, right. Otherwise, four modes are there, seven modes are there, various modes are there in other contexts. So, in the context of the valid syllogism we

talk about the three modes. It's the definition of the valid syllogism.

Okay, the first one the property of the subject, *chog choe*. So, there the many details are there. I'd like to simply give you the main salient point, the salient point of what, as to what it means by *chog choe*, what it means by, I'd like to give you, tell you as to what it means by *chog choe* or the property of the subject. Let's say I will give you one syllogism from there you will see that if you are not happy, I will ask you why you are not happy. If you are not happy with this syllogism which means that most likely this syllogism, something is wrong with the syllogism. Something, the syllogism is not valid syllogism, it's not a good syllogism. [1:30:00] Okay, I say that, okay, this red flower as a topic, it is impermanent because it is a white flower. This red flower, let me say this again, this red flower is impermanent or let's say this red flower is, okay, let's say this red flower is impermanent because it is white. Is it a good reason? Lhamu la good not good? This red flower is impermanent because it is white. What is wrong with it? Okay, just speak your mind, don't think about the three modes for the time being. Just speak your mind where, in what way it does not really make sense? Yes, Mannan ji? Okay, first let us not forget what I said. What did I say, Lotus la, what did I say? This red flower is impermanent because it is white. Okay, what is wrong?

**Participant:** You are ascribing it the property of redness and then you saying it's white, so.

**Venerable Geshe Dorji Damdul la:** So, the, in the first this flower is not white, right. So, you are saying that this is white, which is ridiculous. Its not at all white. You're getting it? So, it is like saying that I'm very good because I'm a boy. There are so many boys who are terribly bad, right. Its not necessary that someone who should be boy should be good. Not necessary. And say I'm very good because I'm a girl, right. I'm very good because I'm a girl. I'm not a girl, I'm a boy. You're getting it? Okay, I'm very good because I'm the president of America. I'm not president of America. You're getting it?

Okay, so now the first mode what we have to know is okay how many components should there be for a valid, no, for a complete syllogism? Four. Four components should be there. Of the four, the we will work amongst three topic, predicate, and the sign. We will work, these three things will be used to know the three modes, we have to employ these three. These three components three modes these are not synonymous. Don't equate the two. We are, to know each of these three modes we have to know these three components. Okay, how? Let's say for a syllogism, for a reasoning to be good reason anybody who talks, anybody, when you converse, when you have a, even ordinary simple conversation with somebody else, right. When somebody speaks okay, in fact that happens.

There was one of my friends, not here in Delhi, don't worry. One of my friends when he converses sometimes, this is his style when he converses, his sentences, they are all just terrible the logic, terrible. And sometimes it really makes me laugh from within, right. Because they are totally irrelevant. What the person is talking is just irrelevant, meaning there is a flow there and its totally irrelevant. Sometimes deep inside me I ask what's going in his brain, I was just wondering, (TL) You're getting it? This is what was the, all the sentences the person says it has no relevance. And then finally what he wants to say he will say it in the end. Finally, he will say

but he tries to give some reasons, totally irrelevant reasons are given. And finally, and what was he trying to say, right, the first sentence he said from there you infer what he was going to say. And then he was justify this with totally irrelevant logic. And in the end, he would come up with this the what he wants to the make me accept. So, then so just listening to him then sometimes I think that if I continuously stay with him then my logical thinking will be disrupted. I will acquire that you know that very bad way of logical thinking. So, this was what was happening. Okay, so with this why did I say this? Okay, (TL).

Okay now the first mode, what is the first mode? Property of the subject. Okay, what does it mean by property of the subject? Say, the good logic or good syllogism is must fulfil or must be the subject of the predicate, it also must have the forward pervasion and it also must be the counter pervasion. These three must be there with the specific logic or syllogism for it to be good and valid reason. Good and valid syllogism. The first one the subject of the property. For that let's say that subject of property of the three things, the topic, just remove the example. Remove the example to make things easy for us. Topic, then what is second?

**Participant:** Predicate.

**Venerable Geshe Dorji Damdul la:** Predicate. Sign or the reason, sign. Of the three for a good reason, for a good syllogism the topic must fulfil the reason. The topic must fulfil the reason. Which means that the topic must be the reason. Topics must be the reason. For example, let's say that this flower is impermanent because it is red. This flower is impermanent because it is red. Is it red or not? Okay, I'll give you the syllogism, you identify what is the, what are the three components, the first three components. This flower in my hand, this flower in my right, left hand is impermanent because it is red. Okay, what are the three components, anybody? Adarsh, what are the three components? Mic, mic, mic.

**Participant:** This flower is red.

**Venerable Geshe Dorji Damdul la:** This flower.

**Participant:** Is red. Oh, sorry.

**Venerable Geshe Dorji Damdul la:** No.

**Participant:** Is impermanence.

**Venerable Geshe Dorji Damdul la:** No, this flower is impermanent because it is red. This is what I said. Now, I want you identify the four components.

**Participant:** Components. The flower is the topic.

**Venerable Geshe Dorji Damdul la:** This flower is the topic. Very good.

**Participant:** And impermanence is the predicate.

**Venerable Geshe Dorji Damdul la:** Okay, topic or the subject. This flower is a topic or the subject. Topic, subject this is same. Then impermanent?

**Participant:** Is the predicate.

**Venerable Geshe Dorji Damdul la:** Is predicate.

**Participant:** And the red. The property that.

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

**Participant:** The property of, the reason.

**Venerable Geshe Dorji Damdul la:** That it is red is the?

**Participant:** Red is the reason.

**Venerable Geshe Dorji Damdul la:** Is the reason. Very good. And I didn't give you a.

**Participant:** No, illustration.

**Venerable Geshe Dorji Damdul la:** Illustration. I didn't give you illustration. Don't worry. So, you have to identify these three things well. After identifying these three things well then say subject or the topic and the predicate and the sign, of the three the first mode of the three modes the first one the subject, the property of the subject this subject must fulfil the sign. That you should see that this red flower, no, this flower in my hand is red, the reason is red. This topic or the subject must be seen to qualify the reason. This flower is red. If this, if it fulfils this one that the topic or the subject is the sign, subject is the sign, then the first mode is fulfilled. First it fulfils the first mode that is the topic is the predicate, is the sign. Which means that the property of the subject *chog choe*, that is fulfilled, number one. You're getting it? [1:40:00]

Okay, now let me give the some more examples and then you tell me whether it fulfils the *chog choe* or not, it fulfils the first mode. Okay, my point is for example, okay let's say that this I, I am a book because I'm, I am a book because I as a topic is book because it's a human being. Does it fulfil the first mode or not? Okay, let me say this again, I, Dorji, I, the person Dorji as the topic is book because he is a human being. Okay, this syllogism does it fulfil the first mode?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Okay, how many of you say yes, raise your hands. How many of you say it does not fulfil the first mode? No, this is it fulfils the first mode. No, this is a horrible, I'm not a book. So, how can, how does it fulfil the first mode because I am not a book?

**Participant:** Because the reasons given supports to the subject. Supports the subject or the topic.

**Venerable Geshe Dorji Damdul la:** Okay, so the subject given, the given subject if that fulfils the reason that is finished. The first mode is fulfilled, right?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** If a syllogism, if it fulfils the first mode does not necessarily mean that it a good syllogism. Good syllogism should fulfil all three not only one. You're getting it? So, although it is not a good syllogism but it fulfils the first mode because what is the first mode? The property of the subject. What is the property of subject in this case? That Dorji is a human being. You're getting it? That Dorji as the topic. What's the sign? Human being. Dorji is a human being. If that is fulfilled the first mode is accomplished, first mode is fulfilled. Very good.

Now the second mode is little more complicated. Second mode, okay, I will give you one syllogism and you tell me whether it's a good syllogism or not syllogism. You don't have to check the first mode, second mode, third mode. But if you feel it is not good syllogism you tell me what is the problem. You're getting it? Okay, say that let's say that I applied for college. I applied to St. Stephens. I applied and I'm waiting, waiting and then no reply came. Then I said that I Dorji must get admission in Stephens, St. Stephens because I applied to it, I applied to St. Stephens. It's a good syllogism or not? Dorji, I, as the topic must get admission in St. Stephens because I applied in St. Stephens. Is it good syllogism, not syllogism, not good syllogism? Why not? You don't have to tell me this mode, that mode so forth, just with your thinking tell me what is wrong with this syllogism? Namsa la you want to say? Because Namsa la is experienced. (TL)

**Participant:** Because its not necessary that you applied but that you will get St. Stephens.

**Venerable Geshe Dorji Damdul la:** Very good. Simply because you applied to St. Stephens does not mean that you will get admission there. You're getting it? Okay, very good. Okay, so how many of you felt the same? How many of you felt the same that this is not a good syllogism because of reason given by Namsa la? Raise your hands. Which means that those of you raised your hands you understood the second and the third mode. You're getting it?

Okay, what is second and third mode? Second and third mode. First, we will, let's work on the second mode. Second mode is second mode definition, not really definition, meaning, second mode is anything which qualifies the reason should qualify the predicate. Anything which qualifies the reason should qualify the predicate. Okay in this case when I said that I, Dorji, as the topic, I should get admission in St. Stephens because I applied to St. Stephens. So, what is the reason, what is the reason that I gave? I applied to St. Stephens. And what is the predicate? That I should get admission in St. Stephens. So, what Namsa la said is that anything which qualifies the predicate, anything, anybody who applies to St. Stephens should not get, may not get admission in St. Stephens. So, which means that it does not fulfil the second mode that is anything which fulfils the sign should fulfil the predicate. You're getting it?

Okay, let me say that I or let's say Tashi as the person is impermanent because he is a human

being. Does it fulfil the second mode or not? Tashi is impermanent because he is a human being. Does this syllogism fulfil the second mode? Yes? How, yes Palden la? Okay, let us see if we agree with Palden la.

**Participant:** Because the reason human being, the reason qualifies the predicate.

**Venerable Geshe Dorji Damdul la:** Okay, whatever is the reason should qualify the predicate, this is the second mode which is the forward pervasion. And this syllogism says whatever is human being should be impermanent. That is true. So, whatever is human being should be, whatever is given as reason which is human being should be the predicate which is impermanent. Whatever is human being should be impermanent. That is valid. So, therefore it fulfils the second mode. You're getting it? Very good. How many agree with Palden la, raise your hands. Wow, very good. Now, if you agree with Palden la, you have understood the second mode. If you understood the second mode you automatically understood the third mode. Okay, in other words, whatever syllogism, whichever syllogism, whatever syllogism fulfils the second mode should automatically fulfil the third mode.

Okay, now you may wonder what is third mode. Third mode okay meaning, I'm going to give you the meaning. Whatever does not fulfil the predicate should not fulfil the reason. Whatever does not fulfil the predicate, okay, note it down, whatever does not fulfil the predicate should not fulfil the reason. Okay, now we are going the reverse, counter. Earlier what we said is whatever fulfils the reason, fulfil the predicate. Now we are saying the opposite whatever does not fulfil the predicate should not fulfil the, should necessarily not fulfil the predicate, should necessarily not fulfil the sign or the reason. You're getting it? Okay, so this if I take you it will be little your mind will start hanging, your mind will hang, right.

Okay, let's say what did I say? Tashi as the topic is impermanent because he is a human being. Okay, now tell me [1:50:00] whatever is not the predicate necessarily should not be the reason. Apply this to this syllogism, tell me, anybody, who can apply this? Okay, if you don't say this I will say this with you. I will say it now and then the next part you have to tell me. Okay, first the second mode is that whatever is human being should be a, should be impermanent that is the second mode. Third mode is whatever is not impermanent should not be a human being, right. Whatever is not the predicate should necessarily not be the sign. Whatever is not a, whatever is not impermanent should not be human being.

Okay, now let me, this flower is not permanent because it is not static, this flower is not permanent it is not static. Do you agree with me or not? This syllogism is good syllogism, bad syllogism? This flower, okay if you confuse, if you are confused with this then the counter pervasion is, will reach 100% make your mind hang up, right. Okay, this is what did I say?

**Participant:** This flower.

**Venerable Geshe Dorji Damdul la:** This flower is?

**Participant:** Not.

**Venerable Geshe Dorji Damdul la:** Not permanent because it is not static. Something which is not static should be impermanent. You agree with me? Something which is not static cannot be permanent. Do you agree with me? Okay, very good. Now tell me say does this fulfil the first mode? What is the first mode? Property of the subject. What is the property of subject in this case, in the case of this syllogism? This flower is not permanent because it is not static. This flower is not static. Is it true or not? This flower is not static, is it true or not? If it is true it fulfils the first mode. Very good.

Now the second mode. Okay, how many of you agree with me that it fulfils the, agree that it fulfils the second mode? Okay, what makes you think, how does it fulfil the second mode? Gauri la?

**Participant:** Because Geshe la, not static is not permanent. I mean the.

**Venerable Geshe Dorji Damdul la:** Okay, let's put it whatever is not static.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Whatever is, okay let's don't just say not static is not impermanent. Don't say that. Whatever is not impermanent, whatever is not static should not be permanent.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** You're getting it?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Whatever is the sign should be the predicate. And the sign is not static. And the predicate is?

**Participant:** Not permanent.

**Venerable Geshe Dorji Damdul la:** Not permanent is predicate. Not static is the sign.

**Participant:** Sign, the reason.

**Venerable Geshe Dorji Damdul la:** So, whatever is not static should not be permanent. Very good. This fulfils the second criteria, second mode.

The third mode how many, third mode automatically, if the second is mode fulfilled the third mode is fulfilled. Now, how many of you can explain this third mode? What is third mode? Anybody what is third mode? Okay, the Lhamu la yes, you would like to try? No. Wangdu la? No. Okay, everybody is scared with third mode. Lotus la? Try. Yes, no? Okay. Rebika? No, why not? (TL) Okay, everybody is scared of the third mode. Namsa la? You'd like to try? Okay, yes.

**Participant:** Could you repeat the statement?

**Venerable Geshe Dorji Damdul la:** Okay, statement, no syllogism.

**Participant:** Yeah, the syllogism.

**Venerable Geshe Dorji Damdul la:** Syllogism is, okay, Namsa la is more courageous. Okay, the statement is what did we say?

**Participant:** This flower.

**Venerable Geshe Dorji Damdul la:** This flower is not permanent because it is not static.

**Participant:** It's not static.

**Venerable Geshe Dorji Damdul la:** (TL) So, what is the counter pervasion. Third mode is counter pervasion. And the counter pervasion. First you work on the meaning of the counter pervasion? Whatever is not the predicate, work on the predicate first, whatever is not the predicate should necessarily not be the sign, reason. Okay, yes, Namsa la.

**Participant:** So, its like impermanence is not.

**Venerable Geshe Dorji Damdul la:** I did not say impermanent.

**Participant:** I mean.

**Venerable Geshe Dorji Damdul la:** What I said is this flower is not permanent, right. I said not permanent, right. I just put negation to the permanent, I did not put it together as impermanent, right. This flower as the topic or as the subject, it is not permanent because it is not static.

**Participant:** So, not permanent proves.

**Venerable Geshe Dorji Damdul la:** Whatever is not the predicate. What is the predicate?

**Participant:** Not permanent.

**Venerable Geshe Dorji Damdul la:** Not permanent, so you have to do put the two nots, whatever is not not permanent should necessarily not not be static. You're getting it? Okay, so first what do is you do one thing, you do, you know in your notebook, right. Whatever is not the predicate should not be the sign. And then in the predicate you put the our predicate, whatever specific predicate. What is the predicate that I used?

**Participant:** Not permanent.

**Venerable Geshe Dorji Damdul la:** Not permanent. And replace the predicate with not permanent. And replace the sign with not static. And then you put in your syllogism, put it in your own words the meaning of the third. How will you put it? Whatever is not not the permanent is should necessarily not not static. You're getting it? Right? What do you understand, what do you get by this not not permanent should not not be static, what do you get by this? It simply means what is static, what is not static should not be permanent this is the meaning. You're getting it? Okay, so this for the time being, how many of you it makes sense to you? Say whatever is not not permanent should not not be static? It makes sense, yes, of course, that is of course, that is so true, right. Okay, how many, to how many of you it makes sense? Whatever is not not permanent should not not be static. What is not not permanent should not not not not be functional. How many, it makes sense to how many of you? What I said, whatever is not not permanent should not not not not be functional?

Okay, what happens is that this a matter of training. This is the difference between the logicians and the logic experts. Logic experts if you give them a notebook, give them a, okay whatever is not a permanent it should not not not be functional. Then the they will note down this how many nots are there, right. And then they will see whether it makes sense, not sense. Then finally, they will, oh yes it makes sense. Logicians they don't require notebooks. Logicians they moment you say not not not not, their mind is so fast they will say yes, its correct, its not correct, they decide on the spot, right. This is the logicians. So, generally speaking logicians should be expert, logicians should be, logicians as well as logic experts. Logic experts may not be logicians. You're getting it? Okay, so this requires little bit of training.

Okay, so the three modes. Very good. So, with this next time I expect each one of you to bring one example each of a complete syllogism and a good syllogism. You're getting it? I want each one of you, and Gauri la make sure you identify who they are, right. (TL) Otherwise [2:00:00] next time they may say I did not come last time, right. Okay, who is going to take the responsibility? Gauri la will take the responsibility. Right? You identify each one of them. Lhamu la is there. Dr. Amita is there, right. Then Wangdu la is there. Okay, then Aacha Dawa Doma la is there. Aacha Tencho la is there. Palden is there. Namgyal is there. Okay, we make sure that we identify one of them. Anshul, Kabir ji, Badri ji, and Kanu. Kanu is not saying anything. He is smart, very smart.

Okay, so the, so this is if you can, if you have some people from the same group you can converse, you can do little bit of exercise. You give your own syllogism and let the other person identify the four components. And then you also do little bit of exercise as to what is the property of the subject, what are the three modes, property of subject, the forward pervasion, counter pervasion. What do you mean by the property of subject? What do you mean by forward pervasion? What do you mean by counter pervasion? And give some syllogism and let the other person say, speak. So, this is how we have to do little bit of exercise. And then your mind will become faster and faster in this thinking. Okay, we'll stop here. Okay, so next, the next session will be the last session. Next session will be the last session for the introduction to logic, right. Okay, next session will be last session. Just to introduce you to logic.

Once, you are introduced to logic then next time when you do Nalanda Masters Course and also

it will be helpful for us, those of you who are interested to do, join the Pramanavartika. For that of course there are the criteria. There are several criteria laid for those who are qualified, not qualified from the Nalanda Diploma Course. So, otherwise it is for the Nalanda Master Course. The major concern that we have is that Diploma Course if the students are not really fully there in this and then if they are upgraded, not really upgraded, if they are allowed to attend Nalanda Masters, as a part of Nalanda Masters Course the Pramanavartika it requires a lot of thinking and then the class may be interrupted. Nalanda Masters Course class may be interrupted. So, to make sure that Nalanda Masters Course class is not interrupted we laid some the criteria for the students of Nalanda Diploma Course. If you are interested to do that because that there may be little of gap for you to join the Nalanda Masters Course. So, for to make sure there is a momentum happening for Nalanda Masters Course, Diploma Course, so you are given this privilege of joining Nalanda Masters Course that particular text, set of a text. For that matter there are some criteria which you will learn from Tenzin Choegyal la and I hope that you already know what these criteria are. If you don't fulfil the criteria then sorry, we can't do anything, right. So, the it is meant, because we don't want the Nalanda Masters Course students to suffer or feel the disruption. If you are not too prepared then you are there, then you ask questions which may be too easy for the Nalanda Masters Course students. So, therefore if you fulfil those criteria its fine, you as Nalanda Diploma Course student you can join that the study of the text as a part of Nalanda Masters Course. Okay, yes, good. End dedication prayer. Or questions? Yes Badri ji?

**Participant:** Geshe la, I was wondering if Buddha's sutras follow syllogism.

**Venerable Geshe Dorji Damdul la:** Okay, answer is yes. And the say generally speaking in fact Gyalsab Rinpoche from Acharya Dharmakirti, then Gyalsab Rinpoche picked up the indications where the Buddha taught the syllogism. So, for that matter you can the there is a translation of Chapter Two, there is a translation of the Chapter Two and there's commentary by Gyalsab Rinpoche in English. And some people, I did not really go through the translation myself, the translation of the commentary. I did the, I did my own translation of the root text, but I did not do the commentary translation. Somebody did the commentary translation. What is that the title? Tejal la? Is the Enlightenment Possible, something like that. This is the title. And some people who read it said that the translation is not so precise. I'm not really surprised by this. Because this is the study of the logic. And the person should have an extremely thorough exposure to the training in the logic. And but the easier, in the towards the end Gyalsab Rinpoche indicated how the Buddha taught the syllogism. So, these are mentioned there. So, that translation should not be a difficult one. That should be easy, that part.

Whereas, the basic operations of the logics and then the and so forth. There the person must be well exposed to the philosophy, not only philosophy of course the logic plus the philosophy. The person must be exposed, well exposed the translator. It's very nuanced. Its not just you having command of the English, command of Tibetan, you are not entitled to translate these books on logic. So, what I heard, I did not really go through the translation myself but the some people, they gave me the feedback that there are several errors there. Okay, but then within the text its not that all, whatever translated should be wrong or should be, should have error. This is not the case. There are some topics which are much easier. So, there the translation is, and this part the last section this is not difficult. So, you can read that. And I'm pretty confident that the

translation should be accurate. Yeah, so this is there. Yes.

**Participant:** Geshe la, is this rigorous debate and logic more pronounced among the Gelug tradition or is it prevalent among?

**Venerable Geshe Dorji Damdul la:** So, as I said earlier in Tibet it was, it became, it was initially introduced by Bodhisattva Shantarakshita, it was at the time the Nyingma tradition came into being. Because Nyingma tradition was started by the Guru Padmasambhava, Guru Rinpoche. And the Guru Rinpoche and the Bodhisattva Shantarakshita, two of them were like the colleagues working together to let Buddhism spread into Tibet. And then the Nyingma tradition came into being. Nyingma tradition respect both, revere both, Guru Rinpoche of course and then the Bodhisattva Shantarakshita as well. Bodhisattva Shantarakshita, he introduced the logic in Tibet. And then he is the one who encouraged Tibetans to translate the philosophy, the logic, everything and must be taught in the Tibetan language itself. He is the one, the driving force behind. And king of Tibet he made it happen through his sovereign power.

Then the in the history of the Tibetan Buddhism where it became widely spread was at around like around 2<sup>nd</sup> century, no not 2<sup>nd</sup>, 12<sup>th</sup> century Sakya, Sakya tradition 12<sup>th</sup> century. And then the Sakya Pandita incredibly great original logician. He is really, he was really an original logician, a great logician. And he has his own the original text on logic. Sakya Pandita, amazingly great logician. His text is there. His own original text, not a translation.

And then the there was another logician, a Tibetan logician who was the, amongst the initial progenitors, the who was amongst the progenitors what is his name? Again, he has his own original. Logic was quite prominent around this time. [2:10:00] So that person, that logician was before even Sakya Pandita. Sakya Pandita around like 12<sup>th</sup> century AD, 11-12<sup>th</sup> century AD.

And then came Lama Tsongkhapa in 14<sup>th</sup> century. Then the all the big monastic universities were being established. And before that the Sakya there, the big monasteries were there but then such a larger extent was started by Lama Tsongkhapa the three big monastic universities. The Ganden, Drepung and Sera, these three big monastic universities were started. And there the medium of the study and the practice of Dharma is the logic. Yeah.

**Participant:** Just the reason I was asking that question, so can I just follow it up with another one?

**Venerable Geshe Dorji Damdul la:** Yes, yes.

**Participant:** So, when we hear Nagarjuna's statement that if the mirage were to be water why not those close to it see water. While I can understand as syllogism. If I look at the Heart Sutra form is Emptiness, Emptiness is form, I cannot see any syllogism there.

**Venerable Geshe Dorji Damdul la:** Okay, it is, so okay, one thing that I'd like to share with you here is that in fact somebody who is extremely, extremely learned in the logic they will be in a position to tell you what has a good syllogism, what has no good syllogism. Now, I'm talking

about the good and bad syllogism. Now I'm not talking about the complete. And oftentimes, for example, say the Buddha told, the Buddha I think Shariputra, the Buddha told come, the Buddha just said come. And Shariputra come means come, right. Everybody the mother tells hey come, mother tells the children come, the teachers tell hey come. But when the Buddha said come Shariputra understood it very different. Come from Samsara to Nirvana. You're getting it? So, there it depends on the sophistication of one's own thinking.

The, why I'm saying is that my teacher Venerable Geshe Palden Drakpa Rinpoche, of course, top, top logician, he would always tell me that you don't teach logic to the people that you meet who have modern education. Because they already have a logical structure in their mind, they already have it, they already learned it in a different way. From the modern studies they already have this structure there. We don't have to teach from again a, b, c, d not necessary. This is what he would always advise me.

And then one time, the first Mind and Life Conference, Professor Francisco Varela, he was very young, he must be in his 40's then. And 40's or late 30's, perhaps late 30's I'm not too sure. That was I back in I think 1987. There my teacher was also there Venerable Geshe Palden Drakpa Rinpoche he was there and he was at the peak of his logical debate skills and so forth. And then the after many years then I met my teacher. Meaning that I first had the encounter with him, meeting with him, receiving teachings from him. Then he knowing that I have the background in science, he is so keen to you know the say the whatever questions that I ask, he is so keen to give answers and so forth. Then he would recount the first Mind and Life Conference. Of course, then I was in school, totally irrelevant. And then my teacher would say that there is one scientist who is so brilliant. For him brilliant meaning what the person speaks is totally logical. He is so bright and extremely sharp. This is what my teacher used to say. And my teacher being trained in this.

So, therefore the point is its not that, so what I'm saying this is like saying, okay let's say two twos are four. Two threes are six. Okay, so this is how we learn. Then later one when I give you two apples, when I say okay there are four people there and you have to give two apples to each one of them. Then you don't have to say two ones are two, two twos are four, two threes are six, two fours are eight. You don't have to say this, you directly jump to two into four equals eight. You're getting it? But when we learn, initially when we learn we have to learn all these steps. So, what we are doing now, what I call as syllogism is a very basic form. For the logicians the real logicians they would just say for example say is it necessary, these words they don't use it. They just say like okay what is produced is permanent. Which means that whatever is produced is it necessary to be. All these words they just delete. And they understand what exactly other person is conveying. So, likewise when the Buddha said form is empty, finish. Within that this is best of the syllogism. It does not require. What I'm sharing with you here is like the a, b, c, of the logic, right. So, all these details must be included there for us.

Then later on when one is really exposed to the logic and one becomes really great logician then the say what will take for us to understand something within like two hours these people, they converse for two minutes finish, everything is settled. In fact, the okay this is little digression, I will skip that. Yes, Kabir ji. Mic.

**Participant:** Geshe la, in the last class you had mentioned about virtuous and non-virtuous actions and that its easier the non-virtuous actions and its harder to follow the virtuous actions. So, I'm just wondering is there a reason you feel that that is way it is, is there a natural predisposition to know about this?

**Venerable Geshe Dorji Damdul la:** Okay, so this a the, this is good question. Thank you. It's just a matter of the habits. So, somebody who has a habitual tendency for virtues, virtue is much easier. Some people who never tend to tell lies, who are brought up in such a family environment where the parents they are very strict with not telling lies. The children learn this. And on top of that child should also have some propensities from the past life and this life add it together makes the person very strong in the integrity of not telling lies. So, whereas, the children even if the parents they are very strict with you know integrity of not telling lies. Oh, the children goes to schools and schools most of the children they tell lies easily, right. So, therefore say the point is that what is your habit? If your habit the tendency is the where you are brought up in culture from the past life, from this life into always telling the truth all the time then the its much easier to tell the truth, to tell lies is so difficult for that person. To tell the truth is very easy. Whereas, if you look in the community, right, look at the community in general telling lies and telling the truth, telling the truth is more difficult. Telling lies is very easy, right. Okay, its not to generalise, its about the habits. So, if you are, so therefore if you practice the virtues more deliberately virtues more then automatically virtue becomes you second hand, as your second nature. And the non-virtues you have to deliberately do it and you find it so difficult to engage in non-virtues. Yeah, very good point. Thank you. Yes.

**Participant:** Please turn to page 278 for the Additional Dedication Prayers.

Dedication prayers in the end

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# Class 79 – Introduction to Buddhist Logic – Part 2 of 2

## Session 1 of 18<sup>th</sup> Sep 2019

Subject : Introduction to Buddhist Logic  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 18 September 2019  
Transcriber : Tenzing Nyidon  
Verified By :  
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### Starting Prayers by a Participant

(Main Teaching Starts) [00:22:15]

**Venerable Geshe Dorji Damdul La:** Okay, just for your information this book most of you already should have the book on Buddhist Psychology, Seven Point Mind Training, Logic Debate and Collected Topics. Tibet House we have the hard copies here. So, this I think some of you might have already got your copy from last time. This is there but of course all these the debate and logic, collected topics we're not going to go into detail. Today we are going to do one very important part of Buddhist logic which is the concept of relationship. Okay, this is just for your information that this is the book which is being, which is distributed now. Today we'll discuss on the relationship say when you bring two things how do you see the relationship between two things? What is the relationship between two things? So, this is what we are learning today. And if you learn this subject well and then if you practice to always correlate two things, how the two things are related, related in a very specific form which we are going to discuss now, right now, specific form then things will become extremely clear.

Whatever subject that you are learning. For example, you are learning law, or you are learning say the environmental science, or you are learning physics, or you are learning biology, neuroscience or learning about medical, whatever stream or psychology, whatever stream that you are learning particularly in the context of comparing the two different disciplines. For example, the mind, mind is being studied in the Buddhist psychology, in the western psychology and now the in the context of the brain is studied by neuroscience. So, there we are talking these various disciplines they talk about the same topic, how do you understand this topic in the context of the Buddhist psychology, in the context of the neuroscience, what they are talking about the consciousness, the word, the consciousness or the mind which the neuroscientists they are talking about. Does it really tally squarely with the Buddhist concept of the consciousness or the mind? Or does it really tally squarely with the concept of consciousness or the mind according to western psychology, according to Freud and so forth? So, this is what we are studying that this study will be extremely beneficial, helpful for any kind of discipline that we are studying that we are reflecting on and that we are relating to.

Okay, so this relationship between two things that we are learning the relationship that we are learning is in the context of the four ways of relationship. Four ways of relationship. Also, referred to as the four modes. Four modes of relationship. And when you speak about relationship there are many, there are the various the ways of understanding but what we are learning here this is one kind which is extremely beneficial for our refining our concepts. So, this is known as the four modes of relationship.

One is, number one is contradictory. Number two is synonym. Number three is three mode, three modes, number three. Number four is four modes. Contradictory, synonym, three modes, four modes. So, whenever you want to compare, contrast or you want to know about two things it's extremely helpful if you know these to see the relationship between the two objects on the basis of these three modes, these four modes. You're getting it?

So, this word modes come, this word modes comes so often. Three modes, four modes, seven modes and so forth. So, here in this context, in the context of the relationship we talk about the four modes of relationship or four kinds of relationship. Within this the first one is contradictory, number two is synonym, number three is three modes, number four is four modes. Okay, so now we have to know what does it mean by contradictory, what does it mean by synonym, what does it mean by three modes, what does it mean by four modes in the context of the relationship, the kinds of relationship between two objects.

Okay, let's say, let me give you, okay this is extremely important and I would highly, highly suggest you to practice this. If possible amongst the yourself and then your, the people who you know from the Nalanda Masters Course, from them you try to you know once in while you send e-mails, on telephone if possible , through WhatsApp you can ask questions and you can bring two things then ask them what is the relationship. Is that relationship between the A and B, is it the first one which is contradictory or synonym or three modes or four modes. Okay, and if there are two things the relationship somehow must be, the relationship must be one of these four. We cannot think of two things which are related which two things without these, one of the four relationships. You cannot think of any two things without one of the four relationships. In other words, the moment you bring up two things they should have, they should fulfil one of the four relationships. Okay, let's say and there are the rules, you have to follow the rules, if you don't follow the rules, if you come up with your own speculation about the concept of relationship the in this context then you will never appreciate, you will never enjoy then you will never get the benefit of this study. And this, the benefit of this study is extremely, extremely [00:30:00] the powerful. And in the monastic universities how they within a very short span of time, they can just get to the depth of the study of the philosophy because of this study, the study of the, because of this method of the study looking for relationships in these four modalities.

Okay, so let's say two objects A and B, the okay first let me give you the better would be I'll give you one example. What is the first of the four kinds of relationship? Contradictory. Let's say a star and Pluto, planet Pluto. Okay, some say Pluto is not a planet. It doesn't matter. Let's say Pluto, let us not say planet Pluto but Pluto. A star and a Pluto, these two are the two objects. If I want to learn about these two, in what way these two are related. Okay, so in this context we

have to know the meaning in this context. Let us not come up with our own ideas. You're getting it? So, you have your own ideas that you can employ later but this is a very specific, very special or specific way of understanding the relationship.

Okay, the Tibetan is *drel wa* relationship *drel wa* And the first one contradictory is *gel wa* is contradictory. Then the synonym is *dhoen chig*. And then what is the other one? Three modes, *mu sum* And the fourth one? Four modes, *mu shi*. *Sum* is three. *Mu* is mode. *Mu sum* is three modes. And then the *mu shi* is four modes.

Okay, now let me first we have to know the rules. We have to know the rules well. We are not to bring our own speculations. Know the rules so well. And then if somebody puts you into this context you should be able to give the precise answer. Okay, let us say the Pluto and a star. Let's say star and the Pluto. We, I pick up two things. Then I ask you what is the relationship between these two pertaining to these four kinds of relationship, these four kinds. Okay, for that matter the when you speak about the relationship first is the contradictory. Contradictory means whatever is A, A is the star, whatever is a star, if it is a star it can never be Pluto. Do you know that? Star is it a, Pluto is it a star? Pluto is not a star. And is there any star which is Pluto? No. So, whatever is A is not B, whatever is B is not A. A is the star for example the star. And B is Pluto. Whatever is a star cannot be a Pluto, whatever is a Pluto cannot be star. You're getting it? If this is the relationship this we call as contradictory.

Okay, let's say the Wangdu la, Wangdu la and me, right. Let's say Wangdu la and Wangdu la's mother, what is the relationship? If A, whatever is A is not B, whatever B is not A then the relationship is contradictory, *gel wa* Okay, so what we have is Wangdu la and Wangdu la's mother, are these two contradictory or not? What does it mean by contradictory in this context? Whatever is Wangdu la should not be Wangdu la's mother. Whatever is Wangdu la's mother should not be Wangdu la. Do you agree with me? Okay, can you imagine, can you think of whatever is Wangdu is not Wangdu la's mother, do you agree or not agree? You agree. So, whatever is Wangdu la's mother is not Wangdu la. You agree? If that is fulfilled this is known as contradictory. Good. Okay, now okay what is next?

**Participant:** Synonym.

**Venerable Geshe Dorji Damdul la:** Synonym. Okay, let's synonym. Synonym is whatever is A should be B, and whatever is B should be A. You're getting it? Whichever A should be and whatever is B should be A. That is synonym. I'll give you one example. Okay, let's say okay let us all meditate, very quickly let us meditate, ready. Okay, it's a simple meditation you don't have to follow the rules, right. Simple meditation. Okay, let us meditate on *so lak* okay, let us meditate, okay let us meditate on *so lak*. Okay, Rebika what came to your mind? What did you meditate?

**Participant:** I didn't even understand what *so lak* is.

**Venerable Geshe Dorji Damdul la:** So, why are you, then what meditation were you doing that you were meditating like this? Okay, Wangdu la, what did you meditate? No? Nilisha la? No? Okay, Mark, no? Okay, Tencho la? No. Aacha Dawa Doma la? No. Okay, that is interesting.

Then the Namsa la? You did not meditate, no I asked you to meditate.

**Participant:** I didn't get the, I didn't understand the term.

**Venerable Geshe Dorji Damdul la:** Okay, never mind, never mind. Okay, now let us meditate again. Be very serious. You are not too serious. Let us all be more serious. Okay, now meditate on bucket. Now meditate on bucket. Good. Okay, the, Mannan what did you meditate on?

**Participant:** On a bucket.

**Venerable Geshe Dorji Damdul la:** Bucket, okay very good. Bucket and *so lak*. *So lak* is a Tibetan word for bucket. You're getting it? So, bucket on the one hand, A, B *so lak*. You're getting it? If you ask me what is the relationship between these two, bucket and *so lak*. So, whatever is bucket should be *so lak*. Yes, no? Whatever is *so lak* should be bucket. So, these two are relationship, what is the relationship between these two? Synonym. You're getting it? Okay, very good. That is easy. Okay, now number three and number four more complicated. Number three is relatively easier. What is number three?

**Participant:** Three modes.

**Venerable Geshe Dorji Damdul la:** Bhuti la what is the number three? Three modes, *mu sum* Three modes. Let's say now I'm giving all the examples later on I expect you to give me the examples. Oh, by the way last time we have some exercise, right. Everybody should be in, right. Nobody reminded me. What was the thing? Rebika, what was?

**Participant:** We're asked to form some syllogisms and gave the task to Gauri la actually, Gauri la is absent, so. (TL, GL).

**Venerable Geshe Dorji Damdul la:** Okay, so we are all spared. Okay, now after this after me explaining these four kinds of relationship then I expect each one of us to give me, give us examples of each of these four relationships. You're getting it?

Okay, what is number three? Three modes, *mu sum* three modes. Let's say school headmaster and the human being, school headmaster on the one hand, A, and B as the human being. So, what is the relationship? So, then let us see, if whatever is A, A school headmaster. Whatever is A is B. Yes? Okay, whatever is A should be B. And whatever is B should be A. Whatever is B that is human being, whatever is human being should be headmaster. Whatever is headmaster should be human being. Yes? [0:40:00] Okay, whatever is headmaster should be human being. Yes, no? Whatever is human being should be headmaster? Yes, no? No. Very good. Okay, which means that it fulfills the first, whatever is A fulfills B. Whatever is B may not fulfill A. You're getting it?

So, three modes means number one that whatever is A should be B. And whatever is B may not be A. And what is neither both. What is neither A nor B. You're getting it? Okay, so three modes meaning three. Number one is whatever is A should B. Number two is whatever B may not be A. Number three is that there is an instance, the locus point, the locus point meaning the a point,

an instance an example a locus point which is neither A nor B. Okay, if these three things are fulfilled that relationship is known as three modes.

Now let us see, can you think of, the first one whatever is A should be B. Do you agree or not A is the headmaster and B is the human being. Okay, whatever is headmaster should be the human being. Do you are with me or not? Very good, first one is fulfilled. What is number two? Yes, Mannan?

**Participant:** All the human beings.

**Venerable Geshe Dorji Damdul la:** Whatever is B may not be A. You're getting it? Okay, whatever is A should be B. Whatever is B should be A. If that is fulfilled then it comes synonym. The two become synonym. So, now we are looking for the three modes. So, whatever A is B but whatever is B may not be A. Okay, you said that whatever is human being may not be headmaster. What example do you have? Can you give me an example of something which is human being but not a headmaster. Can you give me an example? Oh, Bhuti la, can you give me an example of something which is a human being but not a headmaster?

**Participant:** Teacher.

**Venerable Geshe Dorji Damdul la:** A teacher, a headmaster is not a teacher. (TL) Ritu ji.

**Participant:** Doctor.

**Venerable Geshe Dorji Damdul la:** A doctor. Doctor is never headmaster. Doctor headmaster is not there?

**Participant:** Not usually.

**Venerable Geshe Dorji Damdul la:** Sometimes yes.

**Participant:** Maybe in a medical college it could be.

**Venerable Geshe Dorji Damdul la:** Yes, (TL) so therefore a doctor is not a good example.

**Participant:** Not a good example.

**Venerable Geshe Dorji Damdul la:** Can you give me good example which everybody will agree that oh that is a human being but that is a not headmaster.

**Participant:** Librarian.

**Venerable Geshe Dorji Damdul la:** Librarian, sometimes there is a librarian cum headmaster.

**Participant:** I don't think so.

**Venerable Geshe Dorji Damdul la:** No. Okay, Simar?

**Participant:** Non-headmaster human.

**Venerable Geshe Dorji Damdul la:** Non-headmaster human. (TL, GL) Okay, that is politically correct. Not a headmaster. Can you give me an example which is, okay, Mannan ji, yes.

**Participant:** A student.

**Venerable Geshe Dorji Damdul la:** A student. Oh, that's wise. Okay, let's say a student. MBA student who is a headmaster of school, small school. MBA student who is headmaster of another school.

**Participant:** I mean a student of that headmaster. Either you are student or the headmaster.

**Venerable Geshe Dorji Damdul la:** Okay, student of that school. Okay, let's say student of that school. Very good. Okay, student of that headmaster, very good. Okay, assistant headmaster is also there. Okay, so very good. So, the point is that you can think of a human being which is not a headmaster. So, we are looking for the three modes. Number one is that anybody who is headmaster should be human being, number one. Number two anybody who is human being may not be headmaster, number two. Example the a student. Then something which is neither A nor B, something which is neither human being nor headmaster. Can you give me an example? Tencho la? Tencho la can you give me an example of something which is neither human being nor headmaster.

**Participant:** Animals.

**Venerable Geshe Dorji Damdul la:** Animals. Very good. Okay, animals are the example, animals are neither human beings nor the headmaster. Very good. Okay, so if these three things are fulfilled between two things, if these three things are fulfilled between two objects then the relationship between two objects is known as three modes. You're getting it?

Okay, let me, what is next? Four modes. Okay, four modes is little more complicated, four modes. Let us say that a flower and the flower and the red object, flower and the red object. Okay, let's say flower and a blue object. Flower on the one hand and the blue object on the other hand. So, we are talking about the four modes. Four modes means what is A may not be B. Number two, what is B may not be A. Number three what is A as well B. Number four what is neither A nor B. These are the four modes. What is A, whatever is A may not be B. Whatever is B may not be A. Then, what is A as well as B. Then what is neither A nor B. If these four things are fulfilled between two objects the relationship between the two objects is four modes.

Okay, let me say this again, okay the best thing is, for the four modes the best thing is first look for what is A as well as B, the locus point. This is very, that will be helpful. What is A as well as B, number one. Number two, what is neither A nor B. Number one is whatever is, what is A as well as B. Number two is what is neither A nor B. Then number three is whatever is A but not

B. Then next is whatever is B may not be A. These are the four modes.

Okay, let's say the flower, the relationship between the flower and the blue object. The flower and blue object. Okay, tell me the later on when I give you some examples you should be able to tell me oh the relationship is contradictory, synonym, three modes, four modes. You should be able to say this. This is how our mind should be trained. And if you practice it for sometime then your mind will become extremely sharp, very clear in your thinking. Oftentimes people when we think whatever studies if you learn this study of the relationships then in whatever subject, believe it or not whatever subject that you are doing. Be it engineering, or the architecture, or the medical, environmental science, or even food, psychology, whatever even the language. When you say two words, you are to choose one of the words. For example, approach, come, right. So, sometimes there is, although these two are very similar come and approach these two are very similar. But sometimes the say the word approach is applicable but the come may not be applicable. Sometimes the come can be applicable, approach may not be applicable. In some cases both are applicable. In some cases both are not applicable. So, this is where, if you learn this art, and then of course we need the exercise. We need to exercise it, practice it. Then the moment the somebody talks you can easily figure out the clarity of the other person's mind. And on that basis the actually it is the clarity of your mind. [0:50:00] And then you can solve out things very easily.

Okay, so what is the relationship between these two, the flower and the blue object. Okay, just let us first say are these two contradictory? Contradictory means whatever is the flower should never be blue, whatever is blue should never be flower. In other words, contradictory means there should be no locus point. Locus point meaning there should be no common point. Flower and the blue object are there common points between these two? In other words, can you think of example which is example, can you think of any example which is both the flower as well as blue object, can you think of any example? Yes, Mark. Mic, mic.

**Participant:** It's a blue flower in Germany (a German word spoken) it's blue rose.

**Venerable Geshe Dorji Damdul la:** Okay, let's say blue rose is a flower as well as blue object. So, therefore this is a common point. The moment there is a common point there, common point meaning locus point. The moment you identify locus point between two objects these two are not contradictory. So, of the four kinds of relationship contradictory is dismissed. You're getting it? Contradictory is dismissed.

Now, if you can think of something which is A but not B. What is A? Flower. What is B? Blue object. You're getting it? What is flower but not a blue object? If you can think can think of something of this then the second option which is synonym that is rejected. Synonym means whatever is A should be B, whatever is B should A. You're getting it? Okay, can you think of a flower which is not a blue object? Can you think of a flower which is not a blue object? Kanu, yes?

**Participant:** Red rose.

**Venerable Geshe Dorji Damdul la:** Red rose. Red rose is a flower but its not a blue object. You're getting it? So, therefore you can think of something which fulfils one but does not fulfil the other. If there is some such example then it is not, these two are not synonym. You're getting it? So, the flower and the blue object, the relationship is not contradictory, and this the relationship is not synonym. You're getting it?

Okay, now the next, the other options are, other options could be hey, there are how many relationships are there? Only four. So, the contradictory relationship is rejected. And synonym is also rejected. Now the, how many options are left now? What are the two options left? Three modes and four modes. Okay, now tell me these two the relation is it the three modes? Three modes means whatever is A should be B. Or whatever is B should be A. Does it fulfil that? Whatever is a flower should it be blue object? No. It does not fulfil that.

Okay, which means that whatever is A may not be B. Likewise, whatever is B may not be A. Whatever is blue object may not be flower. Do you agree with me? What example do you have? What example do you have for whatever is blue may not be flower? Lhamu la? Whatever is blue object may not be flower.

**Participant:** A blue table.

**Venerable Geshe Dorji Damdul la:** Blue table. Oh, I have never seen blue table. Where do you see blue table? Nilisha la?

**Participant:** Furniture.

**Venerable Geshe Dorji Damdul la:** In the furniture shop. Okay, which means I have not been there to furniture shop. Okay, Lhamu la was there. Okay, blue table. (TL) Very good. Okay, blue table or let's say blue table or blue sky. Blue sky, blue table. Very good. And what else? Blue flower. What else? No, we are talking about what is blue which is not a flower. What examples do we have? Blue table, blue sky.

**Participant:** Blue pottery.

**Venerable Geshe Dorji Damdul la:** Blue pottery. Then? What else? Blue jeans. Then?

**Participant:** Blue car.

**Venerable Geshe Dorji Damdul la:** Blue car. Okay, good. So, we have the whatever is blue may not be flower, whatever is a flower may not be blue. You're getting it? So, how many how many modes fulfilled? Four modes fulfilled. You're getting it? Okay, now my job is done. I already explained the four modes, right. Four kinds of relationship. Contradictory, synonym, three modes, four modes.

Okay, now I will ask you some questions and you have to give me answer. You're getting it? Okay, what is the relationship between boy and girl? Okay, let's say what is the relationship

between human being and the prayer flags? What is the relationship between, of the four relationships, we have to confine the relationship in this. The four relationship, the four kinds of relationship. What is relationship between the human beings, human being and the prayer flags? Rebika?

**Participant:** Contradictory.

**Venerable Geshe Dorji Damdul la:** Contradictory, how come?

**Participant:** Because the prayer flag cannot be human, human being can't be the prayer flag.

**Venerable Geshe Dorji Damdul la:** Okay, whatever is human being cannot be prayer flag, whatever is prayer flag cannot be human being. These two are contradictory. Very good. In other words, what you have to say that these two are contradictory. If I ask why, the reason that you can give me is because there is no locus point between the objects. Because there is no locus point between the two objects. That is the very good answer. Okay, done. Now, my next question is okay what is the relationship between let's say cookies and biscuits? What is the relationship between cookies and biscuits? Namsa la? Speak through the mic.

**Participant:** Is it three modes?

**Venerable Geshe Dorji Damdul la:** Three modes, cookies and biscuits. Okay, how many agree with Namsa la? Okay, Simar agrees with Namsa la, three modes. Okay, how many of you don't agree with Namsa la? One, two, three, four, five, most of you don't agree. Okay, why don't you agree with. Okay, first Namsa la you explain you tell me in what way there is a three relationship with, how there is three relationship, three modes?

**Participant:** Geshe la.

**Venerable Geshe Dorji Damdul la:** Okay, for the three modes the easiest thing for you to do is whatever is A may not be B, number one. And then the locus, okay, first go for the locus point. Locus point, common point. Biscuit as well as well as cookies. Then number two is whatever is A may not be B. And what is neither A nor B. You're getting it? Okay, if you can give these three then your position is defended.

**Participant:** Okay, first one is the.

**Venerable Geshe Dorji Damdul la:** The locus point.

**Participant:** The locus point.

**Venerable Geshe Dorji Damdul la:** What is the locus point?

**Participant:** They both are edible. I mean they both are eatable. I mean.

**Venerable Geshe Dorji Damdul la:** What is a biscuit, you have to give me an example what is a biscuit as well as a cookie. Can you give me an example of what is, something which is a biscuit as well as a cookie?

**Participant:** The name of the biscuit.

**Venerable Geshe Dorji Damdul la:** No, you can give me any example but it should be a biscuit as well as a cookie.

**Participant:** Milano.

**Venerable Geshe Dorji Damdul la:** Milano. Okay, Milano biscuit. Milano biscuit is a biscuit as well as cookies. Okay, how many agree with Namsa la? [1:00:00]Okay, there are many raised. Okay. Now give me an example of the which, okay, when you say that which pervades the other, which does not pervade the other. Which pervades the other other means whatever is A should be B. Whatever is biscuit should be cookies, or cookies should be biscuit?

**Participant:** What cookie should not be biscuit. I mean.

**Venerable Geshe Dorji Damdul la:** Whatever is cookie may not be biscuit?

**Participant:** It may be biscuit but whatever is biscuit it is not cookie.

**Venerable Geshe Dorji Damdul la:** Okay, whatever is cookie should be biscuit, whatever is biscuit may not be cookies. Okay, this is what you are saying? Okay, whatever is cookies should be biscuit. Okay, and whatever is biscuit may not be cookies. Okay, what example do you have? Can you give me a something which is biscuit but not a cookies?

**Participant:** Good-day.

**Venerable Geshe Dorji Damdul la:** Good-day. Okay, (TL) that's interesting. Good-day is a biscuit but it's not a cookies. Whereas, Milano is a cookie as well as biscuit. Okay, Milano why is it a cookie? Now you have to give the reasons, why is it a cookie? Okay, the Rebika? Rebika you agree with Namsa la or not?

**Participant:** No, Geshe la I thought it's a synonym.

**Venerable Geshe Dorji Damdul la:** Okay, these two are synonym. Okay, so the gold biscuit is cookie?

**Participant:** Sorry, what biscuit? (TL)

**Venerable Geshe Dorji Damdul la:** Gold biscuit.

**Participant:** Marigold.

**Venerable Geshe Dorji Damdul la:** No, no, gold, gold biscuit, solid gold, right.

**Participant:** Yeah, I think that can be? I don't know the biscuit honestly, which one is gold biscuit (TL, GL) that's what I can't even imagine. Sorry Geshe la.

**Venerable Geshe Dorji Damdul la:** Anybody who has a real command over English, anybody? Okay, what's the difference in terms of in terms of the eatables, what Namsa la said in terms of the eatables what is the difference between cookies and biscuits? Anybody? Yes, Simar?

**Participant:** Geshe la, I think most biscuits are all biscuits would qualify as cookies, this is debatable though because people will. But I think in, so I slightly defer with her on the pervasion, I think all biscuits can be cookies but not all cookies are biscuits. Because cookies are primarily softer and are much bigger in size also which are not biscuits. But all biscuits if or all cookies if over baked and become crisp then they become biscuits. (TL, GL) So, by that pervasion I would give an example of like let's say Good Day cookies which they call cookies but they're actually biscuits. Or like even Dane, or Danish cookies which they call cookies but they are biscuits. (TL)

**Venerable Geshe Dorji Damdul la:** Now Namsa la will say the opposite.

**Participant:** Only.

**Venerable Geshe Dorji Damdul la:** Where there is cookie, there should be biscuit. Right, Namsa la? Whatever is biscuit may not be cookies.

**Participant:** So, I defer on the pervasion like which is the subset of the other. But I think that the three modes pervade. But not all cookies cannot be biscuits.

**Venerable Geshe Dorji Damdul la:** Okay, okay. Yes, Badri ji.

**Participant:** If we're talking about edible biscuits then cookies and biscuits are synonyms because in England they are called cookies and in America they are called biscuits. Or the other way round.

**Venerable Geshe Dorji Damdul la:** It's the opposite.

**Participant:** Yeah, yeah, it's the other way round. In England they are called cookies and America they are called cookies. But it's the same object. (TL)

**Venerable Geshe Dorji Damdul la:** I see. Okay, Kabir ji? Yes, Kabir ji, Kabir ji there.

**Participant:** I think before making any determination we have to define actually what is a cookie and what is a biscuit. Because without doing that then we are all kind of going around in circles.

**Venerable Geshe Dorji Damdul la:** That is very true. So, therefore I, the right from the

beginning I said is there somebody who has great command over English. This is why I said it. Okay, so this is the very good. So, there's still a debate. So, some say that cookies and biscuits these two are the same. It's a matter of in England you call them cookies or biscuits, and in America you call them cookies. Okay, whereas some say that no, the cookies are different cookies are soft and biscuits are harder crispy. And Namsa la is saying the opposite biscuits should be the soft and cookies the harder and crispy. Okay, so this is our ongoing debate. So, I'm very happy to see that you are actively involved with this.

My next question would be what is the relationship between the prayer flags and the cloth. Contradictory? Synonym? Or four modes or three modes? Okay, raise your hands, anybody? Yes, Mannan ji the relationship between the prayer flags. Okay, don't just, okay, this is where we have, we need a meticulous exercise. Meticulous exercise means don't hurry to look for oh this must be three modes, four modes, don't go like this. If possible initially go one by one. First, see if these two are contradictory. If these two not contradictory, then see if these two are synonymous. If these two are not synonymous as well as not contradictory then got to look for if these two are there modes. You're getting it? And then four modes. This is how we have to go one by one. Initially, it'll take little time, it's not easy, it will take little time. Then later on once your mind is quite fast in this exercise. Then, later on you will see the moment the somebody is equating two things you can easily see that these two cannot be equated. You can easily identify where the lapse in discussion between two people is happening. And the subject becomes so clear to your mind.

Okay, the prayer flags and not clothes, cloth, not clothes, right. Okay, what is the difference, what is the relationship, which of the four relationship is being followed between these two prayer flags and the cloth. Anybody raise your hands. Okay, yes, Kabir ji? Contradictory, synonymous, three modes, four modes?

**Participant:** I'm just going to qualify assuming that prayer flags can be made from things other than cloth as well like you can have a polythene printed prayer flag. So, I'm just going to qualify my answer before I give it.

**Venerable Geshe Dorji Damdul la:** It doesn't matter. Just speak your mind and nobody should be able to, you should be able to defend your position later on. You're getting it? Okay, so whatever is your mind just hold them, this is where the clarity comes. Yes?

**Participant:** Okay, so I would argue that it's four modes.

**Venerable Geshe Dorji Damdul la:** Okay, you would say four modes.

**Participant:** I would say four modes.

**Venerable Geshe Dorji Damdul la:** Okay, you would say four modes. Anybody who would say they agree. Okay, anybody who would say contradictory? Prayer flags and cloth? Okay, so Ritu ji would go for these two as contradictory. Synonymous? No synonymous. Okay, the four modes there Kabir ji. And how many four modes, raise your hand, okay, there, here. Okay, three

modes? Okay, seems the majority of them are three modes. Okay, now you have to debate. Okay, three modes. Those of you who raised your hands for three modes, why did you think it's three modes? Three modes means whatever is A should be B. But whatever is B may not be A. This must be there. Okay, tell me those the three modes what is that? Whatever is a prayer flag should be a cloth. Is this what you are saying? How? Whatever is prayer flag should be a cloth. Okay, now Kabir ji [1:10:00] you don't agree with this. Whatever, because for you it's a four mode which means whatever is prayer flag may not be a cloth. What example do you have?

**Participant:** Like I said initially you can print prayer flags on plastic substances which are not cloth.

**Venerable Geshe Dorji Damdul la:** Like flex?

**Participant:** Yeah flex.

**Venerable Geshe Dorji Damdul la:** Okay, flags.

**Participant:** Yeah, you can print it on nylon or you can print it on plastic.

**Venerable Geshe Dorji Damdul la:** Let's say.

**Participant:** You can print it on any substance which would not be defined as cloth. So, that's why I would say four mode.

**Venerable Geshe Dorji Damdul la:** Okay, if you print it on the stone it's not a prayer flag.

**Participant:** No, to me a flag is something that is hoisted.

**Venerable Geshe Dorji Damdul la:** No, it's not anything. Don't say anything, right. Just choose something. Okay, say if it is printed on the steel it is not a prayer flag. If it is printed on the flex it can become prayer flags, right. Prayer flags may not be on a cloth it can be on a flex also. You agree with me now? So, then flags are they cloth or not? Plastic flags, they are cloth are not? They are not cloth. Okay, if they are not cloth then those of you who said that three modes you cannot defend your position. Because whatever is a prayer flag should be cloth. This is what you are saying. But prayer flags can be printed on the flex also. So, the prayer flags made of flex is a prayer flag but not a cloth. So, what is a prayer flag may not be a cloth. What is cloth may not be a prayer flag. Can you give me an example. Whatever is a cloth may not be prayer flag. Oh, this all of us should be giving except for, oh, everybody should be giving, should give me this example. What is a cloth may not be prayer flag. What examples do we have? Quick.

**Participant:** Shirt.

**Venerable Geshe Dorji Damdul la:** Shirt is not a cloth, it's a clothe, its not a cloth, right. Rebika?

**Participant:** Table cloth.

**Venerable Geshe Dorji Damdul la:** Table cloth, yes. Clothe and cloth there is a difference, right. Shirt is not a cloth, it's a clothes. Or you want to say all clothes are cloth. All clothes are cloths. Okay, the shirt. Is it a cloth or is it a cloth or not? Kabir ji? No. Shirt is not a cloth?

**Participant:** Again I think if we make shirts from other material other than cloth, so of course the shirt is made of cloth.

**Venerable Geshe Dorji Damdul la:** No, my question is cotton shirt.

**Participant:** Yes, its cloth.

**Venerable Geshe Dorji Damdul la:** Cotton shirt is it a cloth?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** No, it is a clothe but it's a cloth.

**Participant:** No, its not a cloth, its clothes. It's made of cloth.

**Venerable Geshe Dorji Damdul la:** Is it a cloth?

**Participant:** No.

**Venerable Geshe Dorji Damdul la:** This is not a cloth. Okay, good. Which means now tell me the relationship between the prayer flags and the cloth. Contradictory? Okay, so how many of you disagree with this that these two are, if I say these two are contradictory how many disagree with me? These two are not contradictory how many agree, how many say that these two are not contradictory, prayer flag and the cloth? Raise your hands. These two are not contradictory raise your hands. Okay, Mark these two are not contradictory? Can you give me an example of something, can you give me an example of. Okay, your position is how come that these two are not contradictory? Why is, why these two are not contradictory? You have to give me a reason.

**Participant:** Because there I see prayer flags who are.

**Venerable Geshe Dorji Damdul la:** Okay, so, I know what Mark is going to say.

**Participant:** Printed on cloth.

**Venerable Geshe Dorji Damdul la:** I know what Mark is going to say. So, the reason that you have give is, you have to give a very precise reason. The reason that we give is that because the two have a common locus point. Because the two have a common locus point. Then the next question will be what locus point do you have? Then you can say the prayer flags printed on the cloths. You're getting it? So, the reasons that you give must be very precise. Why the prayer flags

and the cloths these two are not contradictory is because the two of them have a common locus point. Where two things share a common locus point should never be contradictory, right. Contradictory means where the two things don't share a common locus point. They don't share a locus point. They don't share a common locus point. Common locus point, locus point, same. Okay, Ritu ji now you agree? Okay, do they share a common locus point? Okay, which means these two are not contradictory. Okay, now prayer flags and the cloth these two are not contradictory.

These two are not synonymous. Are these two synonymous, synonyms? Are these two synonyms? No. Very good.

Okay, these two are three modes? How many of you now say, how many of you changed your mind, you say these two are four modes now. Four modes means whatever is A may not be B, whatever is B may not be A, four modes, right. Okay, how many of you agree with this four modes? One, two, three, four, five, six, okay most of them, seven, most of them. Okay, how many of you still say three modes raise your hands. Three modes? Okay, the Tenzin Choegyal la you want to, you are saying three modes?

**Participant:** I have never seen any flag which is not printed on a cloth. So I don't know. So, going by my experience I would say three modes. I have never seen a prayer flag which is not printed on a cloth, never, so.

**Venerable Geshe Dorji Damdul la:** Okay, okay.

**Participant:** So, its theoretically what Kabir ji is saying makes sense but experientially I don't know.

**Venerable Geshe Dorji Damdul la:** Okay, so which means tomorrow's prayer flag printed on the flex is also cloth. Tomorrow Kabir ji is going to print it guaranteed. He is going to disprove this position, right. He is going to print. Yeah. He can easily do that. Okay, very good. The Ritu ji do you have some question? Mic, mic.

**Participant:** Why does it feel like there could be a question. I understand that it has to have a locus point to be contradictory. But if?

**Venerable Geshe Dorji Damdul la:** What, not to be contradictory. There should have locus point.

**Participant:** Yeah, yeah.

**Venerable Geshe Dorji Damdul la:** Not to be contradictory.

**Participant:** Not to be contradictory.

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

**Participant:** But say you are saying whatever is A should not be B and whatever is B.

**Venerable Geshe Dorji Damdul la:** No, no. Whatever is A may not be B. These two are different. Whatever is A should not be B and whatever is A may not be B, these two are different.

**Participant:** No, I was just talking about contradictory.

**Venerable Geshe Dorji Damdul la:** Okay, if you say contradictory. Contradictory easiest thing is there is no locus point.

**Participant:** Yeah, I understand.

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

**Participant:** I'm just saying that but when we say that whatever is A should not be B, and whatever is B should not be A.

**Venerable Geshe Dorji Damdul la:** Yes, that is contradictory.

**Participant:** Then it seems like even though there is a locus point.

**Venerable Geshe Dorji Damdul la:** No.

**Participant:** Why does it?

**Venerable Geshe Dorji Damdul la:** If there is a locus point then these two, the premises cannot be fulfilled. For example, say the cloth and the prayer flag. What is A prayer flag should not be cloth, right. We cannot say this because there is a prayer flag which is a cloth. These prayer flags are the illustrations. In other words, whatever is A should not be B, whatever is B should not be A. To make it very simple whatever is A should not be B and there is no locus point these two are synonymous. Okay.

**Participant:** Thank you.

**Venerable Geshe Dorji Damdul la:** Now I will give you another example you tell me. Okay, school principal, okay, school principal and 40 years old person. School, what is the relationship between school principal and the 40 years old person? Three modes? Contradictory? Okay, let's work slowly. First contradictory. Are these two contradictory, school principal and the relationship between school principal and a 40 years old person, are these two contradictory? School principal should never be 40 years old? Yes. Never be, school principal should never be 40 years, the moment you reach 40 years [1:20:00] you are disqualified as the school principal. Is that the case? No, school principal can be 40 years old. So, these two are not contradictory. Synonymous all school principal should be 40 years old. Synonymous means all school principals should be 40 years old. How many agree with me? All school principals should be 40 years old.

How many of you don't agree with me? Raise your hands. Which means that these two are not synonymous also, these two are not contradictory, these two are not synonymous. Now the only option left three modes or the four modes. Now tell me what is the relationship three modes or four modes? Okay, what happened? Your mind hangs. Okay, Kabir ji?

**Participant:** I think we need to qualify when you are saying school principal.

**Venerable Geshe Dorji Damdul la:** No, no, first you have to say three modes or four modes then the.

**Participant:** I'm actually saying contradictory.

**Venerable Geshe Dorji Damdul la:** Contradictory, okay, finish, finish. If you say contradictory just stop there. Then others will put you questions, right. Okay, how many of you say that these two are not contradictory? Raise your hands. One, two, three, four. Okay, many of them. Okay, what reasons, why these two are not contradictory? Anybody why these two are not contradictory? Yes, Ritu ji.

**Participant:** Common locus point.

**Venerable Geshe Dorji Damdul la:** Because the two have a common locus point. Or?

**Participant:** They are both human.

**Venerable Geshe Dorji Damdul la:** The two have a common locus point. What is that locus point?

**Participant:** They are both human beings.

**Venerable Geshe Dorji Damdul la:** This is not the good reason. (TL, GL) Because there is an object which is a school principal as well as 40 years old. Don't just say these two are, okay if you say both, these two are both human beings. If you say like this then then the say girl and a boy, right, or let's say girl and a non-girl. Do they have common locus point? Girl and non-girl. Girl and non-girl human being, girl and the non-girl human being do they have the common locus point?

**Participant:** They are both human beings.

**Venerable Geshe Dorji Damdul la:** No, these two are contradictory, right. What is a girl should never be a non-girl human being.

**Participant:** This is very difficult.

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

**Participant:** To be honest this is very difficult because for me the common locus point is human being as well.

**Venerable Geshe Dorji Damdul la:** No, you are not looking for the common locus point, you are looking for the common characteristic. These two are different common locus point and common characteristic, these two are different. For example, let's say this book and this pen, these two are contradictory they don't share a common locus point but then two share many common characteristics. These two are both objects. These two are both physical objects. These two are both existent. You're getting it? These two are less than, these two are smaller than planet Earth. There are many characteristics which two of them are sharing. But these two don't have a common locus point. They have common characteristics. But they don't have common locus point. Locus point means what is book as well as a pen. You're getting it? Can you think of a book which is also a pen? No. So, this is the meaning of the locus point. There is no common locus point but they have many common characteristics. Don't mix up the two things. You're getting it? Good.

Okay, now what is the discussion?

**Participant:** 40 year old and principal, school principal.

**Venerable Geshe Dorji Damdul la:** Yeah, 40 years old person and school principal what is the relationship? These two are contradictory? Hey, louder.

**Participant:** No.

**Venerable Geshe Dorji Damdul la:** No. These two are synonymous?

**Participant:** No.

**Venerable Geshe Dorji Damdul la:** How not? How these two are not synonymous? Anybody. These two are not synonymous because what synonymous means whatever is A should be B, whatever is B should be A. So, if you can give me an example what is A but not B then the you are able to accomplish that. Okay, these two are synonymous, not synonymous? Not synonymous. Why not? Simar, through the mic.

**Participant:** Because there are people older and lesser than the age of 40 who are school principals.

**Venerable Geshe Dorji Damdul la:** Okay, there are school principals who are older than 40 years or who are younger than 40 years. Can you give me an example?

**Participant:** An example of.

**Venerable Geshe Dorji Damdul la:** 39 years old Mr. Raju ji, principal Raju ji.

**Participant:** Okay.

**Venerable Geshe Dorji Damdul la:** 39 years old principal Raju ji who is going to celebrate his 40<sup>th</sup> birthday tomorrow. That person is not 40 years old but he is school principal. Okay, now the, so which means these two are not contradictory, these two are not synonymous. Now, tell me what is the relationship between these two four modes or three modes? Okay, three modes raise your hands. How many of you say three modes? Okay, why did you, okay three modes, one, two, three. Then Badri ji, three modes or four modes?

**Participant:** Three.

**Venerable Geshe Dorji Damdul la:** Okay, so why did you say three modes? Three modes means whatever is A should be B, whatever is B may not be A. Okay, those who said three modes what is that whatever is A is B. What is that? Aacha Dawa Doma la?

**Participant:** Headmaster can be...

**Venerable Geshe Dorji Damdul la:** 40 years old.

**Participant:** 40 years old.

**Venerable Geshe Dorji Damdul la:** But 40 years old.

**Participant:** And 40 years old.

**Venerable Geshe Dorji Damdul la:** May not be headmaster.

**Participant:** May not be headmaster.

**Venerable Geshe Dorji Damdul la:** Okay, headmaster should be 40 years old?

**Participant:** May be.

**Venerable Geshe Dorji Damdul la:** So, the criteria is not may be. Criteria for three modes is whatever is A should be B, whatever is B may not be A. You have to fulfil the criteria. This is what right from the beginning we must make sure that the criteria fulfilled. You're getting it? Whatever is A should be B meaning whatever is the headmaster or principal should be 40 years old. Or whatever is 40 years old should be principal, right. If any of these two things are fulfilled. Okay, is it fulfilled or not?

**Participant:** No.

**Venerable Geshe Dorji Damdul la:** Okay, which means three modes is not, it's four modes. Four modes means? Four modes, what are the four modes? Four modes you should enumerate what these four are. What are the four? Whatever is A may not be B, number one. Whatever is B

may not be A, number two. What is number three? What is neither A nor B, what is A as well as B. Okay, we have to check all these. Okay, first let us check the common point. There should be the common point and there should be a point which is neither A nor B. What is A not B, what is B not A. Okay, what is the locus point between the two? What is the locus point? What is A as well as B? What is the locus point between this school principal and the 40 years old person? Yes, young boy there what example do you have?

**Participant:** A 40 year old person who is a principal.

**Venerable Geshe Dorji Damdul la:** Okay, 40 years old the. What is your name?

**Participant:** Kelsang.

**Venerable Geshe Dorji Damdul la:** Mr. Kelsang's the uncle who was 40 years old and school principal.

**Participant:** Is an example who is both.

**Venerable Geshe Dorji Damdul la:** School principal in Cambridge, right?

**Participant:** Yeah.

**Venerable Geshe Dorji Damdul la:** Okay, so this is the locus point. Very good. Now the next point is what is neither A nor B. Can you give me an example? Can anybody, can you give me an example what is neither, yes, Kabir ji?

**Participant:** Sorry, I heard you say four years old that's why I said contradictory. I just want to change my answer that I had given earlier. I thought you said four years old and principal,

**Venerable Geshe Dorji Damdul la:** Okay, okay, can you give an example of what is A, what is neither A nor B?

**Participant:** Yeah, the Madhuri Dixit is neither A nor B.

**Venerable Geshe Dorji Damdul la:** Who is Madhuri Dixit?(GL)

**Participant:** An actress.

**Venerable Geshe Dorji Damdul la:** She is not 40 years old?

**Participant:** She is more than 40.

**Venerable Geshe Dorji Damdul la:** Are you sure?

**Participant:** Yeah.

**Venerable Geshe Dorji Damdul la:** Okay, she is not a school principal? [1:30:00] I learned that she was appointed last month. No? How do you know that? Okay.

**Participant:** Because the media didn't publish, so I don't know.

**Venerable Geshe Dorji Damdul la:** Okay,(TL) media did not publish it. Okay, good, good. Okay, now what is A may not B, give me an example. Give me an example, what is A may not be B. Yangzom la, what is A may not be B. Yangzom la expert on this, yeah she studied this for many years. What A and B you can switch, A is school principal, B is 40 years old person, not fixed. In your mind you can put them in whatever order you like. Yes?

**Participant:** Suppose Tashi la is a principal and he is not the 40 years old. He just a.

**Venerable Geshe Dorji Damdul la:** Okay, 30 years old the school principal Tashi la.

**Participant:** Yeah.

**Venerable Geshe Dorji Damdul la:** 30 years old school principal Tashi la, right. You put it like this. Then 30 years old mean he is not 40 years old. And because he is a school principal, Tashi la, and school principal. Very good. So, that is the somebody who is school principal but not a whatever is A is not B. Now can you give me an example of what is B but not A? Bhuti la, do you have any example? Okay, what is B is quite scary. (TL) Whatever is B may not be A. Somebody who is 40 years old may not be school principal. Can you give an, Lotus la?

**Participant:** A 40 year old person who is engineer.

**Venerable Geshe Dorji Damdul la:** Engineer, the principal in the engineer school.

**Participant:** Let's say 40 years old person who is a vehicle driver.

**Venerable Geshe Dorji Damdul la:** Okay, 40 years old the taxi driver. What your saying is this? 40 years old taxi driver. Very good. Okay, 40 years old taxi driver. He is 40 years old but not a school principal. Sometimes there could be school principal who, you know, who wants to be taxi driver sometimes. Okay, this is most likely, most unlikely. Okay, which means that okay so now tell me what is the relationship between the 40 years old person and the school principal? Contradictory, synonym, three modes, four modes? What is the relationship?

**Participant:** Four modes.

**Venerable Geshe Dorji Damdul la:** Louder, louder.

**Participant:** Four modes.

**Venerable Geshe Dorji Damdul la:** Four modes. Very good. Okay, now tell me impermanence, impermanent phenomena and the flower, okay, no, impermanent phenomena

and the impermanent phenomena and characteristic. Okay, this is little complicated. Impermanent phenomena and the characteristic of a flower. Impermanent phenomena on the one hand and the characteristic of the flower on the other hand. What is the relationship between these two contradictory, synonym, three modes, four modes? Okay, synonym. Okay, impermanent phenomena and the characteristic of the flower. Synonym means whatever is the impermanent should be the characteristic of the flower, whatever is the characteristic of the flower should be impermanent. Is this what you are saying? Okay, whatever is impermanent phenomena should be a characteristic of the flower? Yes, no? Okay, first we have to check if these, if the two of them have a locus point. If there is locus point then contradictory is ruled out. Is there a locus point between the two? Impermanent phenomena and the characteristic of a flower?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul 1a:** Locus point. What locus point do you have? Impermanence. Impermanent. Okay, that is interesting. Impermanence is a characteristic of the flower. Yes, that is true. And impermanence is also impermanent. That is very good. This is a locus point. Very good. So, which means that it is not contradictory. Now, are these two synonymous?

**Participant:** No.

**Venerable Geshe Dorji Damdul 1a:** These two are not synonymous. How not? Because whatever is A may not be B. Give me an example. Anybody raise your hands. Okay, Mannan ji. And meanwhile think, let us think if you agree with Mannan ji.

**Participant:** We could talk about the characteristics of say the table.

**Venerable Geshe Dorji Damdul 1a:** No, no, just give me an example.

**Participant:** Yeah.

**Venerable Geshe Dorji Damdul 1a:** Give me an example which fulfils the first but does not fulfil the second, is not the second.

**Participant:** Yeah, so we can talk about the impermanence of a table.

**Venerable Geshe Dorji Damdul 1a:** Okay, just impermanence of the table. Impermanence of the table is impermanent, number one. But it is not the number two.

**Participant:** But it is not a characteristic.

**Venerable Geshe Dorji Damdul 1a:** But it's not the B. Impermanence of table is not characteristic of the flower. Very good. Okay, now which means that the now this is not, these two are not synonymous also, these two are not contradictory, these two are not synonymous.

Now, what is the relationship? Impermanence and the characteristic of the flower, these two are three modes or the four modes. Tenzin Doma la would say three modes. Okay, how many agree with Tenzin Doma la, three modes. How many agree with the four modes? Okay four modes one, two. What about the others? Okay, what about the others who did not raise your hands. You are thinking? Oh, Rebika you are thinking?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Okay, now what is the answer?

**Participant:** Still thinking. (TL)

**Venerable Geshe Dorji Damdul la:** Still thinking. Okay, three modes, four modes. Three modes the best thing would be to see if whatever is A should be B. If whatever is A should be B, if this is there then it becomes three modes. After checking the first two locus point and what is neither A nor B, after checking with these two then if you say that whatever is A is B. Then it automatically becomes three modes. Or four modes. How many of you say four modes? One, two, three, four. Rebika four modes. Namsa la? Okay, so this is extremely, this exercise some people may think it is very dry intellectual exercise. This is extremely precious. This you can use in any discipline. And believe it or not once you learn this skill to see two things and to just very quickly identify which of the three, four kinds of relationship, believe it or not you go to your own discipline, whatever discipline that you are engaged in like studies, projects, works, jobs, whatever, your thinking will become very clear. And people can easily identify that your thinking is very clear. Your concept is very clear.

And then with this very clear concept you apply this to Emptiness, Emptiness concept, Emptiness of objective existence and then Emptiness of autonomous substantial reality, right, then the Emptiness of permanent, unitary, independent self, Emptiness of external reality. You try to correlate them. And then whatever experience that you have, that experience that you have which you think as Emptiness does it fit into the first, second, third, fourth, just see. You're getting it? And then your experience and the Emptiness of objective existence, these two things, are these four modes, two modes, three modes, contradictory or the what, contradictory or the synonym, right. You can check it. So, this is extremely helpful to refine your understanding of Emptiness. Because Emptiness is a very abstract phenomena, very extremely fine phenomena, very subtle phenomena and unless and until your mind is that sharp and that clear the to see [1:40:00] whether you are really getting Emptiness is questionable. So, this exercise will extremely, it will be extremely beneficial.

Okay, now what is the relationship between the impermanence and the characteristic of the flower, three modes? Okay, if you say three modes then you should be able to identify whatever is A should be B. Three modes means there should be the characteristic where whatever is A should B. One of the three modes is this. Which means either you have to say all impermanent phenomena, all impermanent, whatever is impermanent should be the characteristic of the flower. Do you agree with this? Whatever is the impermanent should be the characteristic of the flower. No, right. Table is impermanent but it's not the characteristic of the flower. Whatever is

the characteristic of the flower should be impermanent. Yes, no? Whatever is characteristic of the flower should be impermanent. Yes, no? Okay, raise your hands those who say yes. Whatever is the characteristic of the flower should be impermanent. Raise your hands. Okay, raise your hands those who do not agree with this. Whatever is the characteristic of the flower may not be impermanent. Okay, Deepesh la and Kabir ji. Kabir ji, tell me. What example do you have? If you say I don't agree you have to give an example, example or the characteristic of the flower which is not impermanent. What example do you have?

**Participant:** A flower.

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

**Participant:** A flower could be red.

**Venerable Geshe Dorji Damdul la:** No, no, the point is you should give an example. Example of which is a characteristic of the flower but which is not impermanent.

**Participant:** Flower could be big, could be small.

**Venerable Geshe Dorji Damdul la:** This is not how it works. So, you have to say for example like how, who was that Mannan? You said? Yes. Say whatever is impermanent may not be characteristic of the flower. What example do you have? Impermanence of the table. Just give me an example. Don't give sentence. Give me just one word example.

**Participant:** The redness of the flower.

**Venerable Geshe Dorji Damdul la:** Redness of the flower. Okay, redness of the flower is not impermanent? Redness of flower. What you are saying, you are giving an example which is a characteristic of the flower but which is not impermanent. So, redness of flower is characteristic of the flower? Yes. Is it impermanent or not? It is impermanent. So, therefore you cannot, your example does not fit here. I need an example which fulfils the, which fulfils the characteristic of the flower but which does not fulfil as impermanent.

**Participant:** The flower is not beautiful.

**Venerable Geshe Dorji Damdul la:** The flower not being beautiful.

**Participant:** Flower not being beautiful.

**Venerable Geshe Dorji Damdul la:** The flower not being beautiful. Okay, the flower not being beautiful, this is a characteristic of the flower?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Yes? Of course, there are many flowers which are not

beautiful. So, the not being beautiful, the flower not being beautiful is a characteristic of the flower but it's not impermanent. This is what you are saying? Flower not being impermanent is impermanent or, flower not beautiful is it impermanent or not impermanent? Flower not being.

**Participant:** If all composite things are impermanent then I guess all the characteristics of the flower. But I'm defining it in a negation. So.

**Venerable Geshe Dorji Damdul la:** No, whatever is the case don't be afraid. Be more courageous. I want an example.

**Participant:** I think it's a permanent phenomena.

**Venerable Geshe Dorji Damdul la:** It's a permanent phenomena?

**Participant:** As a negation, yes.

**Venerable Geshe Dorji Damdul la:** Okay, you just say that the flower being not beautiful.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** The flower not being beautiful that is the characteristic of the flower but it is not impermanent because that is permanent. You just say that. Then the person will ask you how is it not impermanent? What answer will you give? How is it not impermanent? Okay, how many of you agree with Kabir ji, the first part that the flower not being beautiful is the characteristic of the flower. How many agree with him raise your hands. The flower not being beautiful is the characteristic of the flower. Okay, don't raise your hands half, full. Full, full. Rebika? No. It's not the characteristic of the flower. The withering flower is not beautiful, right. So, then the flower being withering is this the characteristic of the withering flower? Likewise, the flower not being beautiful is the characteristic of the not beautiful flower. No? Why not?

**Participant:** Geshe la, I just want to see if I understood correctly. Because I thought beautiful or not beautiful is mere imputation of the mind. How is that characteristic of the flower? I mean withering is the probably the characteristic, the impermanence is, so.

**Venerable Geshe Dorji Damdul la:** Okay, that is interesting. Flower being beautiful is not the characteristic of the flower. Okay, this is your position. Okay, that is interesting. Yes?

**Participant:** Geshe la, because I agree with her because when we say, only we say characteristic of a flower, it means all flowers. But if I say a beautiful or a non-beautiful flower then it becomes more variation within the.

**Venerable Geshe Dorji Damdul la:** Okay, so Simar what you are saying is that the flower not being beautiful is the characteristic of the non-beautiful flower but its not the characteristic of the flower.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Okay, whereas the what Rebika is saying is that flower being beautiful, not beautiful is not at all the characteristic of the object. It's just how it comes in my mind. Her position is very different. Okay, the boy over there.

**Participant:** Some flowers may appear red to us but then to some insects it appears something else, so perceiving is I think it's wide range.

**Venerable Geshe Dorji Damdul la:** Okay, you are more in line with what Rebika is saying, right.

**Participant:** Yeah, but I think we can say call this as.

**Venerable Geshe Dorji Damdul la:** Your one is even more complicated. What Rebika ji is saying is that the flower being red is the characteristic of the flower, right. But the flower being beautiful, not beautiful is not the characteristic of the flower. What you are saying even the redness is also not the characteristic of the flower because this is how, it, you perceive it, somebody else colour blind people they are not seeing as a red. They are seeing something different, right. So, even the redness. One is saying, what Simar is saying is that the being the, being beautiful or not beautiful is the characteristic of a non beautiful flower or a beautiful flower, but not the characteristic of the flower in general. This is his position. Now the little deeper philosophy is Rebika's philosophy which is the beauty, not beauty that is purely subjective. Beauty lies in the eyes of beholder, it's not from the object. Now this boy, what is your name? Kelsang.

**Participant:** Kelsang.

**Venerable Geshe Dorji Damdul la:** What Kelsang is saying is that not only the beauty, not beauty, even the colour is also not sure, its also not the characteristic of the object, right. Because even that is purely how we see it. It's how the beholder sees it. Even the colours because the colour blind will not see it as red. And they other people they will see the, even the insects they may see very different things. For example, one example given by the great Bodhisattva Aryadeva is that say a very smart human boy or a girl is object of attraction for the opposite gender. And object of repulsion for the practitioner of the impurities. And the delicious food for the tiger. Same object is seen in three different ways. So, we cannot say this is beautiful, this is ugly, or this is little delicious. It's how you look at it. Okay, so we are studying logic and we're coming to deep philosophy. This is amazing. (TL) Okay, thank you. Okay, Kabir ji, yes.

**Participant:** So, the characteristic of a flower which is not impermanent is that it is comprised of atoms.

**Venerable Geshe Dorji Damdul la:** That the flower is.

**Participant:** The characteristic of the flower.

**Venerable Geshe Dorji Damdul la:** No, I got it. An example of the characteristic of the flower which is not impermanent is that the flower being constituted of atoms is the example of it being the characteristic of the flower but not impermanence. This is what you are saying? [1:50:00] Okay, so let us say for the time being I agree with all of you, let me say because that we are studying the logic for the time being let us imagine that we have no exposure to philosophy at all. They are all coming from my mind. Let us see things the way the ordinary people see, way the ordinary people without exposure to philosophy, way they see, way they understand things. Let us speak from their point of view.

So, from that point of view the say the, okay, let's say the flower not being beautiful is the characteristic of the non-beautiful flower. Simar you will say yes. Flower not being beautiful, is that the characteristic of a not beautiful flower? Yes. Rebika?

**Participant:** For the time being.

**Venerable Geshe Dorji Damdul la:** For the time being. Where, yeah, where we keep our mind away from philosophy then you will see. Kelsang la you agree with me now? Let's say good. So, the flower not being beautiful, is that the characteristic of a non-beautiful flower? Yes. If yes, then that is a characteristic of non-beautiful flower. Is that impermanent, permanent? Flower not being beautiful. Is that impermanent phenomena or not? How many agree that this is impermanent phenomena? Flower not being beautiful that is impermanent phenomena, raise your hands. Okay, how of you say this is a permanent phenomena? Raise your hands. Kabir ji. And then Deepesh la. Flower not being beautiful, permanent, impermanent?

**Participant:** Thinking Geshe la.

**Venerable Geshe Dorji Damdul la:** You are thinking.

**Participant:** Yeah, thinking about it.

**Venerable Geshe Dorji Damdul la:** Okay. So, the Mark number two, same?

**Participant:** Geshe la, we say the non-beautiful flower's non-beauty is as it's characteristic. It can be a permanent phenomena in terms of, because that non-beauty will forever be permanent in terms of characteristic.

**Venerable Geshe Dorji Damdul la:** No, my question is the flower not being beautiful or non-beauty nature of the flower, non-beauty nature of the non-beautiful flower is that permanent or impermanent. This is my question. Just say impermanent or permanent.

**Participant:** Impermanent for a living flower.

**Venerable Geshe Dorji Damdul la:** Is it or not? This is the question.

**Participant:** Impermanent.

**Venerable Geshe Dorji Damdul la:** Is it impermanent?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Okay, so the only Kabir ji is saying it is permanent. Then I, also add me I will say, Kabir ji is saying this is permanent. And I add myself, I also say it's permanent. Flower not being appealing, flower not being beautiful is the permanent phenomena. Okay, how many of you learned about positive and negative phenomena? How many of you have learned about the positive and negative phenomena? Okay, the Nalanda Masters, the Diploma course we did or not, positive negative?

**Participant:** Yes, we did.

**Venerable Geshe Dorji Damdul la:** Rebika? I think maybe you were absent during that time. Okay, how many of you said, no we did not cover this, we did not study positive, negative phenomena, raise your hands. Okay, then yes we did study raise your hands. What about those who did not raise your hands? In both ways? We studied it very in detail. In Nalanda Diploma Course as well as Nalanda Masters Course, we studied that very, in great detail. Particularly when we talk about the Emptiness. Emptiness is always positive or negative phenomena? It's a negative phenomena. Within negative there are two kinds. What are they?

**Participant:** Affirming and non-affirming.

**Venerable Geshe Dorji Damdul la:** Affirming negative and non-affirming negative. So, Emptiness is affirming negative?

**Participant:** Non-affirming negative.

**Venerable Geshe Dorji Damdul la:** Affirming, non-affirming negative. Emptiness is affirming negative or non-affirming negative? Kanu, what happened? Affirming, non-affirming negative?

**Participant:** It is non-affirming.

**Venerable Geshe Dorji Damdul la:** Non-affirming, you are also saying non-affirming. That is interesting. Okay, Emptiness is non-affirming negative. What does it mean by non-affirming negative? Anybody? What does it mean, how you, what do you understand by non-affirming negative? How do you, I won't say define it, how would you explain it? What do you understand by non-affirming negative? Yontan la you want to say something? What do you understand by non-affirming negative? Okay, Simar?

**Participant:** To explain the lack of something and thereby asserting, asserting the lack of something by using a negative phenomena would be non-affirming negative.

**Venerable Geshe Dorji Damdul la:** Okay, we have already given a very clear meaning of non-affirming negative, in fact definition was given. Anybody? Lhamu la, you remember? No? Okay,

what should I do now? (TL) Okay, do you have your notes? Namsa la. No? Notes? No? You remember? Okay, Lotus la. Affirming, non-affirming. Kanu?

**Participant:** Negation which doesn't confirms the, confirms anything is a non-affirming.

**Venerable Geshe Dorji Damdul la:** Very good. Okay, negation meaning a negative phenomena. First we have to qualify it as a negative phenomena. Then the person will ask what is negative phenomena. So, that you have to define separately. So, it's a negative phenomena, okay, this is an extremely important concept. And I see that the this is actually ideally speaking Nalanda Diploma Course is a very specialised course. And we expect that those who are doing Nalanda Diploma Course should have the flow of the momentum. The momentum of the course which means whatever we studied earlier they should be carried the forth to the later what we study later on. And of course, the okay, so the point is that this concept is so important. Just as the four kinds of relationship which we studied today is very important, the positive, negative phenomena, the study of these concepts positive phenomena, negative phenomena. And negative phenomena again within that there are two – affirming, non-affirming. And along with the definitions, if possible with the definitions. And you may not remember every word of the definition, if not, don't, if you don't remember every word of the definition at least you should come up with the meaning of the concept so well. The concept must be very clear in your mind. This is so important. Okay, so in other words what we, the positive, negative phenomena.

So, okay, just to quickly review this. It is for example a flower, okay, let's say if I ask you what is in my left, right hand. What is your answer? Flower. And how do you know that there is a flower in my left hand? I can see that. What is the, in my, how do you know that there is a flower in my right hand? I can see that. This is your answer. What is in my left hand? Nothing there. There is no flower there. So, there is no flower there. You know the absence of the flower in my left hand. How do you know the absence of the flower in my left hand? I can see that. Okay, now in both cases you said that I can see the presence of the flower in right hand and the absence of the flower in the left hand. But how you see is slightly different. So, there in my right hand there is a flower, there is an object there which says that I am the flower. There is an object there, there is a substance. Object there which tells us that I am the flower. [2:00:00] And whereas, in the second case that I see the absence of flower. There is no object there to tell you that I am the absence of the flower. So, here how do you know? If there is no object there to tell you that I am the absence of flower, so how do you know absence of flower? You know the absence of flower through explicitly negating the presence of another object. You're getting it? So, whereas in the case of the flower in my right hand you don't have to explicitly negate anything. Object, directly comes to your mind. Yes, this is a flower. Whereas, with the absence of flower you have to know this only through explicitly negating the presence of another object.

So, a phenomena or an object which one cognises, okay, now I'm defining, a phenomena or an object, okay let's say phenomena, a phenomena which our mind cognises through explicitly negating another object is negative phenomena. A phenomena which our mind cognises through not explicitly negating another object is a positive phenomena. A phenomena which our mind cognises through explicitly negating another object or explicitly negating the object of negation, through explicitly negating the object of negation is known as a negative phenomena. A

phenomena which our mind cognises through not explicitly negating the object of negation is known as positive phenomena.

Okay, now within the negative phenomena there are two kinds- affirming negative, non-affirming negative. Okay, so affirming negative is a negative phenomena which our mind cognises, which when cognised by our mind affirms the another positive or another affirming negative. A phenomena, a negative phenomena which when the mind cognises it affirms another positive or affirming negative phenomena. Okay, and then non-affirming negative is a negative phenomena which when our mind cognises it does not affirm any positive or affirming negative phenomena. Okay, we'll stop here. Any questions before the I assign you with the homework. Any questions? Yes, Kanu.

**Participant:** Geshe la, I have question with one of the answers, I don't know someone in the audience gave. It was regarding the characteristic of the rose and impermanence. The impermanence of the rose is the characteristic of the rose.

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

**Participant:** Is impermanence a characteristic of the rose.

**Venerable Geshe Dorji Damdul la:** Okay, answer is yes. Impermanence of the rose is the characteristic of the rose which is confined to the rose. Impermanence in general is the characteristic of the rose which is not confined to the rose. It pervades to other impermanent phenomena as well. There are many shared characteristics as well as the individual characteristics.

**Participant:** Geshe la, will absence of rose be characteristic of rose?

**Venerable Geshe Dorji Damdul la:** Of course. Yes.

**Participant:** Geshe la, once I asked you a question regarding this thing, that the impermanence of the say the object rose is impermanence of infinite, it's the same as impermanence of infinite.

**Venerable Geshe Dorji Damdul la:** No.

**Participant:** Sorry, Emptiness of the rose is the same?

**Venerable Geshe Dorji Damdul la:** No. Emptiness of the rose is not the Emptiness of other phenomena. Knowledge of the Emptiness of the rose, direct knowledge, direct realisation, direct experience of the Emptiness of the rose equals to the direct experience of the Emptiness of all phenomena. But Emptiness of rose does not equal to the Emptiness of all phenomena. This distinction must be made. In other words, when you realise, we only have a direct experience, direct realisation of the Emptiness of one object at that, simultaneously one will realise the Emptiness of all phenomena. Whereas, when you have conceptual experience of the Emptiness of rose, one object, it does not entail you to realise the Emptiness of all phenomena. Okay, any more questions? Yes, Simar?

**Participant:** Geshe la, about Emptiness is it an affirming negative or non-affirming negative?

**Venerable Geshe Dorji Damdul la:** Emptiness is always negative phenomena plus non-affirming negative. Always. Okay, any more questions? Yes, the boy there.

**Participant:** Can I say that if the existence of the flower disappears so the characteristics also disappears?

**Venerable Geshe Dorji Damdul la:** Very good question. If the object, the flower, if it disappears then is it the case that all the characteristics of the flower will also disappear? Answer is yes. Okay, any more questions? Okay, Lhamu la?

**Participant:** Geshe la, this is for the previous class question.

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

**Participant:** Geshe la you have mentioned that if we understand the forward pervasion.

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

**Participant:** Then we will automatically understand the reverse pervasion.

**Venerable Geshe Dorji Damdul la:** Counter pervasion.

**Participant:** Counter pervasion.

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

**Participant:** So, Geshe la, why is it like why do we have to study the counter pervasion if we understand it in forward pervasion.

**Venerable Geshe Dorji Damdul la:** Okay, (TL) okay. This is a good question. The, okay, the let's say okay did you follow the question of Lhamu la? How many followed the question asked by Lhamu la? One, two. Okay, Lhamu la, why don't you ask this question again so that everybody will pay attention to you? Ask the question again. Question is very good.

**Participant:** Geshe la, in previous class.

**Venerable Geshe Dorji Damdul la:** In the previous class, yes.

**Participant:** You said if we understand the forward pervasion then we will automatically we'll understand the counter-force pervasion.

**Venerable Geshe Dorji Damdul la:** Okay, instead of understand what I said is that if the forward pervasion is fulfilled, counter pervasion is automatically fulfilled.

**Participant:** So, why is there need to study forward?

**Venerable Geshe Dorji Damdul la:** Okay, (TL) if the first the mode of the three modes. By the way what are the three modes?

**Participant:** Whatever is A should be B.

**Venerable Geshe Dorji Damdul la:** No, no, no. The three modes which we last studied last session. There are many the things with the same label [2:10:00] three modes, four modes, seven modes and so forth. What we studied the last time. Okay for a syllogism to be a valid syllogism it should be three modes. What are the, what are these three modes in the context of a correct or a valid syllogism? Anybody? Ritu ji?

**Participant:** Sorry. Topic, predicate and sign.

**Venerable Geshe Dorji Damdul la:** These are the four components not the three modes. Okay, Namsa la? Mic, mic.

**Participant:** Property.

**Venerable Geshe Dorji Damdul la:** Mic, mic, mic on.

**Participant:** Property, forward pervasion and reverse pervasion.

**Venerable Geshe Dorji Damdul la:** Okay, property of the subject number one. Then?

**Participant:** Forward.

**Venerable Geshe Dorji Damdul la:** Forward pervasion number two.

**Participant:** And reverse pervasion.

**Venerable Geshe Dorji Damdul la:** Counter pervasion or the reverse pervasion number three. These are the three modes. You're getting it? These are the three modes in the context of the definition of a valid syllogism. Now, Lhamu la's question is, okay is there anyone who likes to paraphrase Lhamu la's question or who likes to repeat Lhamu la's question. Mannan ji you want to repeat?

**Participant:** I believe her question is that if a forward pervasion is demonstrated to be present then that automatically implies a counter pervasion, then why do we need to think about the counter pervasion?

**Venerable Geshe Dorji Damdul la:** Very good. Okay, very good. Did you all follow the question. Okay, if the forward pervasion, the second mode if that, if any syllogism or if any reason fulfills the second mode which is forward pervasion. By fulfilling the second mode

automatically if it fulfils the third, why do we have to study the third separately? This is a very good question. Okay, so the answer that I, okay the Mannan ji you'd like to give answer?

**Participant:** I'll give the answer once I pose another question also because when we study the syllogism is that specific example of the third type of relationship, the three mode thing.

**Venerable Geshe Dorji Damdul la:** Okay, I'd like the answer to Lhamu la's question. You give me the answer.

**Participant:** Okay, the answer is we can have a syllogism which is not a good syllogism because it does satisfy a counter pervasion but not necessarily the forward pervasion. But the other way round it's always true if it satisfies the second the third will be satisfied. But we can have a situation where the property of the subject is satisfied and the counter pervasion is satisfied but forward pervasion is not. So, we need to.

**Venerable Geshe Dorji Damdul la:** No.

**Participant:** But I can think of an example because we.

**Venerable Geshe Dorji Damdul la:** So, any syllogism or any reason which fulfils the second under the condition or outside the condition of fulfilling the first mode. Whether the first mode is fulfilled not fulfilled, if it fulfils the second mode automatically it fulfils the third. If it fulfils the third automatically it fulfils the second.

**Participant:** Okay.

**Venerable Geshe Dorji Damdul la:** This is guaranteed.

**Participant:** So, that's why I, my question was.

**Venerable Geshe Dorji Damdul la:** Your question will be separate, come later. First we have to settle on this. You're getting it? Okay, for this the Lhamu la thank you so much. This is a very important question. I'd like to give an example of two things – impermanent phenomena and a product or a causally produced phenomena. Causally produced phenomena is a product. Causally produced phenomena on the one hand and impermanent phenomena on the other hand. Okay, these two are synonymous, contradictory, three modes, four modes? Very quick. Impermanent phenomena and causally composite phenomena, causally composite phenomena and impermanent phenomena these two are contradictory or synonymous or three modes or four modes. Okay, how many of you disagree that these two are contradictory? Impermanent phenomena and causally composite phenomena these two are not contradictory, raise your hands. Okay, these two are synonymous raise your hands. These two are synonymous. Answer is these two are synonymous, yes. Whatever is impermanent phenomena should be causally composed phenomena, composite phenomena. Whatever is causally composite phenomena should be impermanent phenomena. This is what the Buddha said. The first seal. What is the first of the four seals? All composite phenomena are impermanent. You're getting it?

Okay, so impermanent phenomena and composite phenomena, these two are synonymous. But which is subtler to be realised? How many of you realised composite phenomena that your body is made of, composed of parts? How many of you know that? We all know that. You're getting it? This house is made of, this house is composed of parts. Like the ceiling, the floor, the walls, and so forth. How many of you know that? We all know that. So, composite phenomena for us to know that is not that difficult. But to know impermanence is very difficult. You're getting it? To know impermanent is not easy. It's very difficult. The two things are synonymous does not mean that these two are equally subtle or equally gross, this is not necessary. These two can be synonymous but one can be very gross and one can be very subtle. So, composite phenomena is very gross as compared to impermanent phenomena. You're getting it? Okay, so, although these two are synonymous if you get a composite phenomena you got the impermanent phenomena. But in terms of your realisation there is a difference. You realise composite phenomena first then you realise impermanent phenomena later. In terms of your realisation these two there is a difference.

Likewise, in a language, so we talked about isolates and entities. You're getting it? Isolates and entities. Okay, so keep that aside for the time being. Likewise, when we the forward pervasion and the counter pervasion. So, these two if one syllogism fulfils the second forward pervasion then you automatically fulfil the third pervasion. But why the third pervasion is taught separately is because our language sometimes we speak of let's say the what say sometimes we say four plus five equals nine, right. Four plus five equals nine. And sometimes we can say nine. Or let's say sometimes we say four plus five. And sometimes we say nine. These two are same. You're getting it? Likewise the reverse pervasion and the forward pervasion, these two are like synonymous but in terms of the understanding the how the language plays sometimes we explicit in the conversation, when we converse, we talk for example, okay, I say that this is not a beautiful flower. I say that this is not a beautiful flower. You say no, it is not not beautiful flower. You're getting it? It is not not beautiful. I said it is not beautiful flower. And you said not not beautiful flower. So, not not beautiful flower is beautiful flower. You agree? So, this is beautiful flower and this is not not beautiful flower, these two are same. But this being a flower is a positive phenomena. This being not not, this being a beautiful flower is a positive phenomena. This being not not beautiful flower this is an affirming negative. You're getting it? So, likewise sometimes we speak from the counter pervasion point of view. Other times we speak from the forward pervasion point of view. And they will come to same point. It's how the language is used.

For example, the colour of book, what is the counter, the forward pervasion? Whatever is, let's say this flower..... okay. In fact, there is one great teacher by the name, Sakya teacher, now he passed away. Maybe Aacha Dawa Doma la you know him or you heard about him. **Tibetan??(2:19:52)** Rinpoche, Sakya **Tibetan??(2:19:54)** Rinpoche. Aacha Dawa Doma la, Dawa Pema la [2:20:00] **Tibetan??(2:20:06)**. So, the, so what he said this great teacher, what he said was that once he was like in a very nice way he was giving me advice in a very nice way. He was not saying that I'm advising you. That was when I was a student myself. What he said was that in the, in what the, Sakya, big Sakya monastery during the debates there was one student whose name is Tashi. And he would always in the debates instead of saying that oh this flower is impermanent, now putting forward the syllogism, putting forward the debate reason the flower is impermanent

because it is composite phenomena. Instead of that he would always say that Tashi as the subject, he is impermanent because he is a composite phenomena. You're getting it? Instead of external objects, he is a great practitioner. This boy, young monk was a great practitioner. As a student he was actually applying all these studies into his practice that instead of saying the flower is impermanent because of composite phenomena, house is impermanent because of composite phenomena. Instead of that Tashi is impermanent because he is a composite phenomena. You're getting it?

Okay, now in this context let's say Tashi as a subject is impermanent because he is a composite phenomena. So, now what is the forward pervasion? Whatever is composite phenomena should be impermanent. Whatever is sign should be the predicate. This is the forward pervasion. Now the counter pervasion is whatever is not impermanent should not be composite phenomena. You're getting it? Just by hearing, we can hear these two things very differently. The first one is very easy to understand, second is you have to think more. First one whatever is composite phenomena should be impermanent. That is easy. Whereas, whatever is not impermanent should not be composite phenomena. That requires more thinking. Although, they will come to the same point. These two are synonymous but how you present it in language these two are slightly different. Okay, good. Anymore questions? Yes, Mannan ji you have a question?

**Participant:** I think, same question. So, when we talked about syllogism that applies to the three modes in terms of relationship only, is that a specific case it applies to?

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

**Participant:** The syllogism. When we talk about the.

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

**Participant:** Good syllogism.

**Venerable Geshe Dorji Damdul la:** Valid syllogism.

**Participant:** Yeah, a valid syllogism. So, that is an example of the third mode of, the three modes of relationship because that's the logical structure when I look at the syllogism it seem to tally with that only.

**Venerable Geshe Dorji Damdul la:** Valid syllogism should be a syllogism.

**Participant:** When you have A and B which have the relationship in the form of three modes that seems to be the structure of a syllogism. Is that?

**Venerable Geshe Dorji Damdul la:** No.

**Participant:** No?

**Venerable Geshe Dorji Damdul la:** Three modes, three modes meaning? Now there are many three modes.

**Participant:** I know.

**Venerable Geshe Dorji Damdul la:** Three modes in the context of the definition of the syllogism, valid syllogism, three modes in the context of the four kinds of relationships.

**Participant:** So, are these the same or can we have a syllogism which is.

**Venerable Geshe Dorji Damdul la:** Very different. Their main, they are totally different. These two like contrast, these two are very different meanings.

**Participant:** But when we talked about the three modes in terms of relationship we talk about if A is there then it should imply B, B is that may not imply A, and the third case is that.

**Venerable Geshe Dorji Damdul la:** For example, I said, I told you say the Tashi as the topic or the subject is impermanent because he is a composite phenomena. Whatever is composite phenomena should be impermanent. Whatever is B impermanent should also be composite phenomena, right. Whereas, three modes in the context of the four relationships so there whatever is A should be B. But whatever is B may not be A. So, these two are very different. These two are totally unrelated in other words.

**Participant:** But in this particular example of composite phenomena being impermanent is that not an example of three modes because not impermanent phenomena applies.

**Venerable Geshe Dorji Damdul la:** Three modes in what context? Three modes in the context of the definition of the valid reasons or three modes in the context of the four divisions of the relationships. Which three modes you are talking about?

**Participant:** The context of the four modes of the relationship, so.

**Venerable Geshe Dorji Damdul la:** Okay, so there no, it does not apply. Relationship between the sign and the predicate it is the. Okay, tell me what is the relationship between the sign and the predicate of this syllogism. The syllogism which is Tashi as the object, Tashi as the subject is impermanent because he is composite phenomena. What is the predicate in this syllogism? Hey, what is the predicate? What is predicate of this syllogism? Wangdu la?

**Participant:** Impermanent.

**Venerable Geshe Dorji Damdul la:** Impermanent. Very good. And what is the sign of this, what is the sign used in this? Aacha Dawa Doma la? Composite phenomena. Very good. Now tell me what is the relationship between impermanent and composite phenomena, what is the relationship in the context of the four kinds of relationship? Contradictory, synonym, three mode, four mode? What is the relationship between these two?

**Participant:** Synonym.

**Venerable Geshe Dorji Damdul la:** Okay, synonym means whatever is A should be B, whatever is B should be A. You're getting it? So therefore the relationship, this relationship is not three modes, it's synonym. Very good. Okay, any more questions? Yes, Kabir ji.

**Participant:** What was the answer in the example that you had asked about the flower and the what was the right, was it three modes, was it four modes?

**Venerable Geshe Dorji Damdul la:** Which?

**Participant:** The characteristics of a flower and the impermanence.

**Venerable Geshe Dorji Damdul la:** Okay, characteristics of the flower and the impermanence what is the relationship between these two in the context of the four kinds of relationship? This is your question? What is the answer? Okay, some say four modes, some say three modes. Now some, one person should say synonymous and the next person should say the contradictory. Then one should be correct. (TL) One of option will be correct. Okay, actually its four modes. Yeah.

Okay four modes, how four modes? Whatever is A may not be B. Whatever is the impermanent may not be characteristic of the flower. For example, the table. Table is impermanent but it's not the characteristic of the flower. Likewise, whatever is the characteristic of the flower may not be impermanent. The flower not being beautiful or the flower not being table. Flower not being beautiful is controversial. Simar is coming up with this is not the characteristic of the flower, it's the characteristic of non-beautiful flower. So, let's say flower not being table. Is this the characteristic of the flower? Yes. Flower not being table that is the characteristic of the flower but its not impermanence, its permanent phenomena. So, whatever is B may not be A. And the locus point between the two, the redness of the flower or the shape of the flower, the colour of the flower. That is the characteristic of the flower as well as impermanent. What is neither A nor B. Space, non-composite space it is not impermanent not the characteristic of the flower. So, this the relationship is four modes. Yes, Simar?

**Participant:** Sorry Geshe la, so when you were speaking of this Geshe la you had mentioned that you agree that the characteristics of the flower disappear when the flower goes away.

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

**Participant:** And then you also said that the characteristic of a non-beautiful flower is permanent.

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

**Participant:** Right. So, how do we understand are you referring to an existing flower which means a living flower? Because then I understand that it is impermanent. But or are you?

**Venerable Geshe Dorji Damdul la:** No, this flower.

**Participant:** Okay.

**Venerable Geshe Dorji Damdul la:** This flower is not at all beautiful. Yeah.

**Participant:** So?

**Venerable Geshe Dorji Damdul la:** So, let's say this flower is not a table.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** The flower, this flower not being a table is the characteristic of this flower. But its not impermanent it's permanent.

**Participant:** Yes, but then when this flower goes out of existence or decomposes.

**Venerable Geshe Dorji Damdul la:** Yes, when we burn this flower or when we, when this flower decomposes.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Then all the characteristics of the flower will disappear.

**Participant:** So, then the permanence of this flower not being a table also goes away.

**Venerable Geshe Dorji Damdul la:** The flower, this flower not being a table will also go away.

**Participant:** So, therefore it will change.

**Venerable Geshe Dorji Damdul la:** Okay, so it will not, it will go away.

**Participant:** Yes. [2:30:00]

**Venerable Geshe Dorji Damdul la:** So, therefore it will change? No.

**Participant:** So because if, then I, if that is correct.

**Venerable Geshe Dorji Damdul la:** Okay, let us put it like this. Did you follow the question? The question is very good question. The question is this flower is not a table. So, this flower not being a table is a negative phenomena we said. And all the non-affirming negative should be always permanent phenomena, non-affirming negative. And flower being not a table is non-affirming negative, therefore it is a permanent phenomena. Flower not being table this is characteristic of the flower and it is not impermanent. So, the flower not being table is, because it is a characteristic of the flower when the flower disappears, all its characteristics should also

disappear including the flower not being a table, it should also disappear. If the flower lasts for one day then the this flower not being table will also last for one day. Within one day it will disappear. If it disappears it is impermanent, it is not permanent. You're getting it? This is question. Okay, how many of you can give me the answer? Anybody who likes to give me the answer? Okay, Tenzin Choegyal la you'd like to give me the answer?

**Participant:** Maybe somebody else should try it.

**Venerable Geshe Dorji Damdul la:** No, it doesn't matter.

**Participant:** The difference between eternal and impermanence we have to understand that. That while the flower lasts, let's say the colour of the flower is changing moment by moment but when the flower disappears itself then you know we cannot posit any characteristics. So.

**Venerable Geshe Dorji Damdul la:** Including the flower not being a table.

**Participant:** Including the flower not being a table.

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

**Participant:** Right.

**Venerable Geshe Dorji Damdul la:** So, the flower not being a table, it also disappears, it also changes.

**Participant:** Right. It doesn't change moment by moment.

**Venerable Geshe Dorji Damdul la:** Because it disappears.

**Participant:** Just because.

**Venerable Geshe Dorji Damdul la:** It changes from existence to non-existence.

**Participant:** True that's where we have to differentiate between what is eternal and the concept of lasting and momentary change. These two are different, right. So, something that lasts in common day-to-day parlance we say lasting forever that's something like eternal, right. But while, let's say for one day the flower exists that one day not being a table is part of the flower's characteristics. But during that one day there is no momentary change.

**Venerable Geshe Dorji Damdul la:** No, there is no momentary change with the flower not being a table. How?

**Participant:** Because it doesn't have any substance not being a table, there's nothing to.

**Venerable Geshe Dorji Damdul la:** The flower is there?

**Participant:** Flower is there. True.

**Venerable Geshe Dorji Damdul la:** Yeah, so there is a substance.

**Participant:** But for each moment the flower is changing it's not a table. That characteristic remains the same.

**Venerable Geshe Dorji Damdul la:** That this flower is not a table that it does not have a substance.

**Participant:** That it does not have a substance.

**Venerable Geshe Dorji Damdul la:** Because it does not have a substance, there is no substance there which undergoes change. Although it disappears we don't say that it changes. It does disappear. It disappear but it does not change. Change means there should some substance there which undergoes change. There is no substance there. For a non-affirming negative there is no substance there. So, therefore although it disappears it does not change because it does not have a substance. So, therefore, it is because it is not changing it is not impermanent. Because it is not impermanent it exists. Not impermanent should be permanent. This is how we have to understand. So, for this we have to study the logic, we have to study the tenet system. Only then we can go into these more subtle phenomena. Okay, very good, thank you Tenzin Choegyal la. Thank you. Okay, we'll end with dedication prayer. Okay, Rebika la you do the dedication prayer. Mic.

**Participant:** Page 279.

**Venerable Geshe Dorji Damdul la:** 278 or 279?

**Participant:** 278.

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

**Participant:** Please turn to page 278, additional dedication prayer,

**Dedication prayers in the end**

**Page 25**

# Class 80 – Buddha Nature – Part 1 of 1

## Session 1 of 22<sup>nd</sup> Sep 2019

Subject : Buddha Nature  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 22 September 2019  
Transcriber : Tenzing Nyidon  
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### Starting Prayers by a Participant

(Main Teaching Starts) [00:25:07]

**Venerable Geshe Dorji Damdul la:** Okay, today we're going to do two important topics: one is the Buddha nature which by now most of you are already aware of, so that we are going to, study little in great detail, and then the next topic is hermeneutics. Hermeneutics meaning how does one understand the teachings of the Buddha, whether to be accepted literally or to be interpreted. These are two topics that we're going to do today. And then we have the two-three more topics to be covered. Then the Nalanda Masters, Nalanda Diploma Course finishes.

Okay, the Buddha nature. In terms, the, okay first let us begin with the what aspirations that we have. Then number two in relation to this aspiration what the Buddha taught. The aspiration that we have, if we ask anybody whether you are a boy or girl, or one is educated-uneducated, or whether one is Indians or non-Indians, Indian or from this group, that group, whatever, we all seek the, we somehow say some people may say I seek wealth, some people may say I seek good health, some people may say I seek power, I seek position and so forth. And then so from that point of view we may see that there is a divergence of the answers. Whereas if you ask the second question, the next question, why do you seek power, why do you seek wealth, why do you seek position, why do you seek good health, why do you seek good family and so on, why do you seek, what, why? You ask the second question then everything will boil down to the same answer that is I want happiness; I don't want the problems. So, from this we can, our basic the quest, our basic the aspiration is twofold: one is I want to get rid of my problems, number two I want to have to the happiness. So, to get rid of the problems, now to learn it very technically, problems, miseries, loss of freedom, fear, they all mean the same. It's not just, you know, somebody telling you that they mean the same. But we should be able to gain conviction that they are, they all mean the same. One, misery, suffering, fear, loss of freedom. Fear means you don't want fear. But there is no option. You don't have the freedom to choose not to have the fear. So, fear as a loss of freedom. And any form of miseries is also the fear. Fear means something which we don't like and then it is happening. Then you are in tense, that is a fear. So, misery is something which nobody likes. So, to get rid of the fears and to have the maximum happiness. To get of fear, to put in a technical term, to get rid of fear is known as Nirvana. In a

technical term it is known as Nirvana. In a very secular language, it is known as the to become fearless. Okay, Nirvana. And the maximum happiness, technically it is known as Buddhahood. So, in other words everybody seeks, in a technical sense, everybody seeks fearlessness or Nirvana or the infinite happiness [0:30:00] – Buddhahood. This is the truth. This is reality.

Okay, now tell me, my question to you is if somebody asks you that is this what you are seeking the total fearlessness and the infinite happiness, is this what you are seeking? What is your answer? Yes. Okay, and the, what do you think, who do you think is the one that seeks this the boys or the girls? Bhuti la? Boys or the girls? Both.

**Participant:** Both.

**Venerable Geshe Dorji Damdul la:** Both. And Gauri la, educated, uneducated?

**Participant:** Both.

**Venerable Geshe Dorji Damdul la:** Both. Okay, so from this class, that class, or the Indians, non-Indians, Buddhists, non-Buddhists, everybody seeks that. And if one can imagine or if one can envision that this is something which I achieve then the I don't want anything. If this is what I achieve this is ultimate. Okay, this is what everybody seeks. In other words, this is what we need to be able to articulate what we are seeking, one. So, with this the next question is can we achieve that? This is the next question. Is this something achievable? So, the, of course, we are not to follow blindly. First, we learn it. We learn it and later on you subject this to analysis to see whether it makes sense to us. Okay, so what the Buddha said is yes this is something achievable, not only achievable you have it, each one of us we already have it whether you are Buddhist or not it doesn't matter, whether you are girl or boy it doesn't matter, whether we are healthy, the wealthy, not wealthy it doesn't matter, everybody has this the this aspiration, the goal of this aspiration in a dormant state it is there. So, that dormant state of this ultimate happiness and the fearlessness, total fearlessness that is known as Buddha nature. In other words, ultimate goal that you are seeking, that everybody is seeking the fearlessness and the Buddhahood, the infinite happiness that we are seeking that state is within us but not in a manifest state, it is in a dormant state. That dormant state, what we are seeking in a dormant state, is known as Buddha nature. And in Sanskrit it is also known as *Tathagathagarbha*, in Tibetan it is **Tibetan??(0:33:00)** or **Tibetan??(0:33:04)** means Tathagata. **Tibetan??(0:33:06)** is the essence. **Tibetan??(0:33:11)** or **Tibetan??(0:33:14)** Buddha nature. Okay, so this is what the Buddha taught.

Then in terms of, so this is the say, what we seek we identified that. And then at least what we learned now is that I already have it. If I already have it why it is not, why I'm not experiencing it? It is because that is in a dormant state. What is meant by dormant state? The gold, where the gold is mixed with the soil, when you extract gold from the gold mine then gold ore that we get is mixed with soil. So, while the definition, by the very definition of gold it is to glow. But in ore, in the form of ore it does not glow. It does not mean that the gold is not there. Gold is there. It is only why the glow is not happening, why it is not manifest, why the glow is not happening is because that glow is obscured by the soil. Likewise, each one of us we have this Buddha nature. Each one us we have this the infinite happiness and the fearlessness but in a dormant state. Why

that is not manifest, why it is a dormant state? Because that is like the gold mixed with the soil, soil of the mental defilements.

Okay, so the analogy that I always give is for example like say the water. Your water. Say okay last time did we do that? Buddha nature last time? No? Okay, say like this water, this is very important. Okay, let's say that the it is June in Delhi, so hot. And then we are outside for whatever reason. And then we feel so thirsty. And then somebody brings a water from Yamuna river, directly from Yamuna river. Do you want to drink it? Namsa la, you want to drink it? Yamuna river? Why not?

**Participant:** Because its dirty.

**Venerable Geshe Dorji Damdul la:** It's very dirty. Okay, because the water is very dirty. Because its so dirty I don't want to drink it. All these water that we get from the shops, they are all filtered water, purified water. Purified through the various techniques, purification, various purification processes like reverse osmosis, ultra-filtration, and so forth. All these through these processes then the water is filtered then the clean water comes out. Okay, then now you want to drink it? Yes, you want to drink it.

Okay, so this water came from where? Came from Yamuna river or from where? Yes, it came from Yamuna river. But the Yamuna river is very dirty what we have now is very clean. So, this clean water came from where? Okay, so my question to you, this clean water, Yamuna river is not at all clean but this is very clean. But what you said is that it came form Yamuna river. Okay, this is one thing. Then on the other hand let's say a black charcoal if I ask you make it white inside out. So, what you do is that you try to remove the black part. Removing the black part then the charcoal will disappear. Instead of the charcoal becoming white, the charcoal will disappear.

So, my question to you now is that with the water when you remove the dirt instead of the water disappearing the water becomes very clean, very pure. Whereas, with the black charcoal instead of the charcoal becoming white the charcoal disappears. Why? What is the difference? Anyone? Why? Anybody? Maybe Kanu?

**Participant:** Because the charcoal itself is dirt.

**Venerable Geshe Dorji Damdul la:** Charcoal is not dirt, charcoal is black.

**Participant:** I mean, okay, black. Yes.

**Venerable Geshe Dorji Damdul la:** Okay, charcoal is black. Anybody else? Yes, Kabir ji, there.

**Participant:** The essential nature of the water is to be clean and once you remove the dirt.

**Venerable Geshe Dorji Damdul la:** Okay, the essential nature of the Yamuna river is clean.

**Participant:** No, the.

**Venerable Geshe Dorji Damdul la:** Essential nature is clean.

**Participant:** Essential nature of water is clean.

**Venerable Geshe Dorji Damdul la:** No, what I'm saying is why the Yamuna river, the water from the Yamuna river why it instead of it disappearing it becomes clean when the dirt is removed? Whereas for the black charcoal when the black part is removed why the charcoal disappears instead of becoming white?

**Participant:** Because the essential nature of charcoal is not white, it's black. So.

**Venerable Geshe Dorji Damdul la:** Okay, so Kabir ji is saying that the essential of the charcoal is black. Anybody else? Mannan?

**Participant:** It's because in the case of the water the dirt is contaminating the water so. Water on its own is clean.

**Venerable Geshe Dorji Damdul la:** Okay, water on its own. Okay, so look when others are giving answers we try to see if the answer that you have the what is your answer, do they tally or they differ. And say we see, and people may also different use different vocabularies. For example, say the Kabir ji uses the word essential nature and then the Mannan ji used the word water as it is. So, people use different vocabularies and you try to see what vocabularies people use and the context, the meanings, the what do you call it the interpretations. Okay, anybody else? Lotus la? Okay, [0:40:00] most of you I know you have the answers. Lotus, yes. Just see whether your answer, the answer that you have and answer that the others are giving they tally.

**Participant:** The original form of water is pure.

**Venerable Geshe Dorji Damdul la:** Okay, so Lotus is using the word original form of the water. You're getting it? Original form of the water is pure. Whereas, the original form of the charcoal is black. Okay, anybody else? Rebika ji.

**Participant:** Geshe la, I don't have any different answer.

**Venerable Geshe Dorji Damdul la:** No, no, it doesn't matter. Just give your answer in your own words. And your word may be same as others it doesn't matter.

**Participant:** So, I felt the same that essential nature of water is pure and clean.

**Venerable Geshe Dorji Damdul la:** Okay, essential nature of water is clean, pure. So, we see that all the answers they come to same point. And how many of you somehow, it's a matter of vocabularies, meanings, the answer that I have is given by all others. Raise your hands. Who would think that the answer that I have is already given by Lotus la, Rebika, Kabir ji, Mannan.

And Bhuti la you also gave the answer? No. Okay, so raise your hands those who agree with the others. Okay, good. Okay, so this is, so from this the point is that what we learn we must gain conviction in what we are learning. This is so important. Once we gain the conviction then when you practice, you just, you feel joy in practicing this.

Okay, so the point is that the true nature of the water, essential nature of the water. Lotus, what did you say? Original form of the water and the water as it is so pure. And the dirt is adventitious. This is what Acharya Dharmakirti in his text Pramanavartika Chapter Two, and also by Arya Maitreya in Uttaratantra Sublime Continuum said that **Tibetan??(0:42:24)** the true nature of the mind is clear light. Mental stains, mental defilements are adventitious. The true nature of the mind is clear light and the mental defilements are adventitious. Okay, this is what Arya Maitreya as well as Acharya Dharmakirti said it very clearly in their texts.

Okay, now so this is what we need to understand it. This true nature of the mind when we relate this example, no, when we relate this to the nature of mind with the water example, we see that however defiled our mind is the true nature of the mind is so pure. It doesn't matter whether you are girl or boy, whether you are say the Buddhist or not, whether you are the Indians or not, it doesn't matter, everyone the true nature of the mind is so pure. So, it is like say the diamond in the, in a very, in a ditch and a diamond in the showroom. So, the Buddha's mind is like the diamond in the showroom and our mind is like the diamond in the ditch. And for a diamond expert there is no difference between these two diamonds; one kg diamond in the showroom, one kg diamond in the ditch. So, the person will not sell the diamond in the ditch even for one rupee less, the person will clean this up and put it in the showroom. It becomes showroom diamond. So this is where, this is the reason why the Buddha in his lifetime he really fought for equality. He really fought for the equality of the gender, equality of caste and so forth. He fought for it because he as this confidence that everyone is equal. From the point of view of the purity, from the point of view of this diamond – the treasure inside, the greatest of the treasure that everybody can feel the happy about, confident about is this Buddha nature, seed of perfection within us. And that seed of perfection everybody has the same there is no difference at all. Boy and girl there is no difference. In those days, particularly at the time of the Buddha, 2500 years ago the gender discrimination is so, so prominent. And the female they were being really the discriminated so badly. That the male chauvinism was very prominent. And people get the feeling that the male means this is their basic right that they should get the priority, the presidents, the benefit and so forth. So, this is where the Buddha disagreed. Because the Buddha sees this Buddha nature in everybody, boys, girls. And he also was totally against the caste system. Caste system and the gender discrimination. So, therefore the Buddha was considered as a great revolutionary, to revolutionise our backward thinking.

Okay, so from that point of view in Buddhism people discuss about oh in Buddhism there is discrimination and so forth. This is where we don't really know the history so well. If we study the history so well particularly those people who are into, you know, say the woman's empowerment, so they should be feeling so, so grateful to the Buddha for so courageously fighting against, fighting for equality gender, caste and so forth. And even for the gender this is fine, Buddha really struggled so much to bring about the gender equality. And then for the caste, creed and so forth. Buddha really literally although we, now, today when we speak about the

Buddha a divine and Fully Enlightened but in those days, it is like His Holiness the Dalai Lama, what His Holiness the Dalai Lama is today. His Holiness the Dalai Lama, so there the people, last time the BBC complication arose. You know that? So, likewise the Buddha's time the Buddha was advocating, very strongly advocating for equality for the caste, creed, gender and so forth. Because of which a section of the community they started to turn against the Buddha. Because the what the community then considered as low caste, many of them the Buddha embraced them and enrolled them in his Sangha. And then many of the what was considered as the high class, high caste they became hesitant to send their children to the Buddha. Because their children they are going to eat the same thing with the people from, what is considered as, low caste. So, they said no we are not going to send our children to the Buddha. Because its, the place is so frequented by with the people from, you know, this caste. So, these complications were there. So, Buddha saw through all these complications, still the Buddha, for Buddha the equality is the most precious thing.

So, from this point of view people who are from any quarter they should really know the history and then see the context, see the time, when the male chauvinism was so predominant. And then there somebody to speak against that male chauvinistic, the, principle we should be feeling so grateful that the Buddha appeared. And partly why the Buddha succeeded in that was because Buddha himself was a prince. He was prince. And not only prince, extremely intelligent as a young prince and exceptionally kind. Everybody respected him. And then of course then the with the having being identified as having become Enlightened. For all these factors the, you know, set of factors and then the Buddha's own seeing this truth of the Buddha nature within everyone, so he fought for this equality. Okay, this is one point.

So, with this then the Buddha nature, if this is the essence, the crux as to why the Buddha was so emphatic with the equality of everyone, if this is the foundation, the base. Then where did the Buddha teach this concept of the Buddha nature, [0:50:00] where did he teach? This is the question. So, there we need to know the three wheels, no the, okay, turning of the wheels of the Buddha Dharma, turning the three wheels of the Buddha Dharma. Okay, we studied that already, the three wheels, we studied that. The three wheels meaning all the teachings of the Buddha somehow can be subsumed directly or indirectly into these three wheels. Three wheels of the, the turning of the three wheels of the Buddha's teachings. The first wheel, second wheel, third wheel. I'm not going to into detail. Just like a revision, as a revision for you say the first wheel which place?

**Participant:** Sarnath.

**Venerable Geshe Dorji Damdul la:** Sarnath. Very good. And what, who is the target audience? So, we should know three things studying the three wheels of the Buddha Dharma: number one is the place where the wheel, the teaching was given, number two who is the target audience, then number three what is the subject matter. The place, the target audience, and the subject matter. Okay, first turning of the wheel, the first turning of the wheel of Dharma the place is Sarnath. And the target audience? Vaibhashika and Sautantrika, target audience. And then the subject matter? Four Noble Truths. Very good. Four Noble Truths, although in a very cursory gross form. But the Four Noble Truths is the subject matter. Okay, second turning wheel of

Dharma, the second wheel of turning, the place?

**Participant:** Vulture's Peak.

**Venerable Geshe Dorji Damdul la:** Vulture's Peak, Rajgir. Very good. And then the target audience? Madhyamika philosophers, yes, target audience. Okay, so the four schools, for this we need to know four schools. What are they?

**Participant:** Sautantrika, Vaibhashika.

**Venerable Geshe Dorji Damdul la:** Okay, the each one of us will say this, right. Each one of us will say this. Okay, starting from the Richa. Richa la, yes.

**Participant:** Vaibhashika.

**Venerable Geshe Dorji Damdul la:** Number one Vaibhashika.

**Participant:** Sautantrika.

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

**Participant:** Chittamatra.

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

**Participant:** Prasangika.

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

**Participant:** Oh, sorry Madhyamika, Prasangika and Svatantrika.

**Venerable Geshe Dorji Damdul la:** Okay, the Madhyamika. So, the Richa la rescued rest of us. Okay, now the Namgyal la, ready? Okay Bhuti la. Namgyal la, yes, Namgyal la.

**Participant:** Vaibhashika.

**Venerable Geshe Dorji Damdul la:** Vaibhashika, number one.

**Participant:** Sautantrika.

**Venerable Geshe Dorji Damdul la:** Sautantrika, number two. Chittamatra.

**Participant:** Chittamatra.

**Venerable Geshe Dorji Damdul la:** Chittamatra, number three.

**Participant:** Madhyamika.

**Venerable Geshe Dorji Damdul la:** Amazing. So, again Namgyal la rescues all of us. Okay, good. So, these are the four schools. We have to know the four schools to know the three turnings of the wheel of Dharma. So, second turning of the wheel of Dharma in terms of place is Rajgir or the Vulture's Peak. And then the target audience is the Madhyamika. Very good. And the subject matter?

**Participant:** Heart Sutra.

**Venerable Geshe Dorji Damdul la:** Okay, Gauri la, Heart Sutra is one example. What is the subject matter? Anybody subject matter? Yes, Aacha la. Wisdom of Emptiness or the wisdom of the Emptiness of self-characteristics. Very good. Wisdom of Emptiness or you can say, Emptiness, Emptiness of true existence. Okay, good. Now, we are done with the first two turnings of the wheel of Dharma. What made us to go in this direction to study the three, to talk about the three turnings of the wheel of Dharma? Can anybody connect us? Why I take you to this the three turnings of the wheel of Dharma? Why, Rebika?

**Participant:** Because we were talking about fearlessness and infinite happiness. (TL)

**Venerable Geshe Dorji Damdul la:** Okay, so Rebika took me eons ago. Okay, anybody? Yes.

**Participant:** Because Geshe la where did the Buddha teach about Buddha nature.

**Venerable Geshe Dorji Damdul la:** Very good. Okay, yes, so we have already consolidated everything what Rebika is saying, we already consolidated that to the Buddha nature. Then the question is if this is what made the Buddha to fight so much emphatically fight for the equality of everybody, where did the Buddha teach the Buddha nature, where did he teach? Okay, in this connection we are talking about the three turnings of the wheel of Dharma. Okay, so not during the first turning, not second turning. Third turning of wheel of Dharma. Okay, third turning of wheel of Dharma. This is what we need to know.

Third turning is very interesting. It's not like a specific teaching. There was a huge gathering, congregation and the Buddha was presiding over the congregation. And there were all these incredibly the genius, the great Bodhisattvas were there like Arya Maitreya, Arya Avalokiteshvara, Arya Manjushri, then Arya Vajrapani. All these ten *bhumi* Bodhisattvas who were on the verge to become Buddhas, they were all there. And then many others were also there. Of the many Bodhisattvas, ten Bodhisattvas they stood up one by one, stood up to ask questions. Ten Bodhisattvas they asked ten different questions. Okay, what is Tibetan??(0:56:37) in the Sanskrit? Paramarthasamudgupta?? Tenzin Choegyal la do you remember? Paramarthagupta? Samudgupta?

**Participant:** Paramarthasamudguta, I think, not g u p, but g u t, Guta, I think.

**Venerable Geshe Dorji Damdul la:** No, no. (TL) Okay, somebody check it very quickly. Now

its very easy. Tejal you have it? No? Okay, it doesn't matter. Okay, its fine. In Tibetan this great Bodhisattva the name is **Tibetan??(0:58:07)** Paramarthasamudgupta – samudgata. Okay, Paramarthasamudgata, yeah. Okay, so this Bodhisattva, ten Bodhisattvas they stood up one by one to ask ten different questions. Okay, good. It's not that when you speak about the third turning of the wheel of Dharma it is only one. There the Buddha gave ten different answers to the ten different questions by the ten different Bodhisattvas. And some Bodhisattvas they asked about the Buddha nature. In fact, if you read the third turning of wheel of Dharma, it's very interesting all these questions are there, extremely interesting. Say some Bodhisattvas they asked the about the Buddha nature. Then the Buddha gave a detailed explanation of the Buddha nature. And Paramarthasamud, what did I say?

**Participant:** Paramarthasamudgata.

**Venerable Geshe Dorji Damdul la:** Samudgata. The Bodhisattva Paramarthasamudgata what he asked was that he stood up and then he said that the *Tathagata* in Rajgir, in the Varanasi the *Tathagata* taught that the Four Noble Truths form, the physical form they exist truly in Varanasi. Whereas, during the second turning of the wheel of Dharma in Rajgir the *Tathagata* that nothing exists truly. So, since that **[1:00:00]** the *Tathagata* has nor the defect or nor the confusion there must be a reason why the *Tathagata* taught the two opposing teachings and what could be the reason. In other words, the Bodhisattva Paramarthasamudgata, he asked this question not for his the, for himself, he asked this he already knew the answer. He asked this question on behalf of those people whose mental intelligence is in line with the Chittamatra philosophy. So, those people who are more into Chittamatra philosophy they were little confused. So, for them Pramartha, Bodhisattva Paramarthasamudgata, he asked this question to the Buddha. Then the Buddha gave the answer. So, that answer came to be known as the third turning wheel of Dharma in the context of the first turning as a clarification, in the context of clarifying the contradiction between first turning of wheel of Dharma and second turning of wheel of Dharma. So, third turning of wheel of Dharma has ten different facets, ten different answers.

Okay, so the answer given to one set of questions on the Buddha nature. So, from there then the concept of Buddha nature became very clear. Okay now, His Holiness the Dalai Lama, His Holiness puts it very nicely that the first of the wheel of Dharma, when the Buddha taught the first turning of the wheel of Dharma the Buddha laid the ground to give the basic knowledge to the people. The Four Noble Truths. With the Four Noble Truths we know that how we are trapped in Samsara and how we can come out of Samsara. So, once you know that then the finally when you come out of the Samsara what we need to know is, we know to know that it is finally our mind which has to come out of Samsara. When our mind comes out of Samsara meaning that when the mental defilements are removed. When the mental defilements are removed completely then the mind comes out of Samsara. When the mind comes out of Samsara body and the, physical and the verbal they are all the products of the mind. Physical, what the physical that we have is because of the past minds, past karma. Karma is your mind, part of your mind. And the verbal, likewise, it's because of the effect of the past karmas which again was your own mind.

So, the, as to the say this the Buddha nature, okay say how we can possibly come out of Samsara

but the truth is that it is the mind which has to come out. And for this mind which comes out, this mind, when it does not come out of Samsara it is in Samsara. When it is in Samsara how this mind behaves? So, this mind behaves very differently while it is in Samsara and it'll behave very differently between the two, while it is in Samsara while it comes out of Samsara. So, while it is in Samsara it behaves in a very disturbed way. When it comes out of Samsara then it behaves in a very soothing, peaceful way. So, what makes the mind to behave in a very soothing, peaceful way? The true of your mind is so pure. So, this mind should we should make it behave in its original form the way Lotus la said. We have to make this mind behave in its original form, in it's true nature or essential nature. So, how do we do that? This is the question. How do we do that?

For that matter let's say that when you see just say words can affect this mind, our mind behaves very differently simply because of the different words. Likewise, the different objects, the physical objects they can simply make our mind very differently. For example, if you are so keen on let's say the chocolate and then somebody shows you chocolate, instantly your mind becomes very happy. And then if you dislike what, particularly people who are so fond of the what, Coca Cola, when you see like this juice. What is this? Right. They are fed up the – what is this, this is not really for somebody who is young. Young and Coca Cola, whatever, right. When Coca Cola is there then you are very happy. Okay, so what I'm saying is that somebody who is so keen on Coca Cola, Coke and gives you Coke there. You are very happy. (TIL) Juice you are very unhappy. Okay, so the object makes your mind behave very differently.

Okay, now the object, as the object becomes subtler, subtler, subtler mind behaves in a more subtle and subtle form. You're getting it? As the object becomes subtler, subtler the mind becomes, mind behaves in a more subtle, subtler, subtler. Then number two is that say for example say for the mind to behave in a subtle way the mind also should have that capacity to behave in a subtle way. So, this capacity is being activated by the object. By introducing the object as subtler, subtler, subtler, then the mind behaves very differently.

For example, let's say somebody, okay once I was, from Bangalore I was going to the Ashram, one Hindu Ashram there. The, it is about like five or six hours. And there was the, in the bus is the, what, what do you call it, video coach bus, the video, public video was there and they were showing something. One the, a speaker, Karnataka language, the person is not, person does not at all look impressive. But all the people in the bus, on the bus they were just for hours and hours they were just pin drop silent and trapped by him. And sometimes he cracks the jokes and he was continuously saying something. For me its so boring because I don't understand anything what he is saying. And the person per say is also not impressive. And what he is saying is not at all what I understand, I don't understand anything what he is saying. And then I was so curious why they are so aptly listening to him. And nobody is talking. I was amazed. Okay, so there the say that person has the capacity to attract your attention, attention of people.

So, likewise, so this object as the object becomes subtler, subtler the mind also should have the capacity to become subtler, subtler. Which means that if it does not become subtler it does not have the capacity. If it does become subtler then it has the capacity. Okay, so object wise we can make subtler to change the behaviour of the mind. And the mind also changes its behaviour. So, there is object and the subject. And the object the subtlest of the object which we can introduce

to affect the mind to become the subtlest is known as objective clear light, that is Emptiness.

Okay, now the next part is the subject. The subject also should have the capacity to become very subtle. Say for example, this person he has a tremendous skill but he cannot really attract me. Why he could not attract me? Why he could attract all the passengers? Why he could not attract me? Because I don't have the, in a loose sense, I did not have this capacity to understand what he is saying. So, whereas others have the capacity to know, to understand what the other person is saying. So, they have that capacity, I don't have that capacity.

So, when the object becomes subtler and the mind also becomes subtler means the mind should have the capacity to become subtler. So, that is the subject. Subject also has the quality to become subtler. And the object can be introduced, object can be brought to the subtlest form. Subtlest form the object is known as objective clear light, Emptiness. And the subtlest form of the subject which we have to activate eventually that is known as subjective clear light.

Okay, now with this in a loose sense, okay, why, two things came in front of me? Okay, now first turning of wheel of Dharma. [1:10:00] So, this is how His Holiness puts it, it is so beautiful. First turning of wheel of Dharma is to lay the ground, to tell us as to how we revolve around Samsara and how we can possibly come out of Samsara. The basic, the ground, the blueprint is taught during the first turning of the wheel of Dharma. Then how to really come out? Finally, our job is not to revolve, it's to come out. If you know how we revolve in Samsara, then we can, we'll learn how to undo. So, undoing is coming out of Samsara. To come out of Samsara, it should be our mind which should come out. And how the mind should come out is by the mind behaving very differently. While Samsara means disturbance, coming out of Samsara means, what is the opposite of disturbance? Peace. Absolute peace. So, how the mind behaves while in Samsara is in disturbed form, turbulence. And when you come out Samsara the mind should behave in a perfect peace, state of the perfect peace. Okay, so for that, for the mind to change its behaviour from state of turbulence to the state of perfect peace has to be done on the basis of the subtlest object and the subtlest subject. You're getting it?

So, second turning of the wheel of Dharma - this is how His Holiness the puts – second turning of wheel of Dharma it emphasises only subtlest of the object which is Emptiness, Emptiness concept. Then the subtlest of, then the third turning of wheel of Dharma emphasises on the subtlest of the subject which is subjective clear light. Okay, now to make it little more intricate, to make it little more sophisticated or intricate is that second turning of wheel of Dharma it emphasises, okay, from what we have learned thus far, second turning of wheel of Dharma emphasises on what? Objective clear light.

Okay, so with the objective clear light eventually we learn that the concept of Emptiness. Finally, what is the job, what do you want, finally what do you want, finally, finally, what do you want? Ultimate happiness and fearlessness. Okay, so the fearlessness is what is the common goal of the Mahayana practitioners, Shravaka practitioners and the Pratyekabuddha practitioners. You're getting it? Those who seek, in other words those who seek personal liberation and those who seek Buddhahood, both of them they share this goal which is fearlessness, in other words, Nirvana. Okay, then those who seek Mahayana path on top of Nirvana they also seek

Buddhahood. And in fact, keep in mind that Buddhahood, okay, I said, what I said, okay say the personal liberation seekers, those who seek liberation for oneself. There are, it is of two kinds. What are they? Shravakas and Pratyekabuddhas, two. These two on the one hand, then who seek Buddhahood for all beings that is Mahayana practitioners, two. My question to you, what is that goal which is common between, commonly being aspired between the two, those who seek personal liberation and the Mahayana practitioners, what is that goal?

**Participant:** Nirvana.

**Venerable Geshe Dorji Damdul la:** Nirvana. Okay, good. And what is that goal which is uniquely aspired by the Mahayana practitioners? Buddhahood. Very good. Now, my question to you Buddhahood you said the common goal aspired by the two groups is Nirvana, and the unique goal aspired by the Mahayana practitioners is Buddhahood. Okay we said it. My question to you Buddhahood is it Nirvana or not? Buddhahood is it Nirvana or not? You said that Nirvana is the one which is commonly, which is aspired by both the sides, personal liberation seekers and the Bodhisattvas. Whereas, the Buddhahood is uniquely aspired by the Bodhisattvas or the Mahayana practitioners. This is what you said. My question to you, Buddhahood is this Nirvana or not? Okay, how many of you say, no? How many of you say, yes? Okay, why, okay so the how is Buddhahood, okay what makes you think that Buddhahood is not Nirvana? What makes you think that Buddhahood is not Nirvana? Aacha Dawa Pema la?

**Participant:** Because the Buddhahood has larger or wider aim.

**Venerable Geshe Dorji Damdul la:** Buddhahood the goal is much more expansive as compared to Nirvana. Very good. Okay, what makes you, those who said Buddhahood is Nirvana, what makes you think that Buddhahood is Nirvana? Anybody? Yes, Namsa la?

**Participant:** Geshe la, last time you talked about the, I mean, three paths for, I mean the small scope, middle scope and great scope.

**Venerable Geshe Dorji Damdul la:** Great scope.

**Participant:** Great scope. It is like Nirvana is common for the middle scope and the great scope.

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

**Participant:** So, I think.

**Venerable Geshe Dorji Damdul la:** No, Nirvana is common but the question is middle scope people, middle scope practitioners they aspire for Nirvana and great scope person aspire for Buddhahood, right. So, what is said is that the Nirvana is common for two. So, how the Buddhahood is Nirvana?

**Participant:** I mean Nirvana is common for both of it. But then Buddhahood is like for a wider audience, I mean for its.

**Venerable Geshe Dorji Damdul la:** Okay, Nirvana is common for the middle scope person and the great scope person, Nirvana is common. And the great scope person, great, so they have the Nirvana, great Nirvana, right. So, they have, they still have the Nirvana but simply because they are great so Nirvana is also great. So they have the great Nirvana. So, great Nirvana is Nirvana, right. Say the great Nirvana is also Nirvana and small Nirvana is also Nirvana. Both are Nirvana. So, therefore great Nirvana is the Buddhahood, right. Nirvana means Nirvana is the say liberation. So, liberation from afflictive obscurations, liberation from afflictive as well as cognitive, right. So, liberation from afflictive as well as cognitive obscuration that is Buddhahood. Liberation from afflictive obscuration is Nirvana for the small scope, the middle scope.

Okay, now liberation from afflictive obscurations, cognitive, afflictive as well as cognitive obscurations is that liberation or not? Yes, of course it is liberation, it is a wonderful liberation, liberation of all the mental defilements. Not only partial liberation it's the liberation of all the mental defilements. So, therefore, in other words the Buddhahood is Nirvana.

So, one thing that because that this is the more, a very systematic class we, I'll not hesitate to share with you even some of the nuances. Okay, Buddhahood is Nirvana. Buddhahood is the most refined Nirvana. But if that is the Nirvana then why do we classify Buddhahood as separate from Nirvana, we speak about Nirvana and Buddhahood, why? Because Nirvana in the context of, in the context of Nirvana as opposed to, not really as opposed to as the counterpart of the Buddhahood that Nirvana is the Nirvana, personal Nirvana, it's the short form of the personal Nirvana. You're getting it? That is the short form of the personal Nirvana. Whereas, Nirvana in general, Buddhahood [1:20:00] is it a Nirvana? Answer is yes. Likewise, we speak about the Arhats, Buddha is he Arhat or not? Buddha is Arhat. Arhat are Shravakas and Pratyekabuddhas? No. Okay, Buddha is the best of the Arhats. Buddhahood is the best of the Nirvana. You're getting it? Buddha is best of Arhat. So, whereas when we speak about Arhats and Buddhas, so that Arhat we say we confine it to the Arhats of the middle scope or the Shravakas and Pratyekabuddhas. Okay, this is what we need to keep in mind.

So, where in generally, in a more specialised class like this when somebody speaks about Arhat we're all qualifying the personal liberation seekers, Shravakas, Pratyekabuddhas and so forth. They just say Arhats. So, automatically you have to understand it to mean the Shravaka or the Pratyekabuddha Arhats. You're getting it? Okay. Now, with this what we are saying is that Buddhahood is the, of course, it is Nirvana. So, the what we seek is we seek the fearlessness and the infinite happiness. With the infinite happiness fearlessness is also included, Buddhahood then Nirvana is already included. So, what we are saying is that, okay, the aspiration is to achieve infinite happiness and Buddhahood. But the aspiration which is common between the personal liberation seekers and the Mahayana practitioners is the fearlessness. So, this fearlessness is in the context of the Nirvana. And say the when you speak about the second turning of the wheel of Dharma, okay, I'm trying to share one little intricate part that is that what is said thus far is second turning of the wheel of Dharma is with the emphasis on the objective clear light and the third turning of the wheel of Dharma is with the emphasis on subjective clear light.

Okay, so these two clear lights, objective and subjective clear light, unite your mind as the

subjective clear light which sees the objective clear light unites, these two are united then your mind becomes the subtler, take the subtlest form which will be like the laser beam to eradicate the mental defilements, right. So, in the context of the Four Noble Truths finally what we seek is which of the Four Noble Truths we seek finally?

**Participant:** The third.

**Venerable Geshe Dorji Damdul la:** First? First truth, no? First Noble Truth? Second, okay we seek the second truth. Second, we don't really have to seek, we are already expert. First and the second. First, we are so rich, second, we are so expert. First is what suffering. We are so rich with suffering we don't have to seek. And what is second? Cause of suffering we are expert in it, right. (TL) We don't have to seek. Okay, what we have to seek? Kanu, tell me. Okay, maybe Kanu you are a Bodhisattva, we never know. Then, then what do we seek now?

**Participant:** Cessation of suffering.

**Venerable Geshe Dorji Damdul la:** Very good. Number three. What we seek is the cessation of suffering, where the suffering stops. This is what we are seeking. You're getting it? So, His Holiness the Dalai Lama puts it like this, second turning of wheel of Dharma. Okay, in other words, second turning of wheel of Dharma what did I say emphasis is on? Objective clear light. What is objective clear light? Emptiness. Okay, so now with, now His Holiness the Dalai Lama in his own words, what His Holiness says second turning of wheel of Dharma is with emphasis, detailed exposition on the third truth, truth of the cessation. What I said is objective clear light. Objective clear light is what? Emptiness. It is with the experience of Emptiness that the third truth is experienced. You're getting it? In fact, third truth, the truth of cessation of suffering is to be understood in the context of Emptiness. You're getting it? These two are not contradictory.

Okay, now what takes us to the third truth, third Noble Truth? What makes you to achieve the truth of the cessation? By the path, number four. By following the path leading to cessation then you will achieve that state. So, the path is not the objective clear light, its the subjective clear light. Path is your mind. The mind, the subjective clear light. So, with this path focus on Emptiness then in the experience of Emptiness you experience the cessation. You're getting it? So, in His Holiness' own words the second turning of the wheel of Dharma is with the emphasis, is the detailed exposition of the truth of the cessation and the third the, third turning of wheel of Dharma is with detailed exposition on the truth of the path leading to cessation. And then His Holiness also says that this path which is the mind, not the Emptiness, the mind, so this path what is that mind? The Buddha nature. Okay, this is how His Holiness puts. In other words, the Buddha nature is taught in the third turning of the wheel of Dharma. Let us not forget this.

Okay, having said this, now we are going to go into little technical part, important. Okay, Buddha nature is of two kinds. Natural Buddha nature and the proliferating Buddha nature. Natural Buddha nature and proliferating Buddha nature. Natural Buddha nature in Tibetan is **Tibetan??(1:27:09)** is natural. **Tibetan??(1:27:12)** And then the what is the second one? Proliferating Buddha nature. Proliferating Buddha nature in Tibetan is **Tibetan??(1:27:21)** means proliferate, multiply. **Tibetan??(1:27:25)** means proliferate, **Tibetan??(1:27:27)** means of. **Tibetan??**

(1:27:30) of the nature. The Buddha nature with the proliferation as its nature. Okay natural Buddha nature and the proliferating Buddha nature, two.

Okay, our mind say the example of the water, example of the Yamuna river, the water from Yamuna river. So this water when we took it from the Yamuna directly it was very dirty. And then later on by removing the dirt then the purity comes out. You're getting it? Likewise, our mind as the mental defilements are removed then the purity comes out. Literally, like the way the water becomes very clean, our mind also becomes very clean, so pure. This is one. Okay, this pure mind is it impermanent or permanent? This pure mind is it permanent or impermanent? Aacha Dawa Pema la, permanent? Okay, this pure mind is it permanent or impermanent? Okay, just speak your mind don't worry, okay now Nalanda Diploma Course is about to finish, he will be very angry, right. He will be sad, on top of sad he will, may become very angry. Don't worry speak your mind. When I say speak your mind, I'm not tricking you. I'm not tricking you means I will, eventually I will scold you. No, don't worry. Okay, tell me just speak your mind. Say the way this water, dirty water which is not clean but it has the quality of the fluidity. Likewise, when the dirt is removed then the purity comes out, still it is water with the quality of the fluidity. But its so clean. The difference is that it becomes so clean, so pure. Likewise, our mind as of now it is clear and knowing nature. But it has full of mental dirt. So, when the mental dirt is removed like this water Yamuna river, water from Yamuna river it'll become so clean, likewise our mind literally it'll become very pure. So, there is a pure mind. [1:30:00] That pure mind is it permanent or impermanent?

**Participant:** Impermanent.

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

**Participant:** Permanent.

**Venerable Geshe Dorji Damdul la:** Permanent. Aacha, Rebika la?

**Participant:** Permanent.

**Venerable Geshe Dorji Damdul la:** Permanent. Aacha Tseten la? Permanent. Namsa la? Pure mind like this water. Is it pure? Right. Likewise, our mind when we remove the dirt, mental dirt all removed the mind becomes very pure. Lotus la, that pure mind is it permanent, impermanent?

**Participant:** Mind, I am not sure but water is impermanent.

**Venerable Geshe Dorji Damdul la:** Okay. (TL, GL) Lotus la is smart. Okay, Tejal la?

**Participant:** Impermanent.

**Venerable Geshe Dorji Damdul la:** Okay, Bhuti la?

**Participant:** Impermanent.

**Venerable Geshe Dorji Damdul la:** Okay, Mannan?

**Participant:** I'm trying to think, I'm getting both answers.

**Venerable Geshe Dorji Damdul la:** Thinking, okay, thinking. Okay, Jeet ji.

**Participant:** Impermanent.

**Venerable Geshe Dorji Damdul la:** Okay, Namgyal la.

**Participant:** Permanent.

**Venerable Geshe Dorji Damdul la:** Permanent. Ritu ji?

**Participant:** I think it's impermanent but I'm not too sure.

**Venerable Geshe Dorji Damdul la:** Okay, Tencho la.

**Participant:** Impermanent.

**Venerable Geshe Dorji Damdul la:** Impermanent. Okay, Aruna ji. Okay, Kanu ji, Kanu la.

**Participant:** Permanent.

**Venerable Geshe Dorji Damdul la:** Permanent. Aacha Dekyong la.

**Participant:** Permanent.

**Venerable Geshe Dorji Damdul la:** Permanent. **Tibetan??(1:31:40)**. Okay, Badri ji?

**Participant:** I think it is permanent because I think it may be uncompounded.

**Venerable Geshe Dorji Damdul la:** Okay, the.

**Participant:** I think impermanent because all composite things are impermanent.

**Venerable Geshe Dorji Damdul la:** Okay, (GL) Tendol la.

**Participant:** Impermanent.

**Venerable Geshe Dorji Damdul la:** Impermanent. Tenzin Choegyal la?

**Participant:** Impermanent.

**Venerable Geshe Dorji Damdul la:** Okay, Tseten la?

**Participant:** No idea. (GL)

**Venerable Geshe Dorji Damdul la:** Not sure. Tencho la, Tenzin Doma la?

**Participant:** Impermanent.

**Venerable Geshe Dorji Damdul la:** Impermanent. Okay, technically speaking it is impermanent. What Kabir ji said is perfectly right. Purity of the water and the pure water, these two are different. Purity of the water emphasis is on the purity. And the pure water the emphasis is on the water. So, water is a composite phenomenon. And the Buddha very clearly indicated all composite phenomena are impermanent, right. It's impermanent. But often times in a loose sense, some even in the very standard texts we do find the mention that the this pure nature of the mind is permanent. We do find the mention. The meaning is slightly different. Technically it is impermanent, it is not permanent, it is impermanent. So, then in the text you find that this is referred to as permanent. That permanent has the connotation that purity within you, that purity which is in a dormant state this was pure. The true nature of this mind has been pure since when? Since eternally, it was never. The true nature of the mind was never once dirty. The true nature of the mind has always been pure, always. So, always in a loose sense, always is has a connotation of permanence in a loose sense.

For example, let's say okay who is the permanent member of Tibet House, right? Who is a permanent member of Tibet House? Now, we have Ashok ji, right. Maybe now I'm also becoming permanent member. (TL) Yeah, otherwise Ashok ji one of them, then otherwise most of them are impermanent. Okay, so permanent member it simply means what? It does not mean that its changing, unchanging it simply means something which lasts long. You're getting it? So, this also has a connotation of permanence, it is in a loose sense. How Ordinary people understand permanent as something which lasts long. So, this mind, true nature of the mind being pure, being clean has been since when? Since eternally long, since primordially, since beginningless time, it has been always pure that true nature of the mind has been always pure. So, always has connotation of permanence. Therefore, some texts mention it to be permanent. It does not mean that it is unchanging. It is changing but it is referred to as permanent because it always assumes the quality of purity. Okay, so these nuances we have to know. So, with in our mind what are we discussing?

**Participant:** Natural, two kinds of Buddha nature.

**Venerable Geshe Dorji Damdul la:** Two kinds of Buddha nature. What are they? Natural Buddha nature and the proliferating Buddha nature. In Tibetan **Tibetan??(1:35:23)** and **Tibetan??(1:35:25)**. Okay, this is extremely important.

So, what I said is that the true nature of the mind, the true nature of the mind. Okay, let's say this water was initially taken out from Yamuna, very dirty. And we subject this to purification process. And now it's so clean, so pure. Do you see it is clean, pure? Very good. Okay, this is a

very pure water. Is this water? Hey?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Yes, Okay, this is water. This is pure or the impure water?

**Participant:** Pure.

**Venerable Geshe Dorji Damdul la:** Pure water. This is pure water. Likewise, okay, now we see that group A, group B. Now try to remember the Emptiness concept. Okay, how many of you learned about Emptiness as a part of Nalanda Diploma Course, raise your hands. Okay, those from Nalanda Masters Course, of course you learned Emptiness in great detail. Now Masters Course you also raise your hands because you already learned Emptiness. So, those all of us who learned about the Emptiness raise your hands. Namsa la, no? Yes, no? Yes. Tencho la? Of course, Nalanda Masters. Okay, so we all. Now, let us bring that concept here. Group A, group B. Group A you will look at this through your naked eyes. Group B you look at this through electron microscope. You're getting it? Okay, so bring whatever we learnt of Emptiness last time. What group A sees is through naked eyes what group B sees through electron microscope. So, I want the answer pertaining to the water, whether you see the water or no water. Group A what do you see?

**Participant:** Water.

**Venerable Geshe Dorji Damdul la:** Water. Group B what do you see?

**Participant:** Emptiness.

**Venerable Geshe Dorji Damdul la:** Emptiness of water, no water. Because you are just seeing electrons, protons, neutrons. Electrons actually not, actually its not something that we can see the electrons. We can see like the say atoms. Water atoms are not the water. What is the smallest composition of the water?

**Participant:** Atoms of hydrogen and oxygen.

**Venerable Geshe Dorji Damdul la:** One hydrogen and one oxygen.

**Participant:** Two oxygen.

**Venerable Geshe Dorji Damdul la:** Make it very clear. Richa la from physics.

**Participant:** Chemically.

**Venerable Geshe Dorji Damdul la:** From physics?

**Participant:** Yes sir.

**Venerable Geshe Dorji Damdul la:** From physics background.

**Participant:** Yes. Water is.

**Venerable Geshe Dorji Damdul la:** One hydrogen, one oxygen.

**Participant:** No, two oxygen atoms and one hydrogen.

**Venerable Geshe Dorji Damdul la:** H<sub>2</sub>O.

**Participant:** Sorry, two hydrogen and one oxygen. I'm sorry.

**Venerable Geshe Dorji Damdul la:** Very good. So, we, therefore the smallest particle of the water we need according to modern physics smallest particle of water. Whereas, according to the classical metaphysics, Buddhist metaphysics as well as the non-Buddhists, Hindu, Jainism metaphysics the water, the concept of water is slightly different from the concept of water from the point of view of the modern physics particularly the minutest form of the water particle. From physics point of view there must be minimum two hydrogen atoms and one oxygen. Whereas, according to the classical Indian philosophical traditions, metaphysics there is a mention of the say the even the tiny atom that we have what physics would identify as atom it has the water element also from the point of view of the classical Indian philosophical traditions. Okay, now keep that aside from the physics point of view for the smallest particle of water there must be the combination of minimum of two hydrogen and one oxygen. These three things must be in combination. And sometimes [1:40:00] H<sub>3</sub>O is also there. Yes, it is water. It is one form of water, heavy water. Yeah. Okay, yes, Mannan ji.

**Participant:** Mic, mic.

**Participant:** I mean heavy water is not H<sub>3</sub>O, that's actually called D<sub>2</sub>O it's isotope of hydrogens. Chemically same as water but its not the same as H<sub>3</sub>O.

**Venerable Geshe Dorji Damdul la:** Okay, its not H<sub>3</sub>O.

**Participant:** No.

**Venerable Geshe Dorji Damdul la:** Are you sure?

**Participant:** Oh, there is H<sub>2</sub>O<sub>2</sub>. That's.

**Venerable Geshe Dorji Damdul la:** H<sub>2</sub>?

**Participant:** H<sub>2</sub>O<sub>2</sub>.

**Venerable Geshe Dorji Damdul la:** That is water?

**Participant:** No, that's hydrogen peroxide.

**Venerable Geshe Dorji Damdul la:** It's not water?

**Participant:** That's written as D<sub>2</sub>O, it deuterium.

**Venerable Geshe Dorji Damdul la:** Okay, perfect. Okay, let's say the water, for something to be water according to physics minimum there should be two hydrogen and one oxygen, let's say okay. When you see through electron microscope you see the on the atomic levels and the, on the atomic levels we see that as a the entity, as a water, is no more there on the atomic level. Now, with this the group A what do you see? Water. Group B what do you see? Emptiness of water, absence of water or Emptiness of water.

Okay, from what we have learned earlier group A what you see is water. And which of the two is correct that this is water, this is no water? Which is correct? Group A says that this is water, group B says that this is no water, this is Emptiness of water. Who is correct? Both are correct. So, to say both are correct, so these two descriptions cannot be from the object. From the object it cannot be the two, the opposing the natures. So, only if it is from the subject because there are two subjects there can be two different descriptions. Whereas from the object it's only one object there cannot be two different descriptions. You're getting it? So, the water and the absence of water both are correct only if you say that it is coming from the subject. Two different subjects, two different realities can come into being. So, from this what we have learned is little bit quick review of what did earlier is that what the group A is seeing. Why group A is seeing as water is because that group A is employing the conventional analysis. Why group B is seeing Emptiness of water is because group B is employing the ultimate analysis. Why is seen by the ultimate analysis is known as ultimate truth. What is seen by the conventional analysis is known as the conventional truth. This is what we learned earlier.

Okay, now my question to you is that first this water we took it directly from Yamuna river, very dirty, then I subject this to purity, purification process. It becomes very clean now. Now after being very clean then I show this to group A and group B. You're getting it? Group A what do you see? Water. Group B what do you see? Emptiness of water.

Okay, now say both are true nature of the same object. You're getting it? So, this group A what you see as water, if you see this with the same conventional analysis you see this water when I took the water directly from Yamuna river. Do you see this clean or unclean? Group A will see as unclean. Group B will see as clean or non-clean? It makes no sense, right. For group B there is no difference. Purity, impurity makes no sense when you subject to ultimate analysis. But for group A there is a difference. You're getting it? So, this purity as I'm, some of the water they are so pure that if the water is so pure, extremely pure it is also not healthy for drinking. Do you know that? Okay, Badri ji? You don't know? You know that, you don't know that?

**Participant:** I know.

**Venerable Geshe Dorji Damdul la:** Okay, then what about the Kabir ji, you know, you don't

know?

**Participant:** I think the minerals and things get taken out if it becomes too pure, so maybe that's why it unhealthy.

**Venerable Geshe Dorji Damdul la:** Okay, that could be the reason. But what is the problem if minerals are taken away?

**Participant:** Because your body needs those minerals and vitamins the water contains. And if you take out, if you purify it too much like the RO systems that most of us use, it, along with taking out the dirt it also takes out the positive ions and things that our body needs.

**Venerable Geshe Dorji Damdul la:** So, then you, when you eat something without iron then it will stomach problem.

**Participant:** I'm sorry, I didn't.

**Venerable Geshe Dorji Damdul la:** If you eat food which is not, non-water. And if that does not have iron, you eat it. It comes into contact with your stomach then you'll have stomach upset.

**Participant:** I don't know the answer to that.

**Venerable Geshe Dorji Damdul la:** So, the point is that something which goes in as a water but without the iron then why should it upset to you?

**Participant:** Because you drink so much water that that's the main.

**Venerable Geshe Dorji Damdul la:** No, no, first drink the normal water, after then drink the water without, no, very pure water. Okay, so this is what I learnt that if the water is so clean it is also not ideal for drinking. It can create stomach upset.

Okay, now group A's perception, group B's perception, where do you see, which of the two perception, according to which of the two perceptions the what you are seeing is growing or becoming, progressing or becoming improved? Group A's perception, group B's perception? Group A's perception. Group A first you see as a very dirty water, then you see as oh, now it's very clean and then the this can further be purified. You see, constantly you see as more and more purified. So, it proliferates, the good qualities it proliferates. So, what group A sees is the say the, okay, first I have to say this. Now, let's say that this is the water that is taken from the, taken, directly taken from Yamuna river before the purification process. It's very dirty. If this dirty water the basic nature of this water the purity is there or not? Okay, so when do you know that this purity is there. Remove the dirt and purity will come out. This purity does not come from outside, it's right there. Just remove the dirt and the purity inside will become manifest. So, this purity is known as, this purity which existed at all times that is the Buddha nature. You're getting it? While, and then this Buddha nature is known as the proliferating Buddha nature.

Because this purity we see that this purity with our naked eyes or with not naked eyes, with the conventional analysis we see that this purity can keep increasing or keep more and more pure, it proliferates. The quality proliferates. And eventually it'll become the Buddha's pure mind. That is known as the Buddha nature, the proliferating Buddha nature.

Okay, now tell me so this same water group B sees this as Emptiness of water. You're getting it? Emptiness of water. And which of the two perceptions is the ultimate, group A's perception, group B's perception? Group B's perception is the ultimate. Ultimate and so this what group A sees as water, group B sees as Emptiness of water. So, this empty nature of the water has been with this since when? Since beginningless time, right. So, it is there. It is there whether you extract the defilements or whether you extract the dirt or without extracting the dirt the nature of the water always remains as Emptiness of objective [1:50:00] reality. That is naturally there at all times. So, the Emptiness of the water is the, okay, Emptiness of your mind is the natural Buddha nature. Emptiness of your mind is the natural Buddha nature. And the mind which is defiled, this is technical term, the mind which is defiled is known as the proliferating Buddha nature. The mind which is defiled and the Emptiness of that mind, Emptiness of the proliferating Buddha nature is the natural Buddha nature. Emptiness of the proliferating Buddha nature is the natural Buddha nature. And the defiled mind, the mind which is defiled, okay, let's put it like this the mind which is defiled is the proliferating Buddha nature. In other words, the mind which is not freed from the defilements, which is not totally freed from the defilements that is the proliferating Buddha nature. So, when the mind becomes totally freed of the mental defilements, when you become Buddha then that is the Buddha's mind it's not the Buddha nature. Buddha nature has the connotation of being in the form of a seed. It is not in the form of seed now, it is in the form of a fruit now. So, Buddhas are not the Buddha nature, sentient beings have the Buddha nature.

Okay, so and why the Emptiness of the proliferating Buddha nature is considered as very important as a Buddha nature, why? Finally, we have studied the five Buddha *kayas*, right, we studied the five Buddha *kayas*, we studied that. Okay, so there when the Buddha's bodies or when the Buddha, when we classify the divisions, classifications of the Buddha, we talked about the Dharmakaya into two. What are they? (TL) What are the two? Tejal la?

**Participant:** Dharmakaya and Rupakaya.

**Venerable Geshe Dorji Damdul la:** Very good. Okay, so the main umbrella is the Dharmakaya. So, this Dharmakaya, the main umbrella, you split into two again Dharmakaya and Rupakaya, two. Okay, now this Dharmakaya again split into two, what are they?

**Participant:** Sambhogakaya.

**Venerable Geshe Dorji Damdul la:** Dharmakaya, you again split into two, what are they?

**Participant:** Wisdom Dharmakaya and the natural Dharmakaya.

**Venerable Geshe Dorji Damdul la:** Very good. Wisdom Dharmakaya and the natural

Dharmakaya. Okay, now look your proliferating Buddha nature that will become the wisdom Dharmakaya. Your proliferating Buddha nature will eventually become the wisdom Dharmakaya. And your natural Dharmakaya, no, your natural Buddha nature will become the natural Dharmakaya.

Okay, now the one thing that we need to keep in mind is that this water which is very clean now. Group A sees very clean water, group B sees this as the Emptiness of the clean water. So, Emptiness of the clean water eventually what we'll realise, eventually after gaining little bit of the experience of Emptiness, what Emptiness is. Once you know, not only know, you get little bit of experience of what Emptiness is then we'll come to realise that the you look at, say the same object, you look at from the ultimate, conventional analysis you see this as a water. You look at from the ultimate analysis you see this as Emptiness of the water. The same object will display two characteristics depending on which analysis you employ.

Now, say that this clean water from the conventional analysis you see as water, from the ultimate analysis you see the Emptiness of the water. So, the point is that which of the two, which of the two is the characteristic of this object? Group A sees as water, group B sees as Emptiness of water. You describe it differently. Which of the two clean water, Emptiness of clean water, which of the two is a characteristic of this object inside this glass? Both are the characteristics. Of the two characteristics one is conventional characteristic and one is the ultimate characteristic. You're getting it? So, that ultimate, why it is known as the ultimate? It is like, for example, let's say that let's say okay is there anybody who is artist? Yes, Richa la artist. Anybody else? Artist? Painter? No. Okay only one painter.

**Participant:** Tejal la.

**Venerable Geshe Dorji Damdul la:** Tejal la is not painter. Okay, let's say the artist, okay to keep it simple let's say on a the, on a board you just sprinkle some powder, the powder what powder? Evenly distributed and then. Okay, now tell me on this evenly distributed white board do you see house? You don't see a, there is no house, there is just plain white because of the dust powder, white chalk, the dust powder. Now what you do is that you remove the dust powder from the side and leave inside the dust powder which takes the form of the house. You're getting it? You just remove from the side all the dust powder and then inside you don't touch it, just leave the shape of the house. Now, if I ask you what is there you will say house there, right. So, this house came from where? I did not create this house, I just removed something, right. You're getting it? So, this was, this what you described as house existed, did it exist when the plain, when you said there is no house? Did it exist there or not? Was it existent, non-existent? What you see as house now, was it existent when it was pure, plain white? It exists or not exists?

**Participant:** No.

**Venerable Geshe Dorji Damdul la:** If it did not exist, it came from where? I did not bring from anywhere; I did not even touch it. Now you are saying that there is a house there. (GL) No, touch it, I only touched what is to be removed. I did not touch it. And then you said now there is a house there. So, if there is a house there it should be existent right from the beginning. Okay,

so the point is that like the example that I gave you that the say ultimate what is really there is the Emptiness. From the Emptiness then this Emptiness of water, then this water came into being. You're getting it? Not as a cause and effect. From the Emptiness then the water as a cause and effect arises out of this Emptiness. What group B sees as Emptiness is what group A sees as water. What group B sees as Emptiness is what group A sees as water. You're getting it? So, what group A sees as Emptiness is the ultimate. From the ultimate then the conventional arose, came out. You're getting it? Okay, so from the natural Dharmakaya. What is the natural Dharmakaya? What is natural Dharmakaya? We learnt it or we did not learn it? Natural Dharmakaya we learned or we did not learn? We didn't learn it, right? [2:00:00] We learnt ten, one years ago, two years ago? Bhuti la we learnt it when? Just now, right.

Okay, what is, tell me what is natural Dharmakaya? Emptiness of the proliferating Buddha nature. So, say look, so this natural Dharmakaya, this is the, like the basic fabric, ultimate, from this then the proliferating Buddha nature came out. You're getting it? Came out does not mean like from the seed the shoot comes out. This is not the connotation. These two are simultaneous. Say what is really there is the natural Dharmakaya and then the subjective mind imputes the proliferating Buddha nature. Okay, so in other words, the say when each one of us when we become Buddha what is there as a ground is the natural the Dharmakaya. From the natural Dharmakaya the wisdom Dharmakaya comes out. And the wisdom Dharmakaya then manifests in the form of Sambhogakaya, Nirmanakaya, and so forth. You're getting it? Okay, this don't worry too much about this. If possible, you try to the say listen to this discussion again. Also, try to visit the earlier concept of the *kayas*, the Buddha-bodies. Okay, so now the hermeneutics we'll study the next class. Yeah, okay, any questions? Yes.

**Participant:** Geshe la, my question is, is natural Dharmakaya empty of its objective existence?

**Venerable Geshe Dorji Damdul la:** Is natural Dharmakaya empty of objective existence? This is the question? Okay, the answer is everything that exists in this universe they are empty of objective existence. Nothing exists objectively including the natural Dharmakaya.

**Participant:** Sorry but could you please elaborate how, I mean how to understand the Emptiness of natural Dharmakaya or natural Buddha nature.

**Venerable Geshe Dorji Damdul la:** Okay, let's say natural Dharmakaya is the Emptiness nature of the Buddha's mind, right, Emptiness nature of the Buddha's mind. So, even that the natural Dharmakaya it exists dependently, it does not exist independently. It does not exist objectively because objective existence and independent existence mean the same. Even that does not exist objectively because it exists dependently. It exists dependent on the mind, Buddha's mind. If the Buddha's mind is not there then the Emptiness of Buddha's mind makes no sense. Okay, any more questions? Yes, Badri ji?

**Participant:** Geshe la, I was trying to relate the notion of natural Buddha nature and proliferating Buddha nature with the analogy the mud and the lotus in the Lotus Sutra.

**Venerable Geshe Dorji Damdul la:** How?

**Participant:** Can the mud be analogous to the natural Buddha nature and the lotus arising out of it analogous to proliferating Buddha nature.

**Venerable Geshe Dorji Damdul la:** Okay, I would not say mud. I would rather say the water. Mud has a negative connotation. Whereas, the proliferating Buddha nature is a very positive, its very positive. So, the and the natural the natural Buddha nature is also very positive. You see the, you realise the natural Buddha nature, this will make the proliferating Buddha nature become visible more and more. Yes, Kanu?

**Participant:** Geshe la, I was wondering if I might be confusing things here. The purity of mind, the pure when seen from the perspective of the subjectively clear light, as a subjective clear light will be a non-affirming negative phenomenon, negating phenomena. Therefore, it will be.

**Venerable Geshe Dorji Damdul la:** Okay, subjective clear light when it becomes manifest is it affirming negative or non-affirming negative? Is this your question?

**Participant:** No, I thought it will be a non-affirming phenomenon therefore permanent.

**Venerable Geshe Dorji Damdul la:** Okay, it is not at all negative phenomena. It's a positive phenomenon. Now you can talk about say the empty, the say the, okay, to be very direct it's a positive phenomenon. Yeah.

**Participant:** Second question. Is there any difference at all between a personal liberation seeker and who wants, want to become a personal liberation seeker and a Mahayana practitioner? (TL)

**Venerable Geshe Dorji Damdul la:** Okay, say it again.

**Participant:** Is there?

**Venerable Geshe Dorji Damdul la:** Can you, okay, what is your question?

**Participant:** Is there any difference between a seeker of personal liberation who wants everyone else to become a seeker of personal liberation and a Mahayana practitioner?

**Venerable Geshe Dorji Damdul la:** Okay, who seek, who is personal liberation seeker and who wants everybody to seek personal liberation not Buddhahood. Is there such a person? Is that your question?

**Participant:** Is it the same as Mahayana practitioner?

**Venerable Geshe Dorji Damdul la:** Okay, the what I would say as, what I would say is that literally such a person is not there. If you think of giving, let everybody become Arhats then everybody become Arhats, right. And, if, so let's say, let me create the scenario so where the person A meets with the teacher. The teacher was a Shravaka teacher, Shravaka. And that person only teaches you how to become Arhat but does not teach you Buddhahood, right. And then

you in a past life, you came to Tibet House. So, you learned about Mahayana all the time. And then but the next life you met with the Shravaka teacher and the Shravaka teacher teaches you how to become Arhat yourself. Oh, you can become Arhat by meditating on the Emptiness. You have to practice renunciation. And then because of your past imprint coming to Tibet House, you say how I wish that everybody become Arhat. You're getting it?

Okay, so there your mind is not happy with personal liberation. Personal meaning, I become Arhat I'm happy, right, I'm happy. Others if they become Arhat then good, if not. But I must become Arhat. This is not your attitude, right. You learn, superficially you learned from this teacher to how to become Arhat yourself. But automatically you extend this to all beings which the teacher did not teach you, right. So, therefore you, your mind has the Mahayana element. You don't want personal liberation. But you have, what you have learned is that the beings can be freed from suffering. So, you want everybody to, you call it personal liberation, you want everybody to achieve personal liberation. But what you are actually wanting is you want everyone to be freed from suffering. You're getting it? Okay, this at the moment you cannot articulate it because at the moment you did not meet with the right teacher. You are, simply because of past karmic imprint, you are able to extend this to others. May all others also be Arhats. Meaning that may all be freed from Samsara. Okay, here you are not seeking personal liberation. The moment you meet another teacher who talks about Bodhicitta instantly you will feel at home. Now, this is my home. Okay, so deep inside. But then if you stay for too long with that teacher then your mind can gradually be pulled towards that. This is quite dangerous. Yeah.

**Participant:** Geshe la, when you were speaking about the His Holiness' explanation so finally what you identified that this is the Buddha nature, so I just want to clarify. So because in the third turning of the wheel of Dharma we were speaking about that the emphasis is on realising subjective clear light. And we are saying that.

**Venerable Geshe Dorji Damdul la:** Not all turning. Not all third turning.

**Participant:** In the context of.

**Venerable Geshe Dorji Damdul la:** One part.

**Participant:** Yes, in the context of. So, one part of it. [2:10:00] So, now when we say that the path leading to the cessation this path is itself the Buddha nature. No? Yeah? So.

**Venerable Geshe Dorji Damdul la:** So, this path, so basically.

**Participant:** So, is it referring to the subjective?

**Venerable Geshe Dorji Damdul la:** The path itself is not, we may not say that the path itself is Buddha nature, not nature. But this path, so this path is to, this path is what? This path is the mind which assumes its characteristics closer and closer towards its Buddha nature, closer and closer towards the purity. So, this is what it is doing, So that is the path.

**Participant:** And, okay, what I want to ask is, is it referring to the subjective clear light part or the union of subjective clear light and objective light? Am I moving closer and closer to the Buddha nature?

**Venerable Geshe Dorji Damdul la:** Okay, so basically the as I said earlier with the change in the object the mind also behaves, changes its behaviour. For that the mind should have that capacity. That capacity of the mind to change according to the object, that and as, particularly in the context of, in a positive context where the object becomes subtler, subtler towards Emptiness, mind also behaves more and more subtle. So, that characteristic of the mind to behave more subtly that is the Buddha nature.

**Participant:** Geshe la, just leading on from Badri ji's question when he is saying as you said the Arhats they realise, you know, personal liberation but they don't yet, they may not be seeking it for all. But when they realise Emptiness, I mean with my very limited understanding would they not see interdependence and how everything is connected and would not compassion arise?

**Venerable Geshe Dorji Damdul la:** Okay, this is a very serious question. This is a the very serious question. Did you follow the question? Anybody who can paraphrase this question? Yes.

**Participant:** I think what Gauri la wants to ask is that the Arhats because they achieve Nirvana, so they achieve, they can directly see the Emptiness and Emptiness once one realises it's also referring to seeing the inter-dependence of the phenomena and everything. So, since an Arhat can directly perceive and understand inter-dependence then automatically he or she should also understand that all of us are inter-dependent, hence the compassion element should arise, is what her question is.

**Venerable Geshe Dorji Damdul la:** Very good. So, I'm checking if people got the question correctly, right. Anybody else? Because this question is very important. Anybody else who likes to paraphrase the question? Namsa la? No? Yes.

**Participant:** It is regarding this, but I got the question. But I'm little bit confused because Geshe la last time you said that.

**Venerable Geshe Dorji Damdul la:** Louder, louder.

**Participant:** Last time you said that eventually after being a Arhat you don't stop there, I mean.

**Venerable Geshe Dorji Damdul la:** You will go towards Mahayana path.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Very good.

**Participant:** So, I mean.

**Venerable Geshe Dorji Damdul la:** Yes, eventually even the Arhats they will go towards Mahayana path. But before they follow Mahayana path, when they just freshly became Arhat. So, the what about the compassion. Will they not have compassion because they see Emptiness directly. Having seen Emptiness directly the other side of Emptiness is dependent origination. So, you see the dependent origination very clearly. After seeing dependent origination very clearly, dependence between you and others. Then automatically you see that others are so kind to you. And then the feeling of love and affection, feeling of compassion, all automatically arise. So, how come that they are very happy with their personal liberation. This is the dilemma. Anybody who has the answer? Anybody who likes to give the answer? Okay, Tejal la you like to, you want to give the answer?

**Participant:** I can attempt. So, the Arhats do have compassion, they even have immeasurable compassion but having immeasurable compassion and feeling that compassion that you know others are suffering that does not necessarily entail that you are willing to personally take the responsibility to liberate them. So, even though you see the interdependence and compassion arises, you may not be still willing to take the responsibility.

**Venerable Geshe Dorji Damdul la:** Why not because you feel the love?

**Participant:** No, you may feel the love and you may want them to be freed.

**Venerable Geshe Dorji Damdul la:** You feel the affection means. No affection meaning.

**Participant:** But you may feel extremely that you know that I can't take the responsibility of freeing each and every sentient being.

**Venerable Geshe Dorji Damdul la:** Why not?

**Participant:** Because until you don't generate great compassion you don't work on that element specifically.

**Venerable Geshe Dorji Damdul la:** No, no why this great compassion is not automatically coming? Aacha Dawa Pema la. Okay, let's see you know what answers are coming. This is very important question.

**Participant:** I'll just attempt.

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

**Participant:** I think before he becomes, before the person becomes attains Nirvana his motivation was to become, what do you say, personal liberation, like.

**Venerable Geshe Dorji Damdul la:** Yes, to achieve the personal liberation.

**Participant:** Yeah, so because of that he cannot have that wide range of compassion towards

the others.

**Venerable Geshe Dorji Damdul la:** But the question is, the argument is, now its more like the argument. Argument is that they should have the great compassion because they could see the inter-dependence so well.

**Participant:** Yeah, because of his motivation.

**Venerable Geshe Dorji Damdul la:** Okay, let's say with the motivation to just finish class ten you go, you join a school. And then you see that this school has a tremendous capacity for you to be produced as a Ph. D, Ph. D candidate. And then although, you initially join as you know just class ten. But then joining the class, the school, it easily paves the way to Ph.D and you become so enthusiastic to become Ph.D. Your motivation can change. Although initially you came there with the motivation for personal liberation. Once you enter this, see Emptiness directly it can change your motivation.

**Participant:** I think before he became Arhat so he had the motivation of getting personal liberation.

**Venerable Geshe Dorji Damdul la:** That is true.

**Participant:** So, that's why I think at the time of his achievement of liberation, I think, he may not be that, may not have that great compassion.

**Venerable Geshe Dorji Damdul la:** Why not? Why not? The point is, the argument is that okay so because the seeing Emptiness directly, by default you see inter-dependence directly, very clearly. Seeing empty, the inter-dependence directly, very clearly automatically compassion flows. Although, you came, you did not come with such an intense compassion but seeing Emptiness directly that will allow you to have a the intense compassion. So, that will then make you to work for all sentient beings. Why not? This is the question. Badri ji you are going to give the answer?

**Participant:** I'd like to attempt it Geshe la.

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

**Participant:** It could be because they've only been able to eliminate the afflictive obscurations and when we studied the tenet systems, we looked at how step by step the levels of Emptiness becomes subtler and subtler. So, they have managed to achieve the first two levels of understanding of Emptiness.

**Venerable Geshe Dorji Damdul la:** Which two levels?

**Participant:** The Emptiness of unitary.

**Venerable Geshe Dorji Damdul la:** I see, I see, permanent unitary independent self and the

Emptiness of autonomous substantial reality.

**Participant:** That's right.

**Venerable Geshe Dorji Damdul la:** No, they know the all five. Not only they know, they see all five Emptiness directly. Okay, any answers?

**Participant:** Excuse me.

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

**Participant:** I think they lack other cherishing mind.

**Venerable Geshe Dorji Damdul la:** But the question is.

**Participant:** Like the Bodhisattvas.

**Venerable Geshe Dorji Damdul la:** Yes, yes, we agree with you. But the, again, the argument is that other cherishing should automatically come to you when you see the inter-dependency. This is the argument. Okay, Kanu.

**Participant:** Geshe la, I think the I can try. I think the answer, I'm not sure, may be the answer lies in self-centered attitude because the Arhats are [2:20:00] only getting rid of self-grasping ignorance.

**Venerable Geshe Dorji Damdul la:** That is true this is what Aacha Dawa Pema la is saying.

**Participant:** Yes, exactly.

**Venerable Geshe Dorji Damdul la:** So, the point is with the, you may start with that motivation with the self-centered attitude but then in the course of this you invariably realise, you realise Emptiness directly. Seeing Emptiness directly by default you see the dependent origination directly, inter-dependence directly. When you see inter-dependence directly automatically you see how much you are dependent on others. Then your compassion, you love, loving kindness all flow. And then the it'll become other cherishing. So, why not? This is the question. Anybody else?

Okay, if not. Okay, in the schools. How many of you have been to schools? All of us. In the schools, okay, is there anybody who scored 100% in class ten board exam? Anybody? No. Okay, anybody who scored 90%? One. How much 90, 95? Then?

**Participant:** 92.

**Venerable Geshe Dorji Damdul la:** 92. Okay, let's say 92. Okay, my question to you is if you put little extra hard work you could score 95.

**Participant:** Yes. (GL) Yes sir.

**Venerable Geshe Dorji Damdul la:** Right. Okay the Gauri la how much you scored?

**Participant:** In class 12?

**Venerable Geshe Dorji Damdul la:** Class, yeah, 12.

**Participant:** 75.

**Venerable Geshe Dorji Damdul la:** 75. Okay, let's say. Lotus la?

**Participant:** I was an average student so I scored 60.

**Venerable Geshe Dorji Damdul la:** Okay, let's say the, okay anybody who likes to share with us how much you scored? Okay, let's say the 70, 75. Gauri la, if you put little effort you could score 78, 79, right. Okay, you know that or you did not know that? Not only Gauri la, all of us whatever you scored if you scored 100% I have no question. If you have not scored 100% whatever score, whatever is your score ask yourself that I put little effort then I could at least get like, if I, let's say 68. If I put little effort, I would get 70. If I'm like 74 if I put little effort then I would have got distinction 75, right. We know. How many of you know that? How many of you know this fact that if I put little effort then I would've scored more? How many of you know this? We all know the fact. We know the fact but why did you not? Why did you, you know that so you must have scored 96 then. You are joking it's 92 or 96? 92 you must be joking because you know that if you put little effort you will score 96. So, we know. You're getting it? We know but we do not put effort knowing that we, that if we put little effort, I will score 96, I will score more but we don't. So, let's say that this is, what makes us after knowing something and still not doing it? After knowing something and still not doing it, right. Why? There are many things in our life which we know that this is good but we still we don't do that. Why?

Okay, how many of you for example your birthday, right. Okay, somebody gives you a gift you say thank you. How many of you say that? Somebody gives you a gift, thank you not just politically or diplomatically. To really out of you know joy, how many of you would say thank you? All of us. Why this thank you is coming automatically? Why? Because when you receive the gift there is a joy coming. You're getting it? There is a joy coming. So, with this joy then you want to make the other person happy. How to make the other person happy? One convention to make the other person happy is to say thank you. You're getting it? There is a joy coming. You know knowledge does not necessarily give the joy. Knowledge with the joy then you will do it. Knowledge with the joy.

So, therefore Arhats, Shravakas, Pratyekabuddhas, they know but they don't feel that tremendous joy the way the Bodhisattvas feel to think of helping others. So, how, so why they are not having this joy while knowing the inter-dependency still they don't feel this joy while the Bodhisattvas feel this joy why? Anybody? This is very important. Anybody? Yes, Tejal la.

**Participant:** Because maybe they haven't trained their mind enough to ascertain the reasons for why, you know, really working for the benefit of each and every other sentient being is really their greatest benefit.

**Venerable Geshe Dorji Damdul la:** Yes. So, this is a matter of the, okay, let's say which requires more action eating breakfast for ten minutes and taking a, taking this the your what for example say if you have The Blaze of Non-dual or the say the debate or your notebook, if that is in your the, on your shelf and you are sitting on the, on your sofa or wherever. Oh, he said something, I don't remember too well, I wrote it there, right. And where is the book? Where is your notebook? On the shelf. Okay, I will get it tomorrow, right. So, to go to get the book and read it, this workload and ten minutes eating breakfast which has the greater workload?

**Participant:** Depends. (TL)

**Venerable Geshe Dorji Damdul la:** So, Richa la not getting breakfast. So, therefore no workload, right. So, let's say breakfast for ten minutes I said ten minutes breakfast and particularly very good, delicious breakfast that workload eating the, workload and picking the book and read it just for half a minute which of the two has, involves the heavy workload? Gauri la, the breakfast is heavy workload, right?

**Participant:** No.

**Venerable Geshe Dorji Damdul la:** Yes, work is more you have to do more but you don't find, you feel like doing it. That one you don't feel like doing it, I will do it tomorrow. Breakfast you will not say that I will do it tomorrow. Breakfast you will do it right now. Because there is a joy there. Particularly if you don't eat, if you did not eat last night, last evening. There is such a fun, joy there in eating it. You don't find it as a burden, you find it as a fun and joy, enjoyment. Whereas taking the book it is, you feel it is a burden. Although the workload is much smaller. So, therefore although you know that takes so less time, I just browse through it, I know, you know this but you because you don't find the joy you don't want to do it. So, the Shravakas and then now tell me why you don't find the joy is that one thing, there are many ways by which to let the joy come. One is to constantly think about the benefit of cherishing others. Without thinking about benefit cherishing others, it's very strange.

How, when we, let's say for example say the child's relationship with the mother there if we don't think about the love that you've received from your mother when you were, particularly when you were very tender, young, vulnerable. If you don't think about it, you do love the mother that imprint is there. And as you grow older that imprint goes deeper and deeper down. It goes more at the bottom; it does not come on the surface. And then the tendency is that we take her for granted, the love and affection that you got from your parents. And then the anything, something little there you just the say something very harsh towards your parents very easily. [2:30:00] Whereas, somebody sits with you and tells you, reminds you of the love that you received particularly with the specific incidents when you were very young somebody was bullying you and you did some mistake. And the whole school principal was shouting at you and the, like this your mother is just there jump to defend you. So, all of these incidents if you,

somebody reminds you like this one by one. And then you go back in time then this feeling of love and affection which has gone too down it will come on the surface, gradually it'll come on the surface. Then just by seeing the mother's face will make you run into tears. And then say whatever the wrong things, whatever mistakes the mother makes it does not really matter to you. You just feel whatever the mother does as so beautiful and so nice. You're getting it? This is because this the feeling of love and affection that is brought to the surface now. Because of this somebody reminding you.

In fact, this was amazing. What happened was that, it was back in 2004, I was teaching the American students from Emory University as a study abroad program in Dharamshala. They came all the way to Dharamshala to take one semester. And I was teaching them for three months it was very effective. Like the everyday it is like one hour of teaching on the Buddhist philosophy for three months. And we covered like Emptiness, the Four Noble Truths, Four Seals, Bodhicitta, the five kinds of the, five levels of Emptiness. We covered almost all of these within the three months. And then finally when they were leaving there was one, particularly somebody, the one of the boys they came to inform me that there is the now everybody is going to leave within a, within like two weeks time to America. And then said that there is one girl who will leave just within one week. And then said that because of her mother, mother is suffering from cancer. Then so okay, so the person also informed me that she is not getting along well with the mother. There was a tremendous friction between the mother and the daughter.

And then the next day the girl came and said I'm, now I'm leaving. So, I know the story and she said that because my mother is suffering from cancer and I have to go there. And then she said but I don't want to go. Then I said because we were all very close then, very close. Because what they were learning is about the Buddhist philosophy, compassion, Bodhicitta, wisdom of Emptiness. So, they feel so connected with this. And then I said I don't know your mother but I know you so well, the last three months, I know you so well, I don't know your mother. But from what you are now from this I can see that your mother already did her job so well. She took care of you so much. The fact that you are such a strong, healthy, young girl, physically very healthy, mentally very educated, this is all the proof that your mother did her job to make sure that she gave you so much love and affection when you needed her love and affection the most, she gave it. Otherwise day one you were born you were just piece of flesh. And if unattended for like one or two hours anybody can easily eat you up, dog, cat, they could easily eat you up. You were just like a piece of flesh, that's it. But she sacrificed her time, resources, energy after you. You are the priority for her. So, because of this I can see from this I can see what, how compassionate, how loving your mother was to you, if not today but was to you. So, your mother did her job. But you fail to do your job now.

Now for you to expect, still expect the mother's love this is too much. Now it is her to expect the love from the daughter. Because now she is old. She also is suffering from cancer. Now she needs your love. So, now you fail in your job. And on top of that you learned about Bodhicitta, she did not learn about Bodhicitta but she did her job. You learned about Bodhicitta but you did not do your job, still you are complaining about your mother.

And then gradually she started to cry. She started, literally she started crying, weeping. And she

said that now I understand it, yes, this is my mistake. I understand it. I now regret. But even if I go my mother will not accept it. So, I said that is amazing. If you come to this transformation where you identified that now I'm in the one who failed to do this duty. My mother did everything to me. Now it is my turn to do the duty. But I failed in my duty. For you to identify this, recognise this, even this is so precious. Then I said that if you are transformed then things will go perfectly alright. So, you don't worry that your mother will reject you, don't worry. What you do is that instead of going you send an email to your mother. In the email don't say anything harsh, bad, just acknowledge the love and affection your mother gave you when you were very young, tender, vulnerable. And now you having failed your duty, it is just finally you have transformed, it doesn't matter. You acknowledge your mistake. Finally, the point is to heal this relationship between you and the mother. And then it took her three days to write one email to her mother. Finally, she succeeded sent to the mother. And then she was waiting. And within another two days she got a reply from the mother.

She came so happy, she came to me again with such a smiling face, so happy. She said that I received a mail from my mother, reply from my mother. And she now already acknowledged the, she already acknowledges me that. And then she left. And then she nursed the mother till the last day of mother's death. Till that point she nursed the mother so well. And then in her say the all the students they were to write a dissertation, a thesis. Dissertation of their three, of their one the semester program they have to write the thesis. She wrote a commentary on Arya Nagarjuna's the Precious Garland Chapter One. And then the she sent me the her commentary and the dedication part she wrote it so beautifully. She said that I dedicate this book to my mother. And then she said that my mother, I'm so, so happy, so proud, I'm so lucky to have you as my mother of this life. And we will never be separated. Her mother already passed away. We will never be separated and in fact two of us will go together till the Buddhahood, together hand in a hand. This is what she wrote so beautifully. It's amazing.

So, the point is that then just imagine with this transformation just imagine say the maybe some months together till the death of the mother, say, these number of the days, these number of the months, the mother and the daughter. So, when they see each other there is a tremendous love coming. And the mother passing away with such joy. So, there is a tremendous energy of virtue. So, this virtue guarantees that the mother will take a very good rebirth, guaranteed. With tremendous joy, she was not really expecting the daughter to be so kind, loving, caring. With this feeling of love and affection when nursing the mother, it's going to be very different. When this love is not there, when this love and affection is not there you will do it, you nurse the mother, you nurse anybody, you are doing it out of sense of burden. So, the other person will feel it. It's a great hurt on the part of the patient. So, whereas, when that comes out of your love and affection, any movement, any gesture, just a word, Mom are you okay? This is so healing, so soothing to the mother. And then actually, literally going there and serving the water, serving the food, giving the medicines, every gesture gives such a healing to the mother. Look at, this is how fortunate the mother was, how fortunate the girl is. And she was able to accumulate innumerable, enormous virtuous karma [2:40:00] that she is able to make the mother happy. And so this is so precious.

So, the point is the matter of how to activate this joy. So when the love and feeling, when the

feeling of love and affection is there then the feeling of joy is automatically coming. For the mother to nurse the child, young tender baby there is no feeling of burden. It's a joy there. Whereas, if it is another baby and then you are nurse there, so then, in some cases it's like you know there is fondness for the babies. Otherwise you know there is, okay, it's like carrying a burden, right. So even the other side will feel it.

Okay, so it's a matter of why the Shravakas and Pratyekabuddhas, why don't they feel this joy? It's because they never brought this feeling of love and affection, deep inside Buddha nature on the surface, they did not bring it. What do you mean by bringing this up, this Buddha nature up? It is by constantly reminding, constantly cleaning, constantly thinking, reflecting on these points. So, therefore the Bodhicitta practice is simply to bring this intense love and affection towards all the beings. And that will happen only through constantly meditating on this. So, therefore just to recite one stanza a day, it will not, it does not really suffice meditating on Bodhicitta. So, for the Bodhicitta practice we have to practice constantly, reflecting and the say the, we by being creative, by enriching your practice, by seeing the other people how the mothers they give love to their children, how the fathers they give love to their children, how some of the children, how young children they love their parents. So, just by seeing, observing these, and you, your experiences bring them, experience of others bring them. This is how we have to enrich the Bodhicitta practice. Through constant practice then what happens the knowledge, this knowledge will be translated into the experience. Then you feel the experience.

Then sometimes the moment, okay, let's say I'm little harsh on somebody, I'm little harsh, let's say unintentionally whatever, I'm harsh on somebody. And then because of this practice just the very next moment you think of this incident, there is a feeling of little bit of guilt, little bit of the you know the unhappiness there within you, sorry, feeling of sorry. Whereas, if you don't practice it then the say you make the other person unhappy then the next moment you see you didn't, of course you try to justify what you did. So, therefore this is all because that knowledge alone, knowledge is so important. Knowledge is very important. What once the knowledge is built then to translate this knowledge into experience. For that matter we have to think more. The more we think then the feeling, the joyous feeling will be retrieved. And then the joyous feeling will become stable. So, with this then you see inter-dependence automatically the feeling of love flows. Without the training even though you see the inter-dependency the feeling of love and affection is there but its not as intense as what is to be called as great compassion. It's a matter of practice. Okay, good. Yes, dedication prayer.

**Participant:** Please turn to page 278.

# Class 81 – Hermeneutics – Part 1 of 1

## Session 1 of 25<sup>th</sup> Sep 2019

Subject : Buddha Nature  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 25 September 2019  
Transcriber : Tenzing Nyidon  
Verified By :  
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### Starting Prayers by a Participant

(Main Teaching Starts) [00:01:50]

Okay, we'll do a quick meditation, five minutes mediation. When did you come?

**Participant:** This morning.

**Venerable Geshe Dorji Damdul la:** This morning. Okay, five minutes meditation. Okay, again a quick instruction. The meditation what we're doing is the single pointed meditation. And then the what we studied thus far like Bodhicitta, Emptiness, the Four Seals and so, the Buddha nature and so forth. These meditations constitute the analytical meditation. So, we need both. Analytical meditation to sharpen the mind and given that finally what liberates, the liberating path is the wisdom of Emptiness. And the wisdom of Emptiness for that to acquire this, the wisdom of Emptiness we need to understand what Emptiness is. And for, given that Emptiness is a very intricate subject we need a tremendously sharp mind. It's not just like being you know disciplined and focused on one object for a long time. This does not suffice for the Emptiness meditation. So, the mind must be extremely sharp. And because of which we need the analytical meditation to sharpen the mind, one. And then not only the mind should be sharp the mind should be also the say the mind should also have this sharpness. Okay, let's put it like this the sharp mind should have the stability, the steadiness. For the steadiness we need the single pointed meditation. Two.

These two meditations once intact or being successful then the next is how to make sure that the what we're doing is productive, very meaningful. That is determined by the motivation. Then the motivation, the best of the motivation is the motivation of Bodhicitta. And this Bodhicitta must be grounded on great compassion. So, the tremendous emphasis on cultivating compassion is to be noted. And then this compassion to what extent this compassion will be there in effect with us is determined by the sense of renunciation. So, the renunciation must be done on the basis of the Four Seals, the teachings of the Four Seals. Okay, so these are the basic framework of the meditation.

And what we're doing now is a single pointed meditation. Okay, for that matter four points to keep in mind. And there are so many kinds of single pointed meditation. What we're going to do is a very simple one. Simple yet we can do on daily basis. It will be of tremendous benefit. So, for that matter four points to keep in mind. One is the body posture. And then number two is the focal point. Number three is identifying the errors of meditation, errors or mistake of meditation. And number four applying the remedies to overcome the errors.

Okay, first the body posture the you know now the body posture the cross-legged position. If you are to, particularly if you are to meditate for a long the long term, for a long-time meditation that is the cross-legged position is so important. And I'm not going to, oh and whereas if you try your cross-legged position at home and if you start feeling pain then release your legs and let the pain go away. Once the pain is gone again bring it back. And this is how we can practice it. Otherwise in some cases we cannot do the cross-legged position so well. Whereas, if you have knee problems, so for them don't force yourself, even sitting on a chair is also fine for your meditation. And the most important thing is the body upright, this is so important. Body must be upright. It should never be bent. It should not be bent; it should be always upright. This is so important. Body must be upright. And your head tilted forward little bit. Then another, number two important point is eyes not closed. Eyes half open, 45 degree cast down. And the tip of the tongue should touch the upper palette to avoid excessive accumulation of saliva in your mouth. Breathe naturally, don't force your breath, don't control your breath. Just breathe, let the breath flow very naturally. And your body while upright it should be flexible, it should not be rigid. The body must be flexible. And your right hand on your left hand and the tips of the two thumbs joining forming a triangle. And the two thumbs standing, forming a triangle. Place your two hands on your laps in a restful state. Okay, this is your body posture.

And then number two is the focal point – what we're going to meditate on. For that so given that this is the Nalanda Diploma Course so we expect that we are more competent in meditation. So, multitasking two things to keep in mind in terms of the focal point. One is the tiny dot, tiny white dot 1mm-2mm in diameter between your nose and upper lip. This is where you are going to focus on the tiny dot. While you focus your tiny, while you focus your mind on the tiny dot, multitasking, count your breath. Breathe in, breathe out cycle one. Breathe in, breathe out, cycle two. This is what you're going to count for the five minutes. Okay, two things happening together counting the breath and focusing on the tiny dot between your nose and upper lip. And keep in mind that these two things the initially it can be quite challenging. And quite challenging. And don't expect that within that within just like one-week time you'll be able to do that. Just keep trying and it'll happen. In case if nothing works after like two weeks or so forth, just contact me.

Okay, then the next one number three is identifying the errors of meditation. There are two errors – mental laxity and mental excitement. Mental laxity is the inactivity of the mind where the mind becomes so passive like in a state of coma, in a state of haziness, lethargic, heaviness, inserviceability of the mind. This is one error. Other error is mental excitement. Your mind the, your mind goes through overactivity being overly active. These are two errors.

Should any of these two errors we go for, number four, applying the remedies to overcome the

errors. Remedies two – introspection and mindfulness. Introspection is to keep an eye on your mind to see if your mind is meditating or not meditating. It's in lax state, excited state or the scattered or the properly meditating. And if you see that your mind is distracted or in a lax state then apply the mindfulness. Mindfulness is like the rope to bring the dog, pet dog, back to the intended object of meditation. Likewise, with the mindfulness bring the mind back to the intended object of meditation which is the white dot between your nose and upper lip. Okay, this is what we're going to do for five minutes. Ready? [0:10:00]

Okay, today we're going to do the hermeneutics. Hermeneutics meaning in Tibetan we call it **Tibetan??(0:15:47)**. Classifying the teachings of the Buddha into definitive teachings and the interpretable teachings, two. So, the very basis for this is the concept of hermeneutics in the Buddha's teachings is when the Buddha taught, when the Buddha taught this stanza. In other words when the Buddha said this stanza. The Bhikshus and the wise people, just as the goldsmith texts the purity of the gold by cutting, rubbing, and burning the gold. You should also examine my words and put them into practice. Not simply because you respect me. So, this is the stanza. In Tibetan **Tibetan??(0:16:48)**. This is the Tibetan, stanza in Tibetan. And so this is the basic, the very basic fabric, the fabric of the rationality which makes us to see the room for hermeneutics, study of hermeneutics in the Buddha's teachings. And so for that matter we have to the we have to bring, retrieve the understanding of the four Buddhist schools, Vaibhashika, Sautantrika, Chittamatra, Madhyamika. And within Madhyamika there are two. What are there? Madhyamika there are two, right. What are they?

**Participant:** Prasangika.

**Venerable Geshe Dorji Damdul 1a:** Prasangika Madhyamika and Sautantrika Madhyamika. Okay, so we need to know the four schools, the fourth one Madhyamika further divided into two. So, this whatever we learnt before as a part of the tenet systems. So, this is what we're going to retrieve here. And so, the point is that the Buddha taught so many teachings and which is more officially referred to as the 84,000 teachings. And of course, there are many ways of classifying them. The set of teachings to counteract attachment, another set of teachings the 4000 teachings to counteract attachment, another 4000 teachings to, no, what is that, 800, 800 or 8000, no, 4000, yes. So, the to classify these sets to counteract the various negative emotions. But the point is that the innumerable teachings the Buddha gave these teachings some superficially on the surface they contradict. And so, because that they superficially they contradict and from what we could recall of the teachings, the three turnings of the wheel of Dharma. The first turning of the wheel of Dharma and the second turning of the wheel of Dharma, if we are able to reflect, probe little deeper we see that the first turning of the wheel of Dharma which, where the Buddha said that all, the Four Noble Truths exist truly. And second turning of wheel of Dharma where the Buddha said that nothing exists truly. So, Bodhisattva the what is his name **Tibetan??(0:19:48)** in Sanskrit? Paramarthaśamudgata. Bodhisattva Paramarthaśamudgata in Tibetan **Tibetan??(0:19:59) [0:20:00]** Paramarthaśamudgata.

So, this Bodhisattva in Vaishali, then the say the Vaishali where the Buddha was presiding over the congregation and then it was innumerable Bodhisattvas, monks and the nuns, and the lay devotees. And amongst them there were five very prominent Bodhisattvas. They stood up one

after the other and asked ten different questions. And the Buddha responded to these answers separately. And one of the questions was asked by the Bodhisattva Paramarthasamudgata. So, where his question, and then of course the other Bodhisattvas, the what we discussed last time, they asked as to the about the Buddha nature and many other questions. Whereas, the Bodhisattva Paramarthasamudgata what he asked was that during the first turning of the wheel of Dharma the *Tathagata* the Buddha taught that the Four Noble Truths to exist truly. Whereas the second turning of the wheel of Dharma, the Buddha, the venerable Tathagata taught that nothing exists truly. So, since that the Tathagata does not have any confusion so there must be a reason why the Tathagata taught the two contradictory teachings, superficially contradictory teachings. So, what could be the reason? This was asked by the Bodhisattva Paramarthasamudgata to the Buddha. And the Buddha gave this response to this.

In other words what we are saying here is that first turning of the wheel of Dharma the Buddha said that the Four Noble Truths, while the Buddha was teaching the Four Noble Truths, the Buddha taught the Four Noble Truths to exist truly. And second turning of the wheel of Dharma the Buddha said that nothing exists truly. So obvious, obviously on the surface there is contradiction. And then to resolve this contradiction to clarify this contradiction then the third turning of the Dharma came into being. So, the Buddha clarified this surface contradiction. And that came to be known as the third turning of the wheel of Dharma in the context of clarifying the Buddha's intent.

Okay, so from this we see that all the Buddha's teachings may not necessarily be directly accepted, may not be directly accepted. And the Buddha himself made it very clear, this is amazing. In fact, that we are so fortunate to have met with the teachings of the Buddha where the Buddha himself made it very clear that the Bhikshus and the wise people, just as the goldsmith tests the purity of the gold by cutting, rubbing and burning the gold. You should also examine my words and put them into practice not simply because you respect me. Okay, so this actually, this is extremely very strong and very confident and very of course, very compassionate statement, very strong statement made by the Buddha. Because to see the Buddha as somebody the founder of one the religious tradition. Then everybody follows him blindly. There is always a danger. There is always danger to see anybody as a founder of one religion and then the followers are expected to follow him or her blindly is very dangerous.

And recently, there is one girl, I was so amazed and the she was talking about somebody being with the like polarised thinking, initially blindly following the Buddha's teachings and blindly following the Buddhism including the rituals. And then next time becoming just jumping to the other extreme, just discarding everything, rejecting everything. So, there the, I said okay this is little extreme. And then okay there is the faith element also there. Meanwhile the rationality is there. Rationality of faith this must go, the rationality must be the ground, rationality, the reasoning must be the ground. With the reasoning then you can have the faith. For example, say the let's say that your two parents, of the two parents your mother is, let's say your mother is very smart, very intelligent, very knowledgeable, learned, and very, incredible common sense. And then she has tremendous love towards you, tremendous love and incredible knowledge. And then say the what she says and other knowledgeable people they agree. And then even though you don't understand what she is saying, but you will be happy to follow what she is

saying. That is the faith. There is a faith in her because you know that she is very intelligent. Because you know that other intelligent people, they also agree with what she is saying. And then what she is saying now is all because of love and affection. She knows that and tremendous love towards me, so therefore she will not tell me lies. One. Then this is fine.

When I said this, then this girl said that following something with the faith is very dangerous. This girl said it. And I fully agreed with her. Following somebody with faith is very dangerous. To the extent that one can become a fanatic, fundamentalist. It's very dangerous. So, therefore the point is, it's not about you follow, not follow. This is not the point. The point is what do you want? We have to start from there. What do you want? I want happiness, I don't want suffering. This is who we are. Whether you are Buddhist or non-Buddhist, whether you are girl, boy, educated, uneducated, whether from this class, that class, it doesn't matter. Everybody, the reality is that everybody, the aspiration for happiness, maximum happiness and to get rid of all the suffering. So, for that, this is how we have to begin. If we don't know this is the ground then we can become fanatics, easily we can become fundamentalists and fanatics. Whereas, if you know that this is the ground, that finally even for me to follow religion, even for me to follow science, even for me to follow say the what rules and regulations in Delhi, its for my own happiness, to get rid of my suffering, for my happiness. Happiness if possible 100% happiness, if possible 0% suffering this is what I'm seeking.

And if you look at the, this the biographies of these, all these great teachers. The these great teachers they all came, believe it or not, all these great teachers they came to help the humanity. Initially, the teachers these great teachers when they came, for example the historically speaking, okay I don't really know so much about the Abraham. And then say for example say the like okay the then the I don't know whether its historical or more legend but say the Krishna. Krishna came to save the world. So, he taught the Gita in order to you know resolve the conflicts and so forth. Then let's say the I think okay let's say the Buddha and Prophet Muhammad, no, the Buddha and the Mahavir, more like contemporary. I'm not too sure who came first, some say that Mahavir is like 40-50 years before the Buddha. So, they were like contemporaries. And then the let's say Mahavir, his teachings they are all non-violence. It's amazing. Not to harm others. And the Buddha seeing the all the complications in the palace, all the complications in the kingdom, and the complications between the inter-kingdom, the inter-kingdoms complications, fights, wars. So, there then he realised that I must have to look for solution. Then he left the palace in search of solution. So, there all the, and then Jesus Christ, so courageously came out to solve the problem or to help the commoners. And the Prophet Muhammad, if you read his biography, we see that he is really to help the [0:30:00] community there, the tribal community there to really. Community they are going through so much of problem. Again, the wars amongst the tribes. And then the he is being highly respected by everybody around. So that way he was there to resolve the problems. So, we see that all these great teachers. They came on the Earth to help the humanity. In other words, to give happiness and to get rid of the suffering that is the whole purpose. We should not forget this. Now, in the name of religion we inflict more pains on others. While the religions evolved in order to get rid of, in order to alleviate the suffering now people who misunderstood what the religion is they came on this Earth to inflict more pains in the name of religions. This is very sad, extremely sad. Okay, so the point is finally for yourself or for others what do you want, this is from where we

have to begin. To begin with this then I want happiness, I want to get rid of my suffering. The question is okay the who can help me? Or there is this teacher there. Okay, yes sir. And then there is another teacher who teaches very different. First teacher says you to the direction A and you will get the maximum happiness, get rid of suffering. And go to B, don't go to non-A. And go to the second teacher, second says no you have to go to B not A, right. And go to C, C says go to C, don't go to A, B. All these complications are there. How do I decide? This is the question. How do I decide? Finally, forget about the world, forget about the your family whatever. Just start from you. And then from this you will realise that your family, world, happiness, everything will evolve if you get a good path. Finally, its not about your 'ism, its about your happiness. It's not about the 'ism. And the 'isms came to give you happiness. Now, you, we, now what we tend to do is that we forget this how the 'isms came into being. 'Isms came to give the happiness to us. Now we give up your happiness for the 'isms. This is where we are going wrong.

Even Buddhism, including Buddhism. Buddha did not come to promote Buddhism. He came to get rid of the sufferings of human beings and to give happiness to the world. And now we give away our happiness, we embrace suffering to defend or whatever for Buddhism. The Buddha would not be happy. This is not the purpose of Buddhism, this is not the purpose, what for the Buddha came to this Earth. So, the point is that finally it is your happiness and your, to get rid of your suffering. So, with this how can I do that?

Then the say the 2500 years ago the Buddha taught so many teachings. And from these teachings we see that the particularly intelligent people when they look at these teachings. This is what is bound to happen with the I would say almost all the great teachers that what you are going to speak person may not tally with what you speak with another person. Because the two people they have very different thinking. So, therefore, the, and the Buddha very openly declared that don't take my words simply because you respect me. You have to analyse just as the goldsmith tests the purity of your, purity of the gold by cutting, rubbing, burning, you should also examine my words and put them into practice not simply because you respect me. This is incredibly precious words. So, in a way we have the liberty. Liberty to analyse the Buddha's own words.

Okay, with this in mind the another thing that we really need to keep in mind is that the say these words of the Buddha whether they are to be taken literally or not to be taken literally, it depends okay, I will leave it up to the, I will leave it on you. My question to you is how can one for example say the if the Buddha or one teacher says something how would you say that this teaching is to be taken literally or this teaching is not to be taken literally, how would you decide on what basis? Just speak your mind. So, this is known as the hermeneutics, study of the hermeneutics. You're getting it? How do we decide that this teaching of the Buddha or this teaching of, okay, there is one, Newton said is to be taken literally or this is not to be taken literally? How do you decide? Just speak your mind, right. The anybody, very quick. Just speak your mind. How would, in other words, let's say somebody says something, teach meaning says something, somebody says something and then the whether what this teacher said is to be taken literally or okay what he, what he said, what she said is not to be taken literally. How would you decide? Anybody?

Okay, let's say, if I say something, if I say tomorrow is Sunday. You're getting it? Tomorrow is Sunday. To keep it very simple when you say teaching, particular teacher you may be little scared. There is nothing to be scared about, right. Say if I say tomorrow is Sunday. This is my word. Is this word to be taken literally or not to be taken literally? How do you decide? Yes, Mannan ji. So, once you know and apply, once you are able to understand on this level then you can extrapolate this to the other teachings of the great teachers like the Buddha and so forth. Yes.

**Participant:** Yeah, by being aware of the context in which it was said. So, in the example of your statement if you had said on a Saturday, I will take it.

**Venerable Geshe Dorji Damdul la:** No, no, no, today.

**Participant:** Yeah.

**Venerable Geshe Dorji Damdul la:** Today, if is say the what is today?

**Participant:** Wednesday.

**Venerable Geshe Dorji Damdul la:** Wednesday. You're getting it? Today, if I say that tomorrow is Sunday. Would you take this, would you take my word as literal or would take it, you, would you take it as literally or you would interpret it.

**Participant:** I will interpret it because.

**Venerable Geshe Dorji Damdul la:** Okay, you will interpret it. It's not to be taken literally. Why not? Why don't you, why won't you take it literally?

**Participant:** Because it's inconsistent with my own knowledge of the facts.

**Venerable Geshe Dorji Damdul la:** Okay, it is inconsistent with your thinking. And your thinking may be wrong.

**Participant:** Yeah, but this is more of a factual thing.

**Venerable Geshe Dorji Damdul la:** Okay, this is the point. You're getting it? Say, what I said tomorrow is Sunday. Today is Wednesday tomorrow cannot be Sunday. You're getting it? So, what I say either you may think that oh he is confused. And if you are very confident in me that he is never confused, right. He says something he is little confused he will never say something; he will remain quiet. If he says something he says with very, great confidence. And today he says something very different there must be a reason, either he must be joking but there must be a reason. You're getting it? So, the point is that it's not to be accepted literally. So, how, what makes you think or decide, what makes you convinced that what I said is not be taken literally is because what I said, the content of what I said, the content of my words do not tally with the reality. You're getting it? The contents of the words, the contents of the teachings, if they don't tally with the reality that teaching is not to be accepted literally. This is how we decide.

Okay, with this in mind what we need to know is that to know, to really appreciate the concept of the hermeneutics, it is so important for us to know that let's say the reality to say that whether or not this teaching is to be accepted literally we have to see whether the contents of this teaching tallies with the reality. Now, for that we have to know the reality. You're getting it? We have to know the reality. Reality does not mean just the Emptiness, ultimate reality. This is not reality. There are two kinds – ultimate and conventional. In other words, what the reality is and what the person says if these two tally then this can be taken literally otherwise may not, cannot be taken literally. This is the basic idea.

With this in mind we have to know what the reality is. And the reality in the say the Buddhist, the metaphysics as taught in Buddhism, Buddhist metaphysics, there we see the reality, the reality, the world in which we live, the universe in which we live, Delhi in which we live, my neighbour, your neighbour, the weather, the universe, the world in which we live. So, this the world consisting [0:40:00] of the parts and over all, whatever they can be, this the universe with which we interact can be classified into three categories. In other words, the phenomena that exists can be classified into three categories. This is so important. If you know this well, then you will appreciate the study of the hermeneutics. The reality, the phenomena with which our mind interacts, to say that what my, what my thinking is correct valid or not, what I said is valid or not is all determined by the whether or not what I said tallies with the reality. So, the reality or the phenomena with which we interact, this phenomena can be classified into three families or three groups, three categories. One is the manifest phenomena, and the second one is slightly hidden phenomena, and the third one is very hidden phenomena. Okay, three categories. This is so important.

And with the, with the first category which is manifest phenomena in Tibetan it is **Tibetan??** (0:41:10) manifest phenomena. With the first category we don't need reasoning. We don't need even the teachings of the Buddha; we don't need any teachings of Buddha or any other teachers. For example, okay what I'm holding is the flower. This is a manifest phenomenon. There is a flower in my hand. You don't have to see, check, double check with the Buddha, or double check with you know say the Jesus Christ, or double check with the Albert Einstein. You don't have to check with them. This is a flower, you know this. This is very evident phenomena. Phenomena which your senses can directly get access, this is known as the manifest phenomena. This is one category, one. This is what we can easily decide. So, therefore if somebody says that oh Dorji is holding a blue flower in his, while I'm holding a red flower in my left hand. If somebody says that oh Dorji is holding a chocolate in this hand, right. You don't have to ask the Buddha, you don't have to ask any other you know the great teachers, religious, you know the teachers whether or not what he said is correct. Because that this, you don't have to rely on anybody else. You can say that this is not a chocolate this is a flower, right. You don't have to depend on reasonings or the testimony of the other great teachers, no need. This is so obvious. You don't have to ask anybody. You have the total freedom to validate the sight that this is not a chocolate, this is just an ordinary flower.

Okay, now the second class of phenomena which is known as the slightly hidden phenomena. Slightly hidden phenomena these are something the which our senses do not have direct access. The second, another class of phenomena, second class, which is the slightly hidden phenomena.

So, this is something which we, which our senses do not have direct access. And at the same time we cannot really the, we can learn, we can seek the help of somebody else for us to learn these things but that, this class of phenomena is something that we, which we can understand or which we can get access to through inference, precisely inference by the power of the fact. For example, say today we talk about the, we talk about say quantum physics, we talk about the relativity theory, we talk about, we also talked about earlier, 300 years ago we talked about the, not only 300 years ago even today, the what three laws of motion, the laws of motion, and then the electrons, protons, neutrons, so forth. These are something which we, our sense cannot have direct access. But don't have to believe in Buddha or believe in you know some teachers, oh he said it must be true. No, this is what we can scientifically prove, quantum physics, relativity theory and the for example that the universe, universe meaning the visible universe. So this distinction must be made the visible universe and the universe. The visible universe is expanding. With my eyes I cannot see this, with my naked eyes I cannot see that. But with the help of the Doppler's effect it's easily determined that the visible universe is expanding. It's easily discerned. So, that is not through direct access, it is through reasoning. And through this reasoning once you, with this reasoning you decide that universe is expanding, you don't have to believe in any faith. You don't have to believe in you know somebody like Buddha, Enlightened being said it. No, you don't have to believe. This is reality, another reality. Number two. So, the second reality is something which we can decide on the basis of the valid reasons. Technically referred to as the reason by the power of the facts.

Okay, then there is third class of phenomena. Third class of phenomena is known as the very hidden phenomena. This is something where our senses cannot have direct access nor our reasons can reach there. Reasons meaning reasoning by the power of the facts. We cannot the, we cannot reach there. So, that is something to be that you can cognise, you'll be convinced of only by the power of the testimony, by dependence on the testimony of somebody else's authority. Authority meaning for example let's say, let's say okay the for example, the concept of the concept of the very fine concept of karma and the concept of the existence of say the hell, heaven and so forth. On one part we can be convinced but technically what kind of hell, what kind of heaven and so forth, so these the say we have to depend on the testimony of somebody else. It's not that we can rationally get there, or we can with senses we can see that. That is not true. And of course, somebody with let's say clairvoyance, the power of clairvoyance they can see, they can see their past life, future life and the hell realm and the god realm all these you know with the clairvoyance you can see. But for us who do have the access to the clairvoyance then the these we have to depend through the, these fall under the category of the third category whether they exist not exists falls under the third category. So, for that some people because that the third category is something that we cannot rationally prove and then people they go to the extreme of saying that we cannot rationally we cannot prove anything. That is not true. That is too much, that is not true. They are mixing up the three classes of the phenomena.

Okay, so once we know this so well then, the question is about the hermeneutics. The Buddha taught for example for the manifest phenomena , we don't really need the great teachers, the Buddha, Jesus Christ, Ram Krishna, Prophet Muhammad and then he Baha'u'llah, and then Zoroaster, these great teachers, we don't need these great teachers to know the manifest phenomena. It's so obvious. Okay, how do you know that this is a flower, there is nothing, it

may be, okay some people may say that what you are seeing as an illusion. Whether its illusion or not, this is a different question. We all agree that this is a flower. And with this then we have a corresponding effect in our mind-stream. So, within this conventional domain this is a flower. This is what is meant by flower. What is a flower in the conventional domain? This is a flower. And then if you ask, no, no, what we see as something different, you are not talking about the flower you are talking about the mode of existence of the flower. You are going to a different domain. You are not talking about the flower. You are talking about the mode of existence of the flower. So, people mix up these things.

Okay, with this then the second class of phenomena which is slightly hidden phenomena. For example, like subtle impermanence, Emptiness, right, and then your own mind. Of course, our mind we do say that I know my mind but the nature of the mind, we don't really have a direct access. So, that we need the help of the reasonings, rational reason, valid reasons. With the valid reasons then you can decide many phenomena. For example, somebody who is a very genuine, not genuine mix with the person for some time and then how smart, intelligent, motivation and so forth. Be with the person [0:50:00] for sometime you will come to know them very easily. You don't have to say the rely on somebody else.

Okay, and then the Emptiness concept. What is the reality that we are seeing? Is this the reality? Okay, the walls, they are so static. Is it that the wall is there? Yes, the wall is there. This wall it appears as so static. Is it really static or it's impermanent? Oh, how we see as so static, this is deceptive. This wall is impermanent. Okay, now and for this how do you know this is impermanent? How do you know that this is impermanent? So, for that we need reasonings. So, the great teachers like the Buddha appeared and then they taught us the reasonings to reflect on how all the composite phenomena are impermanent. Not only that then the say the what we are seeing is not really, they are all like illusion. No, they don't look like that, they are so solid there, they are so objectified there, right. No, no, no, this is your belief. You believe in how it appears but the reality is that they are all illusion. How do you know this? Again, the reasons are given. So, some of the reasonings they are very profound. Unless and until our intelligence, the sharpness of mind develops the we cannot really understand this very easily. So, we have to keep growing in our the intelligence, sharpness of the mind. For that the study, the deeper study, the more you study, and then more extensively you study and then you interact with the more intelligent people. Of course, more intelligent not competitive, right. More intelligent, more competitive then the instead of teaching you they will destroy you. So, therefore more intelligent and more the sympathetic, more compassionate. So, you interact with those people more, your learning, your say the sharpness of the mind, the growth of sharpness of mind will happen exponentially. So, with this in mind the point is that the sharpness. Now, because that the sharpness to know the reality, the reality that we're talking about which falls under the second category of the phenomena which is slightly hidden phenomena. So, this reality there are so many layers. For example, earlier, I don't know whether we have at least mentioned these five levels of ignorance, no, five levels of selflessness. Mannan ji, we did that? Five levels of selflessness, we studied? Not really studied in detail but at least we mentioned these five? Gauri la? Bhuti la do you remember that? We mentioned the five levels? Okay, I'm not asking the Nalanda Masters participants, Masters participants they heard it so many times. Okay, the Diploma participants you remember? Mannan ji, you remember? No, what I'm saying is that did

I mention the five in the class? Good.

So, we mentioned the five level. For example, the first one is the selflessness of autonomous, no, selflessness of permanent unitary independent self, number one. Number two selflessness of autonomous substantial reality, number two. Number three, selflessness of external reality. Number four selflessness of true existence while not rejecting intrinsic reality. And then number five the selflessness of intrinsic reality. Okay, let me say this, say them again. The selflessness of, we can say selflessness or the Emptiness, we can use the two words in this context interchangeably. Selflessness or the Emptiness of the permanent unitary independent self. Then number two is selflessness of autonomous substantial reality. If possible, try to have these on our fingertips. Okay, number two selflessness of autonomous substantial reality. Number three is selflessness of external reality. And number four selflessness of true existence while not rejecting intrinsic reality. And then number five selflessness of intrinsicality or intrinsic existence. The five, at least these five levels are there.

And then, okay, when I was a student myself then the okay so the Buddha taught the these five different levels and some people the even I think at the time of the Buddha or even after Buddha say like Arya Nagarjuna's time. Some of the great scholars they really challenged this that how come the Buddha taught all these contradictory teachings. Why not the Buddha taught only the correct teachings? (TL) Right. Only the correct teachings why the Buddha taught the correct, not correct, half correct? Why all these, you know, why to confuse the people? So, these kind of arguments came, I don't know at the time of the Buddha but sure after the Buddha like Arya Nagarjuna's time, in those days. These people they the in Tibetan **Tibetan??(0:55:53)** means hiding some profound teachings. Oh, anyway some of the teachers not only Buddhists, the Buddhism not too sure. In many of the classical, some the teachers, no, teachers meaning more philosophers in those days today, I don't know. In those days some of the philosophers. And philosophers may not be practitioners. Let us not forget this. Philosophers may not be practitioners. Even today, nowadays in the universities there are many professors. They are professors but they don't really believe in what they are teaching, I met. But then some are very serious, great, great practitioners are there. But then the often times you also meet with some professors who teach something but they don't really practice, I don't believe.

And then one time I was going for a conference. And at the airport there was one the, in my same car the host they put me there. And there was another lady also there. And then we introduced, I thought that okay she is also coming for the conference. Then she introduced herself as a professor of Buddhist philosophy. Then I was very happy because it was conference was on Buddhist philosophy. And I asked her what are you teaching? She said that I teach Arya Nagarjuna's philosophy, Mulamadhyamikakarika, the most complicated text. And I was very happy. I said where did you learn this? She said I did not learn this. (TL) She said that my background is mathematics. She said I did my Ph. D in mathematics and then one day I read the Arya Nagarjuna's, she said Nagarjuna, and Arya Nagarjuna's the book and it's very interesting. And said then slowly I started teaching this. (TL) Yeah. And then I felt little sad. Okay, right, initially I was so happy to meet another sister, you know, like a sister, spiritual sister. Wow, teaching Arya Nagarjuna's philosophy, I was so happy. And then when I asked where did you learn this from, she said no, I didn't learn it, I just read it. Then my spirits simply went down.

Okay, then I asked her, okay, fine, its fine whether you have the systematically studied this or not, it doesn't matter. So, point is it's just a personal question that is that in your life in what way Arya Nagarjuna's philosophy helped you? I asked this question. In what way it helped you in your life? She was not too sure as to how it helped. In other words, this just intellectual exercise for her, just intellectual exercise and not really your, the personal practice to transform your emotional states to make you a happier person. This was not what she was seeing. So, the, okay, these things are also there. So, the point is that philosopher does not necessarily mean a practitioner. This is what I'm giving the. So, therefore if you read some of the historical accounts or the biographies of the greatly renowned philosophers and particularly in the context, in India, some of the philosophers, great, greatly renowned philosophers they don't really teach the most profound philosophy to the students. They don't teach. Only if you are a part of the family, very close family then he or she may teach otherwise he will not teach to others. So, this would be kept as a weapon for the debate. Later on, when somebody comes to more prominent philosopher, becomes so prominent and they speak traditional debating. And debating you need something which the others don't know. So, you use this when you become so desperate that [1:00:00] no matter how, you know, smart you prove, you try to prove yourself to compete with the other person and then you cannot, the person is so the brilliant. And then you have to use you know some of these weapons meaning the very, the best, most refined thought processes which you have learnt from your own teachers used as a weapon to challenge the other person. And the other person is defeated and then you become, you retain the your power in the world of the philosophy. So, this was a quite a the common thing, common event, the common what do you call it the practice amongst the philosophers. I don't know about the West, in the classical India, so these were the things happening there.

For example, like great Acharya Dharmakirti, the when he was debating with the one of the incredibly renowned philosopher. So, this philosopher the, so he was not at all teaching this inner the most, the essence of his philosophy not teaching to anybody. And so, Acharya Dharmakirti knew that okay so the he could be one of the strongest competitor, the rival in terms of the debate. So, I have to know, otherwise if I don't, if I go unprepared then he may use some of the tactics which I may get easily lost. So, what he did was that he puts lots of effort to really get there, to learn you know the his the inner core of his philosophy. So, for that matter what he did was that he disguised, Acharya Dharmakirti, such a renowned Buddhist philosopher and logician. And he disguised himself as just ordinary person, ordinary boy and he went there. And then to this the philosopher's house and requested for a job. And the philosopher he gave a job. What job? To take care of his cattle. So, this great philosopher logician, he spent time as the cattle raiser for some time.

And then the seeing that this cattle raiser, boy, he is something very unique. And hearing from other boys, other people around that he is very unique. What he does is that he takes the cattle to the hills and then he would just let them go wherever they like. And he himself would just sit and meditate. This was what the other the other boys and the other shepherds they noticed and then everything was reported. The cattle, even cattle they come on their own. He did not have to put any effort. Something unique was seen with this boy and then his personality is very different, so kind, so gentle, very smart and very accommodating and understanding, so good. That this philosopher was so impressed by him. And then finally he said, okay now you are promoted to

the my inner circle. Inner circle means the servant in the house. So, Acharya Dharmakirti became the servant in the, it's a very prestigious, yeah. So, this is how finally he got the teaching. Otherwise this person never, this philosopher never taught this. And then he got it fully and he left, disappeared.

Then the announcement came out that anybody who likes to debate please come. In those days debate was very prominent, so common. And then the this teacher, he was so, so renowned and he will be, he was not listening to what kind of debate is going there. He was so prominent; he was so the renowned. And then somehow the he was overhearing that there is one teacher who was defeating all the this teacher, that teacher, this teacher, that teacher. He was constantly hearing about one name who was defeating everybody. And then he checked who was that? And then the only person left next to him was also defeated. Only person left was himself. And then he said okay now no choice, now it is my turn. Okay, I will go. Then he saw that it was his servant there. (TL) Okay, but he did not know that he learned his core philosophy. He did not know that.

So, two of them started debating. Initially just the usual debate. And he out, Acharya Dharmakirti outshone him. And he became so desperate, he was left with nothing other than this core philosophy, core logic that he learned from his teacher. He said it, even this Acharya Dharmakirti as though like you know he heard it just yesterday, he defeated everything.

So, there what I'm saying is that even these the philosophers, the in Tibetan we call **Tibetan??** **(1:05:51)** meaning to hide some the essential, quintessential teachings, you hide those. The some of the philosophers they do that hide some of the quintessential teachings. This in Tibetan is known as **Tibetan??(1:06:10)**. So, this is, if this is purely as maintained as a property. Property which means that person is not a practitioner, guaranteed, person not a practitioner. It's just a dry philosopher.

Okay, now with this why I'm saying all these things is that then we see that the second class of phenomena which is slightly hidden phenomena there because that it has many levels at least with the, even with the Emptiness we see that there are five levels. And then if you go before that for example, let's say that the some of the philosophers with, for example Chittamatra, then the Vaibhashika, then the let's say Vaishayshikas, then the okay, the Mimamsaka and so forth. They believe in a say for example like what even the Chittamatra they come to the same kind of the philosophy, believing in the some essence there as the person, Chittamatra; *alayavijnan*, *alayavijnana*, *alayavijnana*, the repository consciousness, *kunshi* in Tibetan as the person, something intrinsic the self there.

And the Buddha himself taught all these philosophy, these different tradition. One, at one time the Buddha said that the self, the say the five aggregates are the loads. Loads meaning the burden or the loads, the bags, the loads. And the self is the carrier of the loads. Five aggregates are the loads and the self is the carrier, the person is the carrier of the loads indicating that you remove the five aggregates and there is a self left there as different. In other words, autonomous, in other words permanent unitary independent self is taught by the Buddha. That such a self which is permanent unitary and independent exists as distinct from the five aggregates. At one point this

is what the Buddha taught.

And then yet on another occasion the Buddha taught that the karma and the ripening results exists but the self does not exist. Karma and the ripening results exist but the self, the person does not exist. This is another class of teaching Buddha gave indicating that if you look at the self. For example, let's say that I'm a boy, I'm a male because my body is male's body. Then I'm a female, my body is a female's body. I'm compassionate, I'm not compassionate. My mind is not compassionate, my mind is compassionate. So, on the basis of say the body and the mind these are the say the ripening results of the karma and their causes, the karmas. The karmas and the ripening results of the karma they exist but the person per say, person besides these the person does not exist. [1:10:00] Besides the karmas and their ripening results, besides these two there is no person, there is no self. Again, this is another the set of teaching the Buddha gave.

Then on another occasion the Buddha taught that nothing, not only the self, even the karmas and their ripening result even they also don't exist truly. They also don't exist truly. Again, the third set of teachings. And then still if you want more the Buddha taught the *alayavijnana*. This *alayavijnana* is the self where all the imprints are stored and this *alayavijnana* is the one which operates the whole universe is nothing but the manifestation of this *alayavijnana*. This is again another teaching the Buddha taught.

So, if we are to take all these teachings literally, they are all contradictory, at least on the surface. Superficially they are all contradictory. What do you do? Luckily what the Buddha said is that, Buddha so courageously said that just as the goldsmith tests 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, the Buddha emphasised, the Buddha encouraged us to analyse the teachings well.

Okay, so now so in my own capacity, so when I start meeting with people and sharing what I learnt, sharing what I learn with other people then I realise that the Buddha, for the Buddha to give all these otherwise at least superficially opposing teachings, opposite teachings he had to do that. I realise that from my limited experience. From my limited experience I realise that. Because people differ in their intelligence. And His Holiness the Dalai Lama, the, I so well remember that His Holiness shares this that there was somebody who was I think following the non-Buddhist traditions. And that person meeting with His Holiness the, okay, two occasions, two different anecdotes requested for the teachings on Emptiness. So, His Holiness said that okay this is not your business, don't if you study this Emptiness concept then your faith will be, your faith in your own tradition will be shaken. So, this is not your business. Don't do it. This what His Holiness advised him.

And then there was another person who was so keen to learn about Emptiness. And then the His Holiness just vaguely touching those areas, Emptiness, and the person literally started to shiver with the fear there is no self. The fear came. So, therefore His Holiness says that it is extremely important for us to know precisely what to teach, to whom to teach and so forth. So, the say for some people when they are not mentally prepared, when they are not so intelligent then even to teach about the say the impermanence is very difficult. And then about Emptiness,

the person will instantly go into nihilism, instantly. No way by which the, although you try your best to explain in the most, the what, the easy and clear form. But the, where the person is not mentally so matured or the sharp person cannot understand it. This is what I've noticed. So, therefore in some cases when I try to explain about Emptiness, I said it once, twice, three times and the person still goes into nothingness then I would say that, then I realise okay now there is no point. (TL) No point. So, if the person says that yes, there is still, there is something, there is there, yeah, that is there, something is there, object is there. Best thing. Otherwise if I say no, right. Then person will easily go into nihilism. It's very dangerous.

Okay, so the point is that the how do we decide? Buddha gave so many teachings depending on the different mentality, the mindset, predispositions, latencies, temperaments, depending on all these differences the Buddha taught diverging teachings, innumerable teachings divergent in nature. So, how do we? And the Buddha luckily the Buddha made it very clear that you have to use your rationality, you have to use your analysis. For those manifest phenomena use the analysis of the senses. For those the slightly hidden phenomena use your rationality of the power of the fact. And for those that classify the phenomena which is the very hidden phenomena you have to use the rationality of the testimony of the authoritative beings, authoritative persons. The third class. Don't just solidify everything saying that it is said by the Buddha, it is said by this Enlightened being. Don't do that. What you can decide through your own senses, decide on the basis of the senses. What you can decide by the power of the facts decide on that basis. For example, Emptiness. Emptiness even if I have a tremendous faith in the Buddha, oh the Buddha taught that everything is illusion like in nature, Buddha is so, must be very true. If you don't study how things are illusion like, if you don't study that simply Buddha, he was amazing, please let me have the wisdom of Emptiness. You prayed 100 thousand times; wisdom of Emptiness will not come to you.

For example, say my date of birth I cannot, with sense, with my own sense, with my own senses I cannot have a clue that my date of birth is this. And then say the with reasoning, no matter what reasonings that I use, rationality by the power of the fact cannot discern as to when I was born. So, how do you decide? Okay, anybody who knows your date of birth. You may not mention your the year, that just mention the date. Year is very complicated, right. Anybody who likes to share with us which date you were born? Gauri la, which date?

**Participant:** Geshe la 11<sup>th</sup> April.

**Venerable Geshe Dorji Damdul la:** 11<sup>th</sup> April, okay, let's say 11<sup>th</sup> April. So, Gauri la did you see that you were born on 11<sup>th</sup> April? No. So, the sense is out of question. And then did you rationalise with the power of the fact? No, no way, right. So, how did you know that your born on 11<sup>th</sup> April?

**Participant:** Geshe la, I was told by my parents and.

**Venerable Geshe Dorji Damdul la:** Told by my parents and the birth certificate.

**Participant:** And the birth certificate.

**Venerable Geshe Dorji Damdul la:** Authority, the testimony of the authority of somebody, right. Somebody like the mother.

**Participant:** The hospital.

**Venerable Geshe Dorji Damdul la:** The hospital.

**Participant:** My mother, yes.

**Venerable Geshe Dorji Damdul la:** The certificate, right. So, these are not the power of the facts. These are not the, these are not your senses. It is just the trust on the testimony of the authority, pertaining to my date of birth its my mother, the hospital where I was born, the birth certificate issued by the hospital and so forth. These are the authority, right. So, we have to know to know one particular phenomenon what should be the means which can help me to know this. Whereas, for the direct, for the manifest phenomena we don't need the certificate to say this is flower, we don't need to go to check with Albert Einstein whether this is a flower. We don't have to go to check. It is our own senses which can decide.

With Emptiness study well, you will get it there. And once you get it you don't have to wait till the Buddha said okay this is Emptiness, you don't, and the direct access cannot see that. And you don't have to believe in somebody else. Just use your reasoning you'll get there. Whether or not things intrinsically real or things don't exist intrinsically. This you can decide on the basis of the power of the reasoning of the power of the facts. But power of the facts is not easy, we need the sharpness, intelligence. We need first we need somebody to teach us. And then teach us not to believe in that, teach us so that our sharpness will grow and then we and subject what we learned to analysis. Subject what we learned. [1:20:00] Oh, there is no intrinsic, everything is like illusion there is no intrinsic reality. Okay, this is what I learned, right. Don't believe in it, learn. Then subject this to analysis through the power of the facts and when you realise that okay yes, indeed what I'm seeing is just a bunch of atoms, where is the house there, where is Dorji there, it's just bunch of atoms. None of the atoms are Dorji, different atoms there is no Dorji there. But superficially I see a Dorji there, this is just appearance. Beyond the appearance when you go towards the object it simply disappears, it's not there. So, from this wow that is amazing, I see Dorji as so objectively there, solidified there. But this is just like an illusion. It's all coming from my mind nothing from the object. That is amazing. So, this is through a pure rationality grounded on the power of the facts.

Okay, so we have to decide object that you're analysing whether it belongs to the manifest phenomena, slightly hidden phenomena or the very hidden phenomena. On that basis then you have to resort to the respective subjects to validate what you see, what you are knowing.

With this what I said is that with the slightly hidden phenomena, particularly pertaining to what we are seeking. The first question, what do you want? I want the maximum happiness and I want to get rid of all the suffering. This is the driving force; this is the driving aspiration. For this driving aspiration, if this is what you are seeking then the Buddha said that all these the suffering which we don't like this is attracted by the self-grasping ignorance. What is self-grasping

ignorance? The ignorance of the mind which thinks that things exist objectively real, this ignorance.

Okay, how do I know that this is ignorance, how I know that this, yes, things do appear as objectively real but how do I know that this is not a valid mind, how do I know that this is ignorance, how do I know that, how can I decide whether what I'm seeing is the valid mind or whether this my perception is a valid mind or it's ignorance, how can I know that? Then the Buddha helps us by giving the reasonings. Then you use these reasonings to see whether these reasonings make sense. And when you realise nothing really exists objectively there, its just my perception, beyond this nothing is really there then physiologically you could feel that your mental agitation subsides, you could feel the tranquillity. This is what I'm seeking and now I'm getting it. So, you see that this is coming because of the realisation that nothing really exists objectively. And this concept that nothing exists objectively there are many levels. The five levels of the selflessness, minimum five levels of selflessness. And sometimes the Buddha taught, this the same teacher taught something very different that the five aggregates are loads and the person is the load carrier. And the karma and ripening results exists but the person does not exist. So, all these different teachings are taught. How can I know that one is correct and one is not?

Okay, so for that then hermeneutics come into being. Hermeneutics meaning classifying, a system to classify the teachings of the Buddha into interpretable teachings and definitive teachings. A system to classify, a system or knowledge to classify the teachings of Buddha into interpretable or definitive teachings. And for that and this system varies. For example, let's say the I want to know the weight of this singing bowl. So, how do we check the weight? Ajeer ji?

**Participant:** Weigh it.

**Venerable Geshe Dorji Damdul la:** Weight it. Weigh it in my hand?

**Participant:** No.

**Venerable Geshe Dorji Damdul la:** Then?

**Participant:** Balance.

**Venerable Geshe Dorji Damdul la:** Balance with what with kilometres or meters?

**Participant:** With the weight.

**Venerable Geshe Dorji Damdul la:** With the weight meaning? Kilometres?

**Participant:** No.

**Venerable Geshe Dorji Damdul la:** Or the one litre?

**Participant:** Kilogram.

**Venerable Geshe Dorji Damdul la:** Kilogram. But I don't think that is correct. Because some people say ounce, some people say what?

**Participant:** It will depend on the balance.

**Venerable Geshe Dorji Damdul la:** Some people say ounce, in America it's ounce. And some people say?

**Participant:** Pounds.

**Venerable Geshe Dorji Damdul la:** Pounds. Some people say.

**Participant:** Kilograms.

**Venerable Geshe Dorji Damdul la:** Kilograms. Some people say?

**Participant:** Micrograms.

**Venerable Geshe Dorji Damdul la:** Are you sure? Okay, now Tejal la is creating her own system micrograms. Tejal-gram, right. Okay, so what I'm saying.

**Participant:** Maybe with the stones.

**Venerable Geshe Dorji Damdul la:** There are so many things. So, which is correct? Ounce is correct, or the kilogram is correct or the Tejal-gram is correct?

**Participant:** All are correct.

**Venerable Geshe Dorji Damdul la:** No, they are very different. One kilogram is not one ounce. They are very different. Okay, all are correct. You're getting it? All are correct. You have to get a feel. Okay, let's say we have to put a standard and then you decide, standard of unit, you have to create a standard of unit. And create a standard of unit, standard of unit is created by different people, different communities, right. What is that standard unit SUI, something like this?

**Participant:** SI.

**Venerable Geshe Dorji Damdul la:** SI. Okay, what is its full form SI? SI?

**Participant:** I forget it's a French word.

**Venerable Geshe Dorji Damdul la:** Okay, it's a French word to mean like standard unit.

**Participant:** Yeah.

**Venerable Geshe Dorji Damdul la:** Okay, the and the standard, to set the standard let's say that.

**Participant:** In India it is called the BSI.

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

**Participant:** Bureau of Indian Standard.

**Venerable Geshe Dorji Damdul la:** Okay, BSI or BIS? (TL)

**Participant:** BIS.

**Venerable Geshe Dorji Damdul la:** BIS. Okay, so then the standards are being set by different communities because different communities different standards come into being. You're getting it? Likewise, hermeneutics how to classify which of the teachings of Buddha is definitive, which of the teachings are interpretable. So, there are several standards. You're getting it? There are several standards. It's not that one is correct other is wrong so forth. But there are several standard. Just as all these are correct with the weight kilogram, ounce, and what, what else? Kilogram, ounce, what else?

**Participant:** Pounds.

**Venerable Geshe Dorji Damdul la:** Pounds. They are all correct, right. Okay, so likewise there are various systems of the hermeneutics, how that is interpreted, how that is understood, or how that is explained by Chittamatra, how that is explained by Svatantrika Madhyamika, how that is explained by Prasangika. These three differ, right. It's not that one is correct and one is wrong. But they may differ in subtlety. For example, let's say okay let's say that what is the weight of car, what is the weight of this car? It's the say this weight is like 20 people. 20 people's weight put together makes the weight of the car. This is one way of saying, it can be correct, right. And another way of saying is that this car weighs the one and half tonnes plus few the kilograms extra, the kilograms. Which is more precise the first one? Okay, let's say some of the lifts, let's say that 20 persons capacity, 20 persons, right. But somebody who is very heavy coming 20 of these people go there impossible. Even two cannot go in there. You're getting it? 20 is a very gross. Whereas, if you say specifically say 110 no say one thousand kg, one thousand is very precise. It's more precise than to say 20 persons. You're getting it? But which is correct? Both are correct but one is more precise. You're getting it?

Okay, so likewise these different, these systems of classifying the teaching of Buddha into definitive and interpretable by Chittamatra, Svatantrika Madhyamika, Prasangika, these three differ. So, these three differ. I personally would say that, okay you examine later, you examine, you give your own thought. I personally would say that it's not that one is correct, the other is wrong. All are correct. [1:30:00] But they differ in the subtlety and profundity of the explanation.

Okay, now generally speaking the first two schools, I did not mention this, the first two Buddhist schools Vaibhashika and Sautantrika, for them teachings of the Buddha means Buddha. You're getting it? Buddha's teachings. You cannot interpret it. Buddha cannot be wrong. What the Buddha said is always correct. So, the moment you doubt in the Buddha's teachings you are heretic. You cannot doubt the Buddha's teachings, whatever the Buddha said is correct. So, if you question the Buddha's teachings you are arrogant, you are heretic, right. You are heretic. You cannot question the Buddha's teachings. This is what the Vaibhashika and Sautantrika say. In other words, according to Vaibhashika, Sautantrika, all the Buddha's teachings should be definitive, they can never be interpretable. You're getting it? This is Vaibhashika and Sautantrika in general.

Then later on the Sautantrika, the Sautantrika, they again come up with little bit of the own understanding developed later, different. But generally speaking, first two schools for them the teachings of Buddha is always definitive. You cannot question the Buddha's teachings. Okay, that is the very interesting.

Recently, I was in Israel and there was one Israeli monk. And for a conference, he was there. Then two of us we started to have some discussions. He was from Theravada. I think from Burma. And then I said why did the Buddha make this rule? And he said that you cannot question this. What the Buddha said this is to be accepted literally, there is no confusion with the Buddha, he is the Enlightened One, we cannot question this. So, in other words Vaibhashika and Sautantrika for them all the teachings of the Buddha they are definitive. They are never to be interpretable, interpreted. This is according to these two schools.

Whereas, from Chittamatra then they say that they ground their confidence in interpreting Buddha's teachings on the basis of the Buddha's own teachings which the Buddha said, where the Buddha said that, I said it like three times, just as the goldsmith tests the purity of the gold by cutting, rubbing, burning, you should also examine my words and put them into practice not simply because you respect me. So, this is what makes, what gives the confidence to all these three systems to interpret the teachings of Buddha.

Okay, so with this in mind how the interpretation is done or in what way they classify the interpretable teachings and definitive teachings? These three schools they differ. Which three schools?

**Participant:** Chittamatra.

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

**Participant:** Sautantrika.

**Venerable Geshe Dorji Damdul la:** Sautantrika Madhyamika and Prasangika. Okay, this is so important. Say when we interpret the teachings of the Buddha or to say that the, this teaching is interpretable, this teaching is to be accepted literally we have to keep in mind two points. One is subject matter and the other is the words. The words of the teaching and the subject matter of

the teaching, two.

Okay, if I say, if say the I ask say if I know Mannan ji so well, Mannan ji, two of us we know each other so well. Then if I ask Mannan ji, okay Mannan ji the I need something. Then he gives me the juice, right. Then Ajeer ji comes with okay he needs something, any something you give he will be alright. Then Ajeer ji comes to give me water. I said no, I did not say water, right. Whereas, Mannan ji he understands what I mean. Something, although this word is meant, something is said, this word is said but meaning he knows what I meant. You're getting it? So, likewise, say when you interpret something, interpret on the basis of what? The words or the subject matter of the words. Okay, this is important.

Now, okay, for Chittamatra to classify the teachings into interpretable or definitive they precisely focus on the words not the subject matter, right. If the words are not acceptable literally, they would say that this is interpretable teachings. Subject matter it doesn't matter. It's about the words. Accuracy of the words.

Whereas, Prasangika on the other side they are not bothered by the words they are bothered by the subject matter. They decide the teaching of the Buddha to be interpretable or definitive on the basis of the subject matter. And whereas, who is left now?

**Participant:** Svatantrika Madhyamika.

**Venerable Geshe Dorji Damdul la:** Svatantrika Madhyamika. For Svatantrika Madhyamika it is half-half. Half of the words and half of the subject matter. You're getting it? Okay, what does it mean by that?

Now let us go with the Chittamatra first. For Chittamatra, let's say that, okay, let's say second turning of the wheel Dharma. Okay, let's say the Buddha said all composite things are impermanent. Okay by the way tell me did the Buddha say this?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Yes, the Buddha said it. All composite things are impermanent. This is a teaching, the teaching which said all composite things are impermanent. Okay, this teaching the words of this teaching are they precise, are they, this word, these words are they to be taken literally at face value or not? Okay, in other words, Buddha's teachings I may not be in a position to be decide. It's very simple, don't worry. Okay, keep, take away the Buddha, take me what I say you will take the easily. If I say that tomorrow is Thursday. This word, these words that I utter, this sentence that I uttered is this something that you can take literally?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Is this something that you can accept it as the face value? Yes. Why you can accept it at the face value? Why?

**Participant:** It tallies with the reality.

**Venerable Geshe Dorji Damdul la:** Yes, Nilisha?

**Participant:** It tallies with reality.

**Venerable Geshe Dorji Damdul la:** Because these words, what these words said and the reality, these two tally. You're getting it? So, these words are, words can be taken at face value or as literally. So, therefore you don't need to interpret that. You're getting it?

Okay, so, the when the Buddha said that all composite things are impermanent this is a definitive teaching for Chittamatra, right. Okay, you don't have to check if the subject matter is the definitive, conventional, or ultimate. Subject matter whether that is the ultimate or conventional you don't have to analyse that.

Okay, the and whereas, okay, let's say the Buddha said that [1:40:00] karmas and the ripening results exists but the self does not exist. You're getting it? Karmas and the ripening results exists but the self doesn't exist. So, there the Buddha is indicating that the karmas and ripening results, they exist intrinsically but the self does not exist as the autonomous substantial real. But the karmas and the ripening results exist intrinsically. Okay, is this teaching to be accepted literally or not for us who studied about Emptiness that nothing exists intrinsically, is this to be taken literally or not? No.

Okay, but we're talking about the Chittamatra, right. Okay, Chittamatra, for Chittamatra intrinsic reality is there. Now, so what we see is that for Chittamatra they only check if the words of the teachings what they say tallies with the reality or not. If they tally this is definitive teaching, if not tally then this is interpretable. Okay, the Buddha must've meant something different. This is not the real meaning.

Now, Prasangika, okay, now we move to Prasangika. For Prasangika it's not about the whether the words are precise or not precise, whether words are to be accepted literally or not. This is not the point. The point is subject matter. If the subject is the ultimate truth, if the primary subject matter, okay, this is the qualification. If the primary subject matter of the teaching of the Buddha is the ultimate truth that teaching is the definitive teaching, definitive sutra. Whereas, if the primary subject matter of the teaching is conventional truth then the teaching is interpretable, interpretable teaching.

Okay, now to give you an example, let's say the Buddha, the first turning of the wheel of Dharma when the Buddha said all composite things are. Okay, can you give me some examples, some lines, any line from the first turning of the wheel of Dharma, when the any lines which the Buddha said related to the first turning of the wheel of Dharma. Anybody? You remember? Okay, do you remember the twelve repetitions, twelve recitations? You remember that? Three sets of the teaching on the Four Noble Truths, the set of teaching on the Four Noble Truths pertaining to the identification. We did it or not? Oh, we did it. Okay. The set of teaching, set of the teachings on the Four Noble Truths pertaining to identification. Then next?

**Participant:** Practice.

**Venerable Geshe Dorji Damdul la:** Yes, set of the teachings of the Four Noble Truths pertaining to the practice. Then? Result. Set of the teaching of the Four Noble Truths pertaining to the results. Okay, this is very important, right. Okay, so, if we have already done it and still if you don't have it, I don't mind. If you already studied this and if you don't have it on your fingertips I don't mind. In other words, I want you to go through what you have studied just browse through very quickly to revise. Okay, that will be very helpful.

Okay, so the first set, the Buddha simply identified the Four Noble Truths. This is the truth of suffering, this is the truth of cause of suffering, then this is the truth of the cessation of suffering, then this is the truth of the path leading to cessation. Okay, next set? First set is gone. Second set pertaining to the practice. Truth of suffering is to be identified, truth of the cause of suffering is to be abandoned, truth of the cessation of suffering is to be actualised, and the truth of the path of cessation is to be meditated upon. Okay, let us say this again. The second set of the teaching of the Four Noble Truths. What? Truth of suffering is to be identified, truth of the cause of suffering is to be?

**Participant:** Abandoned.

**Venerable Geshe Dorji Damdul la:** Abandoned. Cause of suffering, origin of suffering, same. Truth of the cause of suffering is to be abandoned. Truth of the cessation of suffering?

**Participant:** Is to be actualised.

**Venerable Geshe Dorji Damdul la:** Is to be actualised or attained. And then the truth of the?

**Participant:** Path.

**Venerable Geshe Dorji Damdul la:** Path leading to the cessation is to be meditated upon. You're getting it? This is the second set of the teaching of the Four Noble Truths. Third set of the teaching of the Four Noble Truths? Anybody. Although the first one, although the truth of suffering is to be identified but there is nothing to be identified. Then the next? Although the truth of cause of suffering is to be abandoned but there is nothing to be abandoned. Then? Yes, Aacha Dawa Pema la?

**Participant:** Although the truth of the cessation of suffering is to be actualised there

**Venerable Geshe Dorji Damdul la:** But there is

**Participant:** Is nothing to be actualised.

**Venerable Geshe Dorji Damdul la:** Yes, although the truth of the cessation of suffering is to be actualised but there is nothing to be actualised. Then Aacha Dawa Doma la last one?

**Participant:** Although the truth of the path leading to the cessation of suffering is to be realised.

**Venerable Geshe Dorji Damdul la:** To be meditated upon.

**Participant:** To be meditated upon there is nothing to be.

**Venerable Geshe Dorji Damdul la:** Meditated upon. Very good. Okay, so these the four sets, the three sets. Three sets of the teachings. Three into four is twelve. These are known as the twelve recitations or repetitions.

Okay, so there of the twelve what is the second, no what is the seventh of the twelve what is the seventh? Yes, the truth of the cessation of suffering, no, truth of cessation of suffering is to be actualised. What is the sixth? Yes, Ajeer ji?

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

**Venerable Geshe Dorji Damdul la:** Okay, the mic.

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

**Venerable Geshe Dorji Damdul la:** The truth of the cause of suffering is to be abandoned. Very good. Okay, let's say what Ajeer ji said the sixth of the twelve repetitions, six, which is the truth of, the Buddha said that truth of the cause of suffering is to be abandoned. Okay, this teaching, this line is also teaching, this teaching is also a Sutra. So, this teaching the truth of the cause of suffering is to be abandoned. Okay, is this a, okay according to Chittamatra is this definitive or interpretable?

**Participant:** Definitive.

**Venerable Geshe Dorji Damdul la:** Ajeer ji?

**Participant:** Definitive.

**Venerable Geshe Dorji Damdul la:** Definitive. Why? Because this is the teaching which we can accept at face value. Very good. Okay, this is one part.

Now, Prasangika, for Prasangika they don't see whether the teaching is to be accepted at face value not face value. This is not the point. The point is the primary subject matter. If the primary subject matter is ultimate truth then the teaching is whether, even if it is not at face value to be acceptable but still that is the definitive teaching. So, in other words the teaching of the Buddha whose primary subject matter is the ultimate truth is the definitive teaching of the Buddha and whose primary subject matter of the teaching is conventional truth it is interpretable teaching according to Prasangika.

Now, from this the, okay let's say, let me give an example say when the Buddha said the truth of

suffering is to be abandoned, the truth of suffering is to be identified, when the Buddha said this, this teaching according to Prasangika is this to be accepted literally, is this interpretable teaching or definitive teaching? Okay, tell me the truth of suffering is to be identified. Is it true or not?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Yes, that is true. So, according to Prasangika this teaching that the truth of suffering is to be identified, this teaching of the Buddha, is this definitive or interpretable?

**Participant:** Definitive.

**Venerable Geshe Dorji Damdul la:** Definitive. Okay, definitive. Okay, how many of you say definitive? How many of you say interpretable? Okay, the Venerable, why do you say its interpretable?

**Participant:** Because.

**Venerable Geshe Dorji Damdul la:** No, no, no, mic, [1:50:00] mic.

**Participant:** It's the conventional truth.

**Venerable Geshe Dorji Damdul la:** The primary subject matter. You have to make it full. I gave you full, you have to give me full. So, primary subject matter of this teaching is.

**Participant:** The primary subject matter of this teaching is conventional truth.

**Venerable Geshe Dorji Damdul la:** Truth. Very good. So, this teaching of the Buddha is interpretable because the primary, according to Prasangika, the primary subject matter of this Sutra is the conventional truth. So, primary subject matter of the particular teaching is conventional truth that teaching becomes interpretable.

Okay, now my next question to you is Heart Sutra, form is empty, Emptiness is form, is this definitive or interpretable teaching of the Buddha? Gauri la?

**Participant:** Geshe la this would be definitive because the primary subject matter is ultimate.

**Venerable Geshe Dorji Damdul la:** Okay, this teaching is the, let's say form is empty, the first line form is teaching this is definitive teaching. Okay, why?

**Participant:** Because it is speaking of Emptiness and ultimate reality.

**Venerable Geshe Dorji Damdul la:** Let's say this is teaching of the Buddha.

**Participant:** The subject matter.

**Venerable Geshe Dorji Damdul la:** Whose primary subject matter is?

**Participant:** Emptiness.

**Venerable Geshe Dorji Damdul la:** Emptiness. Okay, how many of you agree with the according to Prasangika or Chittamatra?

**Participant:** Prasangika.

**Venerable Geshe Dorji Damdul la:** Prasangika. Okay, how many of you agree with Gauri la raise your hands. Okay, how many of you don't agree with Gauri la? Okay, everybody agrees with Gauri la, very good. Okay, but my question to you form is it empty or not? Form is empty? Form does not exist? This glass is empty or not? Hey, this glass? It's not empty. Likewise, the form is not empty. Empty means non-existent, right. No? Empty does not mean non-existent. The glass is empty means there is nothing there in the glass.

**Participant:** Glass is there.

**Venerable Geshe Dorji Damdul la:** Glass is there. When you say glass is empty there means inside there is nothing there. This is not the meaning. Okay, at least don't say this to your, you know, the family members they'll think something is wrong with you, right. This glass is empty or not?

**Participant:** No.

**Venerable Geshe Dorji Damdul la:** This is not empty. Form is empty or not? Form is empty? You said glass is not empty, form is empty. That is interesting. Glass is empty or not?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Glass is empty. Something wrong with your eyes? (GL) This glass is full. You see the water inside. Glass is empty or not, Venerable?

**Participant:** Empty of objective existence.

**Venerable Geshe Dorji Damdul la:** Okay, it's not empty, it's empty of objective existence. It's not empty, its full. Its not full. You have eye problem? (GL) No, I understand this is empty of objective existence, I know that. But this is empty or not, this is my question. Empty of anything, empty, is this empty or not? This house is empty, right. You don't have to ask empty of what, you don't have to ask that, right. The house is empty.

Okay, and then there is no eyes, no ears, no nose. No eyes, no ears? Eyes, ears, they are not there? Okay, no eyes, no nose this part of the teaching of the Buddha is that interpretable teaching or definitive teaching? Tell me.

**Participant:** Definitive.

**Venerable Geshe Dorji Damdul la:** Definitive why?

**Participant:** This is a definitive teaching according to Prasangika because the primary subject is ultimate reality.

**Venerable Geshe Dorji Damdul la:** Primary subject matter of?

**Participant:** Is ultimate truth. Of this teaching.

**Venerable Geshe Dorji Damdul la:** Of this teaching.

**Participant:** That eye is empty is ultimate truth.

**Venerable Geshe Dorji Damdul la:** Okay. No, I don't, I did not say eye is empty, I said there is no eye, no ear, no nose.

**Participant:** Sorry.

**Venerable Geshe Dorji Damdul la:** No eye, no ear, no nose, this is definitive teaching.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** No ear, there is no eye then.

**Participant:** We are mixing two things. Already at the beginning of the Sutra it is said that.

**Venerable Geshe Dorji Damdul la:** Is there eye or not?

**Participant:** When we say no eye.

**Venerable Geshe Dorji Damdul la:** Is there eye or not? This is my question.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** There is no eye.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** So, when you say there is no eye means this is not to be accepted at all.

**Participant:** Ultimately there is no eye.

**Venerable Geshe Dorji Damdul la:** Who said it?

**Participant:** At the beginning of the Sutra its qualified with no intrinsic existence.

**Venerable Geshe Dorji Damdul la:** Very good, very good. Okay, so what Tejal la said is that no eye, no ear, it is although we said, although the Buddha, although the Sutra said no eye, no ear. So, here the earlier already said there is no inherent existence. So, this what is rejected, the inherency rejected earlier has to be qualified. All these no, no, no, should be qualified with the inherent existence. No inherent eye, no inherent nose and so forth. So, that is the point of because of which no inherent eyes is empty, ultimate truth. So, therefore that being the primary subject matter of the Sutra, the Sutra becomes definitive teaching.

Likewise, form is empty. Empty don't just keep it as empty because you have to take the no inherent from the above. We are not to just put it in our own ways. We are not to add these things. But because it is already said up there in the Sutra itself, we have to put it down. Okay, so the form is empty is not just the empty meaning the glass is empty, house is empty. It means empty of objective existence. And what made you to bring this objective existence here? Because of the earlier lines, from the earlier lines we bring it down. Okay, so that is definitive teachings. Very good.

Okay, now what is left? Chittamatra finish. Prasangika finish. Svatantrika Madhyamika version now. Then we are come to conclusion. We'll then stop here. Okay, according to Svatantrika Madhyamika what is definitive, what is interpretable? For that matter what we need to know is first with definitive. Definitive teaching of the Buddha. So, Svatantrika on what basis Svatantrika Madhyamika classifies the teachings into definitive or interpretable? On what basis? What basis?

**Participant:** 50% from the subject, and 50% from the words.

**Venerable Geshe Dorji Damdul la:** Okay, subject matter and the words both.

**Participant:** Both.

**Venerable Geshe Dorji Damdul la:** Very good. Okay so how do we go about doing that is that we go, we first do the definitive teachings of Buddha. Definitive teachings of the Buddha are the teachings of the Buddha which are acceptable at the face value as well as whose primary subject matter is the ultimate truth. Definitive teaching of the Buddha is the teaching of the Buddha which is acceptable at face value and, not or and, it should qualify two characteristics. Definitive teaching of the Buddha is the teaching of the Buddha which is acceptable at the face value and whose primary subject matter is the ultimate truth.

Okay, to give you an example of this let's say Heart Sutra where the Buddha said, let's say the okay the five aggregates, the Shariputra any son or daughter of the lineage who wishes to practice the activity of the profound perfection of the wisdom should look upon it like this correctly and repeatedly holding those five aggregates also as empty of inherent nature. Okay, this is teaching. This teaching is according to Svatantrika Madhyamika is it interpretable or definitive? So, for this you have to check if the two characteristics are fulfilled. [2:00:00] Interpretable or definitive? Interpretable? Okay, Tejal la is saying interpretable. Anybody else? Venerable?

**Participant:** Can't say. (TL)

**Venerable Geshe Dorji Damdul la:** Okay maybe Lhamu la. No. Ajeer ji?

**Participant:** It's definitive.

**Venerable Geshe Dorji Damdul la:** It's definitive. Okay, then the Gauri la? In other words, what we are, I'm reading this one page 29, before the form is empty, at the end towards the end, before the form is empty, we read the paragraph before the form is empty. Or otherwise one, two, paragraph number three.

**He said that and the Bodhisattva Mahasattva Arya Avalokiteshvara said this to the Venerable Sharadvatiputra:**

Okay.

**“Shariputra, any son or daughter of the lineage who wishes to practice the activity of the profound perfection of the wisdom should look upon it like this correctly and repeatedly beholding those five aggregates also as empty of inherent nature.**

Okay, beholding those five aggregates also as empty of inherent nature. Five aggregates also as empty of inherent nature. This teaching according to Svatantrika Madhyamika definitive or interpretable?

**Participant:** Definitive.

**Venerable Geshe Dorji Damdul la:** Definitive? Lotus la, definitive, interpretable? Nilisha la?

**Participant:** Definitive.

**Venerable Geshe Dorji Damdul la:** Definitive. Wow. Bhuti la? Definitive. Why definitive? I thought it's interpretable.

**Participant:** Because the primary subject matter is ultimate truth.

**Venerable Geshe Dorji Damdul la:** Number one, the primary subject matter of this teaching is?

**Participant:** Ultimate truth.

**Venerable Geshe Dorji Damdul la:** No, this is according to Prasangika. I'm asking about Svatantrika Madhyamika.

**Participant:** But Svatantrika also believes the half of the.

**Venerable Geshe Dorji Damdul la:** The Svatanaṭika Maḍhyamīka, for Svatanaṭika Maḍhyamīka to qualify one teaching of the Buddha to be definitive that teaching should fulfil two characteristics. What are they? Number one is that it should be acceptable at face value. This teaching is it acceptable at face value?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Five aggregates also as empty of inherent nature? The five aggregates empty of inherent nature. Or five aggregates are the let's say empty of true nature?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** It's definitive. So, it's acceptable at the face value. And the primary subject matter is?

**Participant:** Ultimate truth.

**Venerable Geshe Dorji Damdul la:** Okay, so because that this teaching fulfils the two characteristics. So therefore, it is a definitive teaching. You're getting it? Okay, my next question to you now that you know what the definitive, how to define definitive teaching of the Buddha. My question to you according to Svatanaṭika Maḍhyamīka what definition would you propose for the interpretable teaching of the Buddha. So, I'm yet to give you the definition of the interpretable teaching of the Buddha. What definition would you propose for the interpretable teachings of the Buddha? In other words, what definition would you give. Okay, Rimpi la? Mic.

**Participant:** Whatever teachings we cannot accept at the face value and the subject matter is the conventional truth.

**Venerable Geshe Dorji Damdul la:** Okay teaching of the Buddha which cannot be accepted at face value and?

**Participant:** And the primary subject matter is conventional truth.

**Venerable Geshe Dorji Damdul la:** Okay, these two should be fulfilled.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Okay, how many of you agree with Rimpi la? Okay, one, two, three, four, five. Okay, how many of you don't agree with Rimpi la. Okay, there is one hand which is always coming up. The Mannan ji comes up with both, right. (GL) No? Then which one agree or not agree. Not agree okay. Then the Nilisha ji, not agree. Okay, Nilisha why don't you, okay and Ritu la you also don't agree. Why not?

**Participant:** Give her the mic. *Niche.*

**Participant:** So, first thing is the that interpretive means it should be linked to the ultimate truth.

**Venerable Geshe Dorji Damdul la:** Interpretable is conventional truth.

**Participant:** Conventional truth.

**Venerable Geshe Dorji Damdul la:** Yes, ultimate truth, the definitive teaching the primary subject matter should be ultimate truth. Interpretable the primary subject matter may or may, okay, that I'll not say that you decide.

**Participant:** So, but then it's not acceptable at face value. If it's not acceptable at face value and also conventional that seems to be contradictory.

**Venerable Geshe Dorji Damdul la:** Why?

**Participant:** Because not acceptable at face value means that.

**Venerable Geshe Dorji Damdul la:** No, for example what we said is that the Buddha, one example that I gave you is that the Buddha taught the karmas and the ripening effects exists but the person does not exist indicating that the karmas and ripening effects they exist as autonomous substantial real. You're getting it? This is what the according to this school cannot be accepted.

**Participant:** Okay.

**Venerable Geshe Dorji Damdul la:** Okay, the okay anybody else why don't you, those who said that we cannot agree, why do you say this? Anybody? Yes, Kabir ji. Kabir ji, first you did not decide whether you agree or not agree.

**Participant:** No, I put up my hand that I didn't agree.

**Venerable Geshe Dorji Damdul la:** You already, you did not agree?

**Participant:** I didn't.

**Venerable Geshe Dorji Damdul la:** Why not?

**Participant:** So, I would change, sorry, I would change from saying what she said from and to or.

**Venerable Geshe Dorji Damdul la:** Very good.

**Participant:** In the definitive.

**Venerable Geshe Dorji Damdul la:** Okay, how many agree with Kabir ji? Okay, even Rimpi ji

changed her mind. Okay, that's good instead of and it should be or. Because the something which is not acceptable at the face value, even though the subject matter is the ultimate reality because that the it cannot be accepted at face value it should be interpretable. And even if it can be accepted at face value but if the subject matter is conventional truth like all composite things are impermanent. Although it should be accepted at a face value but the subject matter is not ultimate, primary subject matter is not ultimate truth. So, therefore it is not interpretable, definitive, it is interpretable. So, the point is any teaching of the Buddha which cannot be accepted at face value or whose primary subject matter is conventional truth. Very good.

Okay, any questions? Yes, Badri ji. Okay, this may seem to be little technical, don't worry. Just, okay, maybe I'm too lenient, right. (TL) Am I too lenient? Gauri la may be so happy. Okay, what I'm saying is that the, okay, the point is that it may turn out to be little technical it doesn't matter. For now, as of now you are the student in two days time if I ask you again, you'll get lost. Don't worry. If possible, try to go through the, browse through your notes once again or two times, three times. That will greatly help us. Okay, any questions. Yes, Badri ji.

**Participant:** Geshe la, since all this is very unfamiliar to me, my current feeling is that the classification of teachings into provisional and definitive, into just these two categories it appears to be a bit artificial and forced.

**Venerable Geshe Dorji Damdul la:** How?

**Participant:** Why because there are, there seem to be so many layers of reality and as many corresponding layers of apprehension of reality. So.

**Venerable Geshe Dorji Damdul la:** This I admit it, yeah.

**Participant:** So, shouldn't the, shouldn't there be a gradation between provisional and definitive teachings and not a sharp categorisation between the two?

**Venerable Geshe Dorji Damdul la:** What's wrong with it? It's perfect. So, the for example, let's say that there are so, how many people are there on the planet? Boys and the, okay, let's say 20 below, 20 and below and 20 plus. Two categories or not? Can I break down all the seven billion human beings into two sharp divisions? 20 and 20 below and 20 plus. Is it correct or not? There is nothing wrong in it. It's fine. Although there are seven billion human beings. It doesn't matter. [2:10:00] We can break them down to these two groups for easy understanding, right.

And likewise, we can say that the okay those who took, what, vaccination, polio vaccination. Those people, the people with the having taken polio vaccination and without having taken polio vaccination. Two. This is also perfect, there is nothing wrong in it. You're getting it? So, therefore the thing is say the how do we classify, whereas if I say that, okay, seven billion human beings we can categorise them into let's say categorise them into let's say the those who like breads and those who hate breads, right. Those who like like, those who are so crazy after bread or crazy after chocolate and those who hate chocolates. Is this a good way of classification? Hey, is it good way of classification? Those who are crazy after chocolates and those who hate

chocolates. Is this is a good way of classifying people into these two groups? The Gauri la, no. How many of you say yes? Okay, what about me, which group did I, which group do I fall? No, I didn't say not crazy. Listen to me very carefully. How did I classify? Think Gauri la how did I classify? Those?

**Participant:** Those who are crazy about chocolate.

**Venerable Geshe Dorji Damdul la:** Those people who are crazy about the chocolates. And?

**Participant:** And those who are not crazy about.

**Venerable Geshe Dorji Damdul la:** No, I did not say this. Those who hate chocolate. Be good listeners. You're getting it? So, this is where all these problems come, when you don't listen well. Those who are crazy after chocolates and those who hate chocolates. Okay, is this a good classification? Rimpi la, why not?

**Participant:** Because some people are also neutral also.

**Venerable Geshe Dorji Damdul la:** Some people neutral, they don't hate chocolate, they don't mind eating chocolates but they are not crazy. There is a third category also. You're getting it? So, if I classify like this, this is erroneous classification. This is not a good classification. Whereas, if I say those who likes chocolate and those who are not. This is very good classification. So, likewise, definitive, interpretable, how the classification is done. If you study this little more it's a beautiful way of classification. Any more questions?

**Participant:** I had a follow up question.

**Venerable Geshe Dorji Damdul la:** Kabir ji. Badri ji you have a follow up question? Yes.

**Participant:** In a similar manner I also feel the boundaries between manifest, slightly hidden, may not be so sharp. For example, somebody's senses may be very sharp and they may be able to perceive things for others which maybe slightly hidden.

**Venerable Geshe Dorji Damdul la:** So, this is also no problem. So, the point is for example say the existence of god and goddesses in the context of the desire realm, form realm, formless realm, in this context. Not god in the form of the creator god. In the context of the desire realm, form and formless realm. So there, for us this is a very hidden phenomenon. For them it's a manifest phenomenon. You're getting it? So, again it is where the say it is contextually, in which context, with the respect to you, with respect to them. This is how we have to contextualise. Okay, Kabir ji.

**Participant:** Geshe la, you were speaking earlier about different religious traditions, I think, the Abrahamic, whatever, Islamic, Christianity, and could you briefly say some words about their belief in what you were just saying a god, a creator god, or some sense of divinity, and what the Buddhist view on that might be. And also, how the Buddhist view might differ from the Hindu

conception of?

**Venerable Geshe Dorji Damdul la:** The difference is very easy. Commonality is difficult. So, we have to emphasise the commonalities. You're getting it? If you want to know the differences, we have to go study the different traditions. Whereas, deliberately I don't talk about the differences. At the most I talk about the differences within the Buddhist traditions. Reason is that now today is the time we have to bring people together not to split. The moment I emphasise in the divisions, difference, it will split. And this split it does not really benefit us. Whereas, if we talk about say for example say for a say, just a simple example if I hate chocolate. And if you start talking about chocolate it makes me disliking you, right. Don't talk about the chocolate if I hate it. So, therefore if it splits the people don't talk about it. It splits people, right. The job is to now effort is required to bring people together not to divide. Divide we are already very expert. We don't have to put effort; we are already expert. We don't need to study philosophy to divide people, it's very easy.

Just say that, okay, let's say that the Ajeer ji your shirt is little dark, right. Okay, and the okay here, okay, let's say Ajeer ji you have a pen, I also have a pen here, right. So, I also have a pen here. Okay, we are together, we are same. Pen is here, same. No pen, no pen. They are different. We are one group. Just this is good enough for non-intelligent people this is good enough to divide. We don't have to teach any philosophy, right. So, we don't have to put effort. In other words, sometimes we unconsciously, unintentionally we do something and divides happen. In the olden times, for example, what is, who is that Portuguese or who is the Haiti, genocide? You remember? Anybody?

No, Haiti. Haiti genocide there, the same group split into two because one European country came in and start ruling it and started to create the division between the two groups. And the two groups started to fight on the basis of the length of nose and so forth. Terrible. This is the contribution. This is the worst contribution of the Europeans, right. They classified the tribes on the basis of the what do you call it, archaeology, or what do you call it this, anthropological. They just split to divide. And then people literally they think that they are enemies, they are different. They started to kill, kill. Oh, stacks of human the skeletons. This is so terrible.

So, division we are so expert. We don't need philosophy. Philosophers divide. Non-philosophers divide, right. Who the smart people divide, ignorant people divide, we don't need any extra. We only need effort to bring people together, to see brothers, sisters. You cut your hand red blood comes out, not the white blood comes out. As you grow older your hair will become white, your hair will not become golden. Everyone is same, whether you are the, whether you are male, female, whatever, with colour white back, whatever, everybody the hair becomes white. And wrinkles come. And the red blood comes out, no milk comes out. We're all same. We don't focus on the. We are really, literally we are brothers, sisters, literally we are brother-sisters. Say from the dog human beings don't grow, humans don't come out, only the dogs come out. Human, only human come out means that there is a the commonality there, from the same root. It's the same parents. We all share the same parents. It's just ignorance which divides the people. So, therefore this is what we need to be very, very careful. Today we have to see how much to put effort to bring people together. To seek brothers, sisters. This is so important. Okay, any

more questions? Yes, Rimpi la.

**Participant:** Geshe la, actually the teachings like you have explained like definitive and interpretative, all these teachings we have to that all the definitions is creating face value, I'm sorry, I'm not able to get like the face value, like which teachings are, how to?

**Venerable Geshe Dorji Damdul la:** Very good. [2:20:00] This is is the next important question. Okay, for the time being.

**Participant:** For example, like five aggregates and the inherent nature. This statement I don't know, like as a lay person is it acceptable at face value or not.

**Venerable Geshe Dorji Damdul la:** Very good question. This is very good question. For the time being. Okay, let's say that the it is like what is one kg weight, what is two kg weight, what is one litre, what is one kilometre. This we have to standardise. You're getting it? After having standardised this, okay, what is the weight of Rimpi ji, (TL) right. So, now we apply this. Application and the standardisation these two are very different. At the moment what we are studying is that we are standardising what is interpretable teaching, what is definitive teaching. We are standardising them. Once standardised then our job is to bring the examples, instances. Heart Sutra, where does this fall interpretable teaching, definitive teaching? If you say definitive, how. You're getting it? Then we have to go through. And how do you know that the form is empty, this the primary subject matter is the ultimate truth, how can I know this? Then for this we have to study Acharya Dharmakirti's text. And then the two years studies, four year studies, ten year studies, they become relevant here.

Okay, in this connection, yes thank you so much for that. In this connection I'd like to also share with you how the, this standard, the standardisation of the definitive, interpretable teaching of the Buddha according to Prasangika is subtle. How that is profound is because finally our job is to, from this you will understand that finally, definitive means what you know is the ultimate. Definitive you can trust this. What the Buddha said we can trust this. You're getting it? You can trust this. For example, say this flower. This is something the flower, this is a flower. Yes, of course we can take it at face value. But this is the, subject matter is the conventional truth. Conventional truth means it is what my mind projects. It's purely because of my projection, it is not how the reality exists. It's purely my mental projection. That's it. So, but I projected conventional truth and I don't see it as my projection, so this is illusion. This is not definitive; this is not ultimate. So, the absence of objective existence that is the ultimate.

So, Prasangika's understanding of the definitive teaching that gives a feeling that okay this is the final teaching of the Buddha pertaining to the subject matter. Whether or not the primary subject matter is the ultimate, definitive. Definitive and ultimate these two are the same. Ultimate truth. Final truth. Definitive truth. They all mean the same. Okay, thank you. Unless there is, Tejal la you have a question.

**Participant:** Geshe la, when you said that all the three positions, they are all correct but they differ in subtlety. So, from a logic point of view when they present their three positions how we

can say all three are correct?

**Venerable Geshe Dorji Damdul la:** No, they are correct. Because I gave an example of the metric system.

**Participant:** Yeah but I'm not able to extend.

**Venerable Geshe Dorji Damdul la:** No, first how the ounce, kilogram. Then what else?

**Participant:** Pounds.

**Venerable Geshe Dorji Damdul la:** Pounds. How they are all correct.

**Participant:** Yeah.

**Venerable Geshe Dorji Damdul la:** If you understand this well, then apply this to that. That is fine.

**Participant:** No, it means that even the systems of hermeneutics that they are proposing are itself conventions.

**Venerable Geshe Dorji Damdul la:** Of course.

**Participant:** And, but then we say that let's say Vaibhashika and Sautantrika, they are saying that everything, all Buddha's teachings are definitive.

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

**Participant:** But we don't say that is also a correct position.

**Venerable Geshe Dorji Damdul la:** Of course, the no, no. This is, what they said is that the teachings of Buddha, the Buddha's teachings, there is no teaching of the Buddha which cannot be accepted at the face value.

**Participant:** Right.

**Venerable Geshe Dorji Damdul la:** That's not true.

**Participant:** No, but similarly, if for example Chittamatra says that there is a particular teaching of the Buddha which they accept as the definitive teaching.

**Venerable Geshe Dorji Damdul la:** No, no, that is different. So, this is Rimpi la's question.

**Participant:** Okay.

**Venerable Geshe Dorji Damdul 1a:** It's about the standardisation of what is definitive, interpretable and the illustrations. Bringing the illustrations debates can happen but the standardisation there is no problem. Only the subtlety, some are profound, some are less profound. This is there. When bringing the illustrations, bringing the examples to see where it fits then the debates can happen. Whether let's say this flower is ten kg or this flower if ten gram, you can debate. You're getting it? But ten gram means this much, ten kg means this much, this weight, this is standard. And then if you bring the let's say this is ten gram, some say no, no this is fifteen gram, so this we can debate. But what is ten gram that is to be kept standard, what is fifteen gram that is kept standard. Okay, any more questions. Okay.

**Participant:** Please turn to page 278 for Additional Dedication Prayers.

**Dedication prayers in the end**

**Page 25**

# Class 82 – Overview of Four Tibetan Buddhist Schools – Part 1 of 1

Session 1 of 29<sup>th</sup> Sep 2019

Subject : Overview of Four Tibetan Buddhist Schools  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 29 September 2019  
Transcriber : Tenzing Nyidon  
Verified By :  
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## Starting Prayers by a Participant

(Main Teaching Starts) [00:30:00]

**Venerable Geshe Dorji Damdul la:** Okay, [00:30:00] today we'll do the four Tibetan Buddhist schools although I planned something else. Four Tibetan Buddhist schools. For that matter we need to know the little bit of historical account, accounts of the four schools. And plus little bit of philosophy, little bit of psychology and our basic aspirations. Okay, so what we need to keep in mind is the basic aspirations of the beings, no matter who we are, whether you are boy or girl, whether you are educated, uneducated, whether you are from this ethnicity, that ethnicity, whatever, we all share one thing in common and in terms of aspiration is to seek the genuine happiness and to get rid of the suffering. This is the aspiration which everybody shares.

Keeping this in mind then next point is the whatever we follow, it's not about the tradition, it's not about let's say the its not about the Buddhist or non-Buddhist, it's not about within Buddhism Theravada Buddhism and Mahayana Buddhism, and it's not about the within Tibetan Buddhism the Sakya, Kagyu, Nyingma, Gelug, this is not the point. The point is about the how to get this maximum happiness and how to get rid of the suffering, this is the point. And whatever helps you to go there to get the maximum happiness and get rid of suffering that is your path. It's not about the tradition and so forth.

Why I'm emphasising so much on this part was that once I was in Gaggal Airport, Dharamshala Airport. And then at the airport I was just waiting there. And then one the Westerner, I don't know which country came with the bags on the trolley. And finally she came towards me and said that, she smiled at me. And then she told me it was around many years ago, almost like 15 years ago. And she told me the which tradition you are following. Then I said I'm following the Buddhism. And then she said I know, I know you are a Buddhist, the which tradition you are following. I said Buddhism. Then I knew what she was asking, deliberately I gave the answer Buddhism. What she was expecting was Sakya, Kagyu, Nyingma, Gelug. And then she said that okay I know you are Buddhist, I'm just wondering whether you are following

Sakya, or Kagyu, Nyingma or Gelug. I said that I don't know what I'm following.

If this is our, if this is the our basic priority which tradition I'm following then the, then this is not Buddhism, it's not Buddhism. Because Buddhism, what is Buddhism is the path to destroy your suffering, to remove your suffering. And then this will reinforce your suffering, reinforce cause of suffering. And all these divides, the divides are the causes of the suffering. Which is very clearly indicated by the 7<sup>th</sup> century great saint, scholar Acharya Dharmakirti who said that conceiving the sense of self invariably makes you to conceive the sense of others, with this sense of attachment to the self and aversion towards others arise. And with this the unending suffering of Samsara will ensue. This is what Acharya Dharmakirti said. So, in a way I believe in or I belong to Sakya, Kagyu, Nyingma, Gelug, this is like creating a divide and at the same time, at the time of Buddha there is no Sakya, Kagyu, Nyingma, Gelug, it's not there. So, the point is way you believe, way you practice compassion, way you practice the wisdom of the interdependence, this is what is required. So, if this is there you are really following the Buddha. If this is not there no matter what tradition that you think you are following, in the first place you are not at all following the Buddha's teachings. This is what I responded.

So, with this mind, the we need to keep in mind the first our basic aspiration. Once you know what the basic aspiration is, how this basic aspiration can be fulfilled. Once you see that okay this can be fulfilled through these means then the question is the so these the means by which your basic aspirations can be fulfilled these means were taught in the, firstly, that the by the Buddha himself then the later Indian commentators, then in Tibet the four different traditions and so forth. So, this is how we have to go. Not that okay I follow this teacher so I'm a Gelug, I follow this teacher I'm Sakya, Kagyu, Nyingma, Gelug, this is just the say in a way we are looking for Samsara within Samsara. You see in the pretext of getting out of Samsara we are trapping ourselves in another Samsara. So, this is worst.

So, with this what we need to keep in mind is that the so this basic aspiration to seek happiness and to get rid of the suffering. So, there it is two parts, to get rid of suffering and to have the maximum happiness. Two parts. And from what we have learned thus far, almost like one year that to get rid of suffering what attracts suffering, and to get rid of happiness, to get happiness what forbids us from getting happiness, this we have to examine. Whether or not we have the capacity to get the maximum happiness, to get rid of suffering. This is the question. So, for that we have to begin with the confidence and the conviction in the efficacy of the Buddha nature that we all have, no matter what Sakya, Kagyu, Nyingma, Gelug, Tibetan Buddhism, Chinese Buddhism, Theravada Buddhism, or Buddhist, Hindus, Christians, Hindus, Jains, Bahai's, Parsis, or non-believers. We all have this Buddha nature or in other words seed of perfection, the treasure of happiness, this is what everybody has, this is one, this is where we have to begin with. If you have this the seed of perfection means a seed of say the perfection of your aspiration where your suffering becomes zero and your happiness becomes maximum, infinite.

So, if this seed is there why we are having these two problems – full of suffering and deprived of happiness, why that is happening if we have the treasure of happiness within ourselves? So for that the analogy is the gold. The gold when mixed with the soil. The gold does not glow. It doesn't mean that the gold is not there. It's simply because the glow is being obstructed, glow of

the gold is obstructed by the soil. So, likewise the glow of the Buddha nature, the glow of the perfection within us, glow of the fearlessness, the glow of the infinite happiness, these two are being obstructed by the soil. What soil? This is mental defilements. Then the next question is what kind of mental defilements? So, there we need to talk about the gross mental defilements and the subtle mental defilements. Gross one referred to as the afflictive obscurations, subtle one known as the cognitive obscurations. So, these are the basic, the steps we need to know.

Then the gross one referred to as the afflictive obscurations, the gross one the what exactly is that? So, the gross one we have the example of the solid garlic, solid garlic and the smell of the garlic after removing the solid garlic. The solid garlic, the gross afflictions they are like the solid garlic and the after removing the solid garlic the smell is left, that is the subtle mental defilements referred to as the cognitive obscurations. Two.

Okay, so now identify, we need to identify what exactly is the gross one. Example we have already given. So, the gross one constitutes our own mental say the stains, contaminated karmas, afflictions, gross afflictions, and , the active seeds. And all these three revolving around the self-grasping ignorance. [00:40:00] This is what we have to know. And then the in more detail say contaminated karmas, gross afflictions, then the inappropriate attention and the self-grasping ignorance. Then the cognitive obscurations, okay, by the way did we do, did we explore or did we study as to what exactly is cognitive obscurations? No? Are you sure? What exactly is cognitive obscuration, what exactly is Samsara, what exactly is Nirvana, what exactly is the afflictive obscurations, what exactly is afflictions, what exactly is the loss of freedom, Samsara, what exactly is Nirvana, what exactly is renunciation and then what exactly is cognitive obscuration, precisely what that is? Did we not study?

**Participant:** In the Masters Course.

**Venerable Geshe Dorji Damdul la:** Okay, the Gauri la, you remember, not remember? Okay.

**Participant:** Not precisely cognitive.

**Venerable Geshe Dorji Damdul la:** Not cognitive. Okay, so the, these are the points that we have to explore, we have to really study. And okay so with this what I would say is that the we have the two mental obscurations. The first one the gross one, so that part say the gross one, finally we have to get rid of the self-grasping ignorance and in this connection then we see that, let's say that the okay say to get rid of the afflictive obscurations the, okay, to get rid of the afflictive obscurations then the knowing what the afflictive obscurations are say the contaminated karmas, afflictions, so forth. So contaminated karmas we have to say the cleanse our contaminate karmas or to minimise the contaminate karmas by engaging in the virtues or the karmas, positive karmas, refraining from the ten non-virtuous karmas at least. This is what we have to do. And to get rid of the afflictions, gross afflictions then we need to look for the remedies to overcome the specific remedies to overcome the specific afflictions. Then the inappropriate attention the I'm not too sure whether I shared this with you, say to see things in the phenomena of relativity, to see things in relative terms. So that will help us to overcome the inappropriate attention. And then finally the self-grasping ignorance that is to be gotten rid of by

the wisdom of Emptiness. So, from this what we understand is that the wisdom of Emptiness, if we eradicate this all the afflictions can be gotten rid of. And the otherwise the specific remedies to remove the attachments, specific remedy to overcome the aversion, jealousy, and then the fear and so forth, so these remedies they can subdue the afflictions but they cannot eradicate the afflictions from the root. To eradicate this affliction from the root we have to apply the wisdom of Emptiness. Okay, so from this what becomes so important is that the first part which is the wisdom of Emptiness to get rid of the self-grasping ignorance, to get rid of the all the afflictive obscurations that wisdom of Emptiness plays a very important role.

Okay, so therefore if we are to be wise or to be kind to ourselves and if we have to be wisely kind towards ourselves, from this, from the structure that we built now, from the structure that we learned now, from this we can get a sense that the wisdom of Emptiness is must. No matter whatever practice that you do, whatever tradition that you follow, make sure that the wisdom of Emptiness is emphasised. This is very important. Because without wisdom of Emptiness self-grasping ignorance cannot be eradicated. Without which the forget about Buddhahood, even the Nirvana is not possible. This is number one. Then the this wisdom of Emptiness, the next point is this wisdom of Emptiness even if you have it but if you don't have the say the determination. For example, okay some students who are very bright who know that by studying well they can get admission in good colleges, good universities and then eventually they will really succeed in their life but knowing these things still they don't really engage in the studies well. They don't take the studies too seriously. So, this is because the motivation is not there, driving force is not there. Now not only wisdom of Emptiness, wisdom of Emptiness the driving force must be very strong. Driving force to get rid of all the fears. That is very important. So, this driving force to get rid of all the fears of life, this driving force is known as renunciation. So, we need to have the renunciation. No matter what practice that you are doing, if you really want to it's not about Buddhist, non-Buddhist, or Buddhism, the Tibetan Buddhism, Chinese Buddhism, Theravada and so forth. But if you want to be kind to yourself, if you want to be wisely kind to yourself by getting rid of all the fears you need to have the sense of renunciation as the driving force. Without the driving force we will end up nowhere. So, driving force must be extremely powerful. That is renunciation. In other words on top of the wisdom of Emptiness there must be the renunciation if you really want to get rid of the afflictive obscurations. Afflictive obscurations in fact are the ones which attract all the fears of life. In other words it attracts Samsara. So, fear is the fear of Samsara. Okay, so these two things are required.

Then the next point is that this wisdom which is like the light to dispel the darkness of the ignorance, this wisdom must be very steady. And for the steadiness we need a special training, training to stabilise the mind. So, the practice of the stability, practice of stabilising the mind, practice of stilling the mind that is required that is known as the single-pointed meditation. So, single-pointed meditation is required to complement, to reinforce this wisdom to be very steady and effective. So, the single-pointed meditation is also required. So, we see that we need these three things. Three points.

So, only if we have these three things and then keep in mind that the steadiness of the mind is the training of the mind to be steady, training of the mind to be under control, steady. To control the mind we need to control the physical and the verbal actions, we need to also have the

physical, verbal actions under control. So, that is what is known as *sheela* or the moral discipline, morality. So, the practice of the morality, moral discipline is required in order to stabilise the physical and verbal actions. Only if our physical verbal actions are under stability then the our mental will be under control. So, mental stability will come into being. In other words, these three things the physical and verbal actions, controlling the physical and verbal actions through the moral practice and then the supported by this then the stability of mind can come into being. Okay, so these three things. In other words, stability of the physical and verbal, one, stability of the mind, combined together becomes the bringing this the reinforcing the stability of the wisdom. So, we see that we have the wisdom of Emptiness driven by the force of the renunciation. And this wisdom of Emptiness supplemented by the stability of the mind. Stability of the mind on two levels, gross and the subtle. Subtle one is the *samadhi* practice. And the gross one is the practice of *Sheela*, practice of the physical and the verbal the moralities. Okay, this with these things intact wisdom of Emptiness. Finally, we see it is wisdom of Emptiness, everything hovers around the wisdom of Emptiness driven by the force of renunciation. Motivation wise renunciation. Then the wisdom of Emptiness complemented by the stability of the mind. And then the stability of the mind must be made sure through the stability of the mind on two levels, subtle and the gross. Gross one is the in the control of the physical, the mindfulness and introspection of the physical and the verbal actions. Okay, so all these things in tact the wisdom of Emptiness, the renunciation motivation and the stability to reinforce, this stability supported by the *samadhi*, stability in the form of *samadhi* [00:50:00] supported by the *sheela*. So, these four the if we have these four intact then our fearlessness which we are seeking is guaranteed. So, in other words all what we are practicing must have these four things intact. All what we are practicing with the aspiration to acquire the fearlessness, we must have these four things intact.

Just recently, the few days ago, no, two-three days ago, again one of my the, someone who I know since like 13 years ago came to see me. And then the told me that the she is doing the Vipassana meditation. Already she was connected with the Bodhicitta practice, wisdom of Emptiness, so forth. She is also quite intelligent, quite smart. So, now like less interested towards these and more into the Goenka Ji's Vipassana. And I said that's perfect, there is nothing wrong in it. But the her friend was encouraging, is encouraging her to do the Nalanda Diploma course. And then the she was inspired, she is inspired meanwhile her focus is on the Vipassana meditation. I said there is nothing wrong in it but let us not forget that the of course the biscuits they have to remove your hunger. But biscuit alone is not the food, there are many other foods also. There are many other foods likewise say the to find the purpose to remove your hunger. To remove the hunger there are so many varieties there. And then to remain fit and fine, exercise alone is not sufficient food is also required. Food and exercise these two alone are not sufficient, your mind must be stress free. There are so many factors required for you to remain healthy. Likewise, finally your job is to get rid of your fears, the first aspiration to get rid of all the fears of life. For that matter the keep in mind that the fears attracted by the self-grasping ignorance. So, therefore without the wisdom of Emptiness no matter how much you build the stability of mind the it'll help. And on the other hand, the wisdom, it doesn't mean that go for the wisdom of Emptiness and forget Vipassana. This is not the point.

The point is that the say the with the if somebody says that oh what is Vipassana, go for the wisdom of Emptiness. If somebody says like this, this is very wrong. Because the Vipassana is

very precious but it is one part of the story. Just as the wisdom of Emptiness is also one part of the story. Although, the wisdom of Emptiness is the primary, the most important thing but the single-pointed meditation is indispensably required for achieving Buddhahood. So, in other words, we need the stability also.

So, I told her that the never ever forget the wisdom of Emptiness. If you lose that part, no matter what you do, practice of Bodhicitta, Vipassana, whatever, the if your aspiration is not to achieve Nirvana or Buddhahood then it's fine. If your aspiration is to achieve Nirvana then without the wisdom of Emptiness as long as you live in the world of dream you will never be freed from the loss of freedom of the dream. As long as you don't wake up you will never be freed from the dream. As long as you don't see Emptiness, wake up by seeing Emptiness you will constantly do everything in the dream. Being virtuous or kind, meditating on Vipassana so forth, everything happens in the dream. And you will still see the dream as real. This is Samsara. So, you will never be freed from Samsara. This is what I told her. And she is quite intelligent.

And then I gave her a very simple analogy that the wisdom to get rid of the ignorance should have two qualities – one is the, one is that it should be very sharp, very sharp and bright. And the next is that it should be very steady and stable. Even if your mind is so steady and stable but without the brightness darkness cannot be eradicated. Even if the brightness is there but if it is flickery the purpose of introducing the light is not fulfilled. So, we need both. She just picked it up right there. She understood it right there. She is very smart. And also she said that this makes sense. Yeah. So, the point is that these are the things that you require in order to achieve for somebody who is seeking fearlessness. Okay, one.

Now, the four schools of Tibetan Buddhism is the not just emphasis on the fearlessness, its emphasis on the complete story of the fearlessness that you are seeking and the infinite happiness that you are seeking, both. So, this is Tibetan Buddhism. Now, for that matter infinite happiness again we have to proceed through the same way, the way we dealt with the say the procedures by which to acquire the fearlessness. So, for the infinite happiness what stops us from the infinite happiness is the cognitive obscurations. So, I'm not going to go into detail but the point is the question is what exactly is cognitive obscurations. Are you sure we did not do that? Okay, Wangdu la, you remember what exactly is cognitive obscurations? No? Okay, and then the oh, Rebika la? You remember not remember what exactly is cognitive obscuration? Okay, seems like we did not do that. And the Tejal la will mix between Nalanda Masters, Diploma Course. Mix meaning this is, you know, what is bound to happen when you are in both school, then both classes and you will not be too sure. Richa la? You were away for sometime.

**Participant:** Geshe la, I remember you had mentioned that cognitive obscurations are the subtle stains plus inactive seeds, that's what I remember.

**Venerable Geshe Dorji Damdul la:** You remember from the Pune Bodhicitta Retreat?

**Participant:** You had mentioned in the class long time back.

**Venerable Geshe Dorji Damdul la:** Not mixed with the.

**Participant:** That's a different thing. No, I'm mentioning the class, but you had not elaborated is what I remember.

**Venerable Geshe Dorji Damdul la:** Okay, okay. By the way those from the purely Nalanda Diploma Course not from Nalanda Masters Course, Diploma Course, Masters Course this is a reminder everything is already given there. Diploma Course the participants you keep in mind that this is a very serious question. What exactly is cognitive obscuration and how that what you identify as cognitive obscuration stops you from cognising all phenomena, in other words stops you from becoming omniscient. Oh, Kabir ji, you mentioned this not mentioned?

**Participant:** I think you have mentioned but I don't know.

**Venerable Geshe Dorji Damdul la:** Think or think I mentioned or not mentioned.

**Participant:** Had mentioned.

**Venerable Geshe Dorji Damdul la:** Okay, what exactly is cognitive obscurations. Badri ji? No.

**Participant:** I don't recall Geshe la.

**Venerable Geshe Dorji Damdul la:** Okay, so now who else? Ritu ji, you remember no?

**Participant:** I don't remember. But I remember you mentioned it but not in detail. It's like yeah.

**Venerable Geshe Dorji Damdul la:** Okay, Good. so these are the questions that we have to deal with. What exactly is cognitive obscurations? Actually that must be, if to be done it should be done associated with the teaching on the wisdom of Emptiness. So, since wisdom of Emptiness is finished long time ago, suddenly I cannot do it here, right. Okay. For the time being let me not digress too much.

Then the to remove the cognitive obscurations it is the cognitive obscurations it is like the subtle stains, very subtle stains of the afflictive obscurations, the gross afflictions they are the subtle stains. What does it mean by subtle stains? For example, let's say a piece of cloth, white cloth you, it falls in a solid mud and you pick it up you see that it's with the solid mud. Then you dip into the water and solid mud will go away. And then it the solid mud is removed and then again keep it in the water and rub it little bit, then the even the some of the subtler part will go away. At one point no matter how much you rub still the stains will be left. Which will go away only if you apply the detergent. [01:00:00] Okay, otherwise no matter how much you dip in the clean water and then rub still the stain will be left. So likewise, the another analogy that we give is like the garlic and the smell of the garlic. Somebody smashed the garlic in your mug and removed the garlic, solid garlic, washed it so well, you will not find even a trace of the garlic but you smell it, it still smells garlic. So, the solid garlic is the afflictive obscurations and the example, the metaphor for the afflictive obscurations and then after removing washing so well, removing the all traces of solid garlic and it still smells garlic this is the subtle stain or the cognitive obscurations. And so this even this smell actually came from the solid garlic. Even the subtle stain came from the solid

mud. So, the remedy remains the same, the remedy for this cognitive obscurations and the remedy for the afflictive obscurations, the final remedy remains the same which is the wisdom of Emptiness. It's for this reason that in all the, in many of the texts written by the great Indian masters there the very clearly indicated that the Buddha taught all these teachings in order to awaken the seed of the wisdom. For example, Guide of the Bodhisattva's Way of Life, Guide to the Bodhisattva's Way of Life Bodhisattva Shantideva said it that **Tibetan??(1:01:37)** all these branches of teachings were taught by the Buddha to instil or to invoke the wisdom.

And then the Acharya Dharmakirti in his Pramanavartika he said that **Tibetan??(1:01:59)** the Emptiness, the view of the Emptiness will liberate. And all other teachings are to trigger this wisdom. So, this is what is being said. And then the Acharya Kamalashila in his text the Bhavanakrama or the Stages to Meditation particularly the second the state, the second volume said that all the teachings of the Buddha are either to point, they point to the wisdom of Emptiness, to the suchness or they will lead you to the suchness or they will establish you in the suchness. All teachings of the Buddha, all teachings either they will point to the suchness. Suchness meaning Emptiness, ultimate reality or they will lead you towards the suchness or they will establish you into the suchness. So, the wisdom of Emptiness this is the most important thing. This is the final remedy to overcome the self-grasping ignorance and self-centered attitude.

Okay, one time the Tibet House we invited the very good teacher, I think from Kagyu tradition. And then he talked about the Mahamudra and he did not mention anything about the wisdom of Emptiness. He was talking about how to tackle the negative emotions through the practice of Mahamudra, through the awareness of awareness meditation. And he did not mention anything about the wisdom of Emptiness. And then during the question-answer session I asked this question, what the Buddha emphasised so much on the wisdom of Emptiness to get rid of the afflictions and today in your talk so while your talk is very impressive how to get rid of the afflictions, disturbing thoughts, discursive thoughts and so forth through the meditation of the awareness of awareness the way you taught, but you did not mention anything about the wisdom of Emptiness but the Buddha emphasised so much on the wisdom of Emptiness, so how would you relate these two things. Then what he said is very interesting answer, it's, I'm so touched by this answer. What he said is that the best way to cut the thoughts, the best way, the most efficient way to cut the discursive thoughts is the wisdom of Emptiness. So he taught the method just to be aware of the conceptual thoughts and let the thoughts pass by so that eventually the thoughts will come under control. He taught all these, he did not touch the Emptiness at all. But in the, when I asked this question he said that he was very straightforward, very strong, he said that the best way to cut the thoughts is the wisdom of Emptiness. This is the best way. He mentioned this.

Okay, so the point is that this is very important, so what we have now is the to get rid of all the fears of life. Fears of life meaning dissatisfaction, loss of freedom. And for example say the agitation, sadness, anxiety, anguish, all these they fall under the category the fears of life. Fears of life doesn't mean that the fear of meeting with the tiger, meeting with the ghost, this is the very gross form of fear. Fear means that you don't want something and there is a tendency that it may happen to you that is the fear. Fear can be from very small intensity to the most intense version. So this is the fear. In other words any loss of freedom is the fears of life, any loss of freedom.

Nobody wants the loss of freedom. Everybody wants the maximum freedom. Yet we see that that we are confronted with all forms of loss of freedom. Okay, loss of freedom, fear of life, Samsara, suffering, they all mean the same, one. So for that matter what we need is we need the wisdom of Emptiness, let us not forget this, wisdom of Emptiness. This wisdom of Emptiness must be tempered by the stability practice, two. And then the stability practice must be supported by the practice of *sheela*, three. And then the driving force must be the renunciation, four. So, we have these four. And then to make it little more comprehensive and the little less verbose, we can incorporate the practice of *sheela* into the samadhi. The samadhi and the *sheela*, these two are like the two graded steps to create the stability of the mind. So, the with the stability of mind we have to keep in mind the training in the physical, controlling the physical and verbal the negativities. That must be included there. So, in other words we have the these three points – wisdom of Emptiness is the main, tempered by the *samadhi* practice and then driven by the driving force, driven by the force of renunciation. Three points are required to achieve your first aspiration. What is your first aspiration? The fearlessness.

Okay, now the Tibetan Buddhism because that this is to give us not only the fearlessness but also the other side which is infinite happiness. For that what does it mean by infinite happiness? Okay what does it mean by infinite happiness? Of course we have, for example, we have the say in very hot season we can have a Coca-Cola or a lemon what is that? Lemonade or honey lemon, ginger honey lemon, cold one. It's very pleasant. This is also happiness. And then say you meet with your mother, who has been so kind towards you and who you did not meet for the last few months or few years, suddenly you meet your mother, what a joy. Again happiness. So, we see that this happiness the say and then the work place, say work place of like 100 people. If you have affinity, special affinity to only ten people, oh sorry no special affinity and the moment you go into the work place you feel it like a burden. But you don't, you are not in talking terms with any of the person there. And over time you become friend with the one person, then you are always around that person. And then over still over time then you start to become friends with like ten. Then you go to the, to your office as opposed to the earlier experience now you just okay, it's much better to go to the office now. Earlier just a feeling of the gloominess comes to you when you feel like with the mere prospect of going to the office. And then gradually you become friendly with everybody. Then you, you then start looking forward to go the office. Even, you may even reach office half and hour before the office hour. Okay, so there your happiness keeps increasing.

Now, to what extent your happiness you want to have your happiness growing to what extent? If possible, infinite. Infinite towards every being [01:10:00] infinite. Okay, so there we need to know the mechanism of the happiness. How the happiness, infinite happiness comes into being, the mechanism. So, for this mechanism the one gross form and subtle form, gross form is the feeling of love. When you're able to feel this love towards more number of people then you feel your happiness grows. The example that I gave you say working in a work place of 100 people and you have no friends there, you feel so the unpleasant, unhappy to go to the moment you think of going to the office it just make you so down, heavy. And then make more and more friends, you have more and more friends coming out, and then you feel more and more happy to go to the office. Rebika, is it true or not? Is it true?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Yes or very true.

**Participant:** Very true.

**Venerable Geshe Dorji Damdul la: (TL)** Okay, so how many of you have that experience? Okay, one, two, three, four, five, okay, including myself. We all have this experience. This is how the mind works, the happiness it can keep growing as your love and affection grows, your happiness grows. Now the point is that the how to make it grow. This is, there is a specific practice known as the practice of Bodhicitta which cherishes all other sentient beings. Where the way you feel so loving and caring and affectionate towards your mother or towards your child particularly when the child is very tender, young, tender age like age three, four, five. So exactly you can feel the same towards all sentient beings. This is what you can cultivate you can actually reach to that level. And don't speculate that this is impossible. Don't say this. This is to say this is not possible, no, it's not correct. This is very easy. But to say yes, it's possible that is difficult. So, therefore if somebody says that yes we can cultivate this unconditional love towards all beings. Instead of saying no this is not correct, instead of saying this you have to ask how is it possible. Then other person will give the answer. So, the point is that this is possible. So, that is known as the practice of the Bodhicitta. Bodhicitta the basic requirement is that your love towards all beings, your love simply becomes unconditional towards all beings. There is a specific, there are two specific methods to cultivate that. Okay, this is one. Then the next part is that so with this your the love and affection flows towards all beings. This is so beautiful.

Now the next one is that your, when your mind flows towards all beings how you get this maximum happiness is because the ease of the mind, ease of the mind grows. Okay, when I feel at ease to be with one person whereas with the 99 people you don't feel the ease. And then say the over time you feel comfortable with, to feel ease means to feel comfortable. You feel comfortable with ten people. You feel comfortable, next you feel comfortable with 50, 60, 70, 100, then the ease keeps growing. This ease of the mind keeps growing. Okay, so this feeling of love and affection, it increases your ease. As the circle of love and affection, as the scope of love and affection increases your ease increases. Okay, this is one thing. Then the next, so with this, this is one way, this is on the grosser way of acquiring the what is the maximum happiness.

Now the subtler one, subtler understanding is pertaining to how the mind works. So the ease, when you talk about the ease opposite of ease is the loss of freedom. Where now we are talking about, we're not talking about the loss of freedom pertaining to the your aspiration of achieving the fearlessness. We are talking about something more technical. So, your mind feels trapped ease is not there. And how your mind is trapped? There are two ways of being trapped. One is your mind voluntarily get trapped. And then the other is the say voluntarily getting trapped meaning your mind apprehends, your mind, say when we, when the mind goes to apprehend a phenomenon, it mistakenly apprehends phenomenon. So, mistaken apprehension of the phenomenon that is the very gross version. And the subtle version is your mind does not mistake apprehending the object but the object mistakenly appears to you. So, this is another trap, the mind is trapped. The mind can be trapped in two ways. In terms of you, your mind

apprehending mistakenly that is one trap. Trap in a wrong way. And your, the object appears in a mistaken way and you are trapped. Now when you eradicate the afflictive obscurations your view apprehending the object mistakenly that is eradicated. Now the object appears as mistakenly that can trap you.

Okay, object appears as let's say object appears mistakenly, when does it happen? Anybody, just give me some examples. Give me some examples. You know what is mistaken mind, how the mind can be mistaken in terms of appearance of object, tell me. Okay, the say the when does your mind become mistaken pertaining to how the object appears to you? Anybody? Just give me some examples. When does your mind becomes mistaken in terms of how the object appears to you? For example let's say the let's say online shopping, right. And then the sometimes online the what do you call it, for example say I'm in a the not really a good place but then there is one spot in my place which looks relatively beautiful, I go there take a photograph there, that looks so nice. And then I post it on Instagram. Then everybody is oh Geshe la where are you, it's so pleasant, it's so beautiful, right. Actually it's not a beautiful place, right. Sometimes this is camera trick, right. The Gauri la is an expert of this or, anyway, Gauri la is not expert in camera trick but she knows how it works. So, camera can deceive us greatly, right. Okay, Rebika agrees with me, she is smiling. You agree with me?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Okay so the camera can trick us very badly which means that you know wow it's amazing. Actually it's not amazing. When you actually meet the person it's not really amazing, right. But wow it's amazing. Okay, so there it is tricking us. It gives a very pleasant, amazing the appearance. Okay, give me some examples where we can be deceived by the appearance. Anybody, give me some examples. Any example? Richa la?

**Participant:** Geshe la, I was thinking about the amazing example of mirage, it appears like water.

**Venerable Geshe Dorji Damdul la:** Very good. So, the mirage appears as water. Very good. Okay, Gauri la. Okay, let us all give one example each. You can give example or you can just generalise, whatever.

**Participant:** Geshe la maybe distance, like if I see the same thing from my balcony but then if I go downstairs and I'm actually on the road.

**Venerable Geshe Dorji Damdul la:** With the distance, yes, exactly. With the distance for example the moon. Moon seems like a very beautiful balloon. What is the proper pronunciation balloon or balloon?

**Participant:** Balloon.

**Venerable Geshe Dorji Damdul la:** Okay, so it looks like a dry beautiful balloon, right. But it's actually the reality is it's not that same, its huge, right. The distance may deceive us by making it

appear as small. Okay, Palden la. Okay, the Aacha Dawa Pema la. Okay, my question is can you give me an example of how things deceive us [01:20:00] in ways of appearance. Not necessarily okay that is true, that is true means not only the object appears deceptively, you endorse this appearance to be true. But what I'm asking you is appearance, deception in appearance, deceptive appearance. Okay, Aacha Dawa Pema la.

**Participant:** Not in my experience. I mean sometimes we bang with the windows when it.

**Venerable Geshe Dorji Damdul la:** Okay, banging against the mirror. So that is purely because of the deception. Not only deceptive appearance, deceptive apprehension also. Very good thank you. Sonam la.

**Participant:** Like a conceiving a rope as a snake.

**Venerable Geshe Dorji Damdul la:** Okay, seeing the rope as a snake. That is true. Very good. And Rebika la.

**Participant:** Geshe la, I'll give an example but I'll also tell you why I was smiling that time.

**Venerable Geshe Dorji Damdul la:** Okay, okay.

**Participant:** You said about the trick in the camera.

**Venerable Geshe Dorji Damdul la:** Okay, okay.

**Participant:** There is a famous statement that in Facebook people put up a lot of pictures, so there was a quote that may you be happy someday like you pretend to be on Facebook. (TL, GL)

**Venerable Geshe Dorji Damdul la:** Okay. That's amazing.

**Participant:** Not necessarily everybody's life is great like it appears in Facebook.

**Venerable Geshe Dorji Damdul la:** What appears in Facebook.

**Participant:** So I related to picture when you said Instagram and Facebook, and everything. And somebody actually offered prayer or something like that.

**Venerable Geshe Dorji Damdul la:** Very good. That is amazing. Thank you.

**Participant:** So, the example Geshe la would be like if you're wearing a blue specs and you look at the mountain and it appears blue.

**Venerable Geshe Dorji Damdul la:** Very good, thank you. It appears as blue, thank you. Wangdu la.

**Participant:** When I see the Earth from here it looks like flat but in reality it's a round or sphere.

**Venerable Geshe Dorji Damdul la:** Very good. Earth appears as flat but in reality its spherical or round. Very good. Okay, the Aacha Dawa Doma la. Oh, Tejal la, you gave? Okay, Aacha Dawa Doma la.

**Participant:** Early morning when there's mist then sometimes I see some tree like elephant. Seeing the trees as elephants.

**Venerable Geshe Dorji Damdul la:** Okay say in the mist, in the early morning mist where the trees appear as like an elephant. Very good. Thank you. Tejal la.

**Participant:** Like going into a small garden and then realising everything is made of plastic. It's artificial.

**Venerable Geshe Dorji Damdul la:** Okay, where?

**Participant:** Like in some airports you have the small green areas they pretend like it's a garden but its not.

**Venerable Geshe Dorji Damdul la:** Okay yes. You really think that there is beautiful garden, small garden there actually everything is plastic. Very good. Thank you. Lotus la.

**Participant:** When you look at the forest from a great distance it looks like all the trees are cramped together but we go.

**Venerable Geshe Dorji Damdul la:** Oh that is very amazing, very good.

**Participant:** Into the trees we find that much distance.

**Venerable Geshe Dorji Damdul la:** Wonderful. So, the when you look from the distance you see that all the trees they are like cramped or they are all just you know touching each other. When you go into the forest you see that they are individual trees they are not touching at all. Very good. Thank you. Namgyal la.

**Participant:** We may see that sometimes in the fruit in the market, it's plastic fruit you see that we have to.

**Venerable Geshe Dorji Damdul la:** Okay, (TL, GL) sometimes in the fruit markets there are the demo fruits which are not really the real fruits they are plastic fruits. Okay. Thank you. Lhamu la.

**Participant:** Geshe la because of weak eyesight sometimes like if there is a things on the wall and it looks like a ghost or something.

**Venerable Geshe Dorji Damdul la:** I see, okay. So, when you have the eyesight is weak, when you have a weak eyesight then something is hanging on the wall, it's as though like there is a ghost there. Very good. Okay thank you. Okay, Ritu.

**Participant:** Sometimes water bodies appear to be much more shallow than they are. They are actually very deep but because of the.

**Venerable Geshe Dorji Damdul la:** Okay, water bodies which appear very shallow in actuality very deep, very scary. That is true. Okay, Aruna ji. No? Okay. Then the okay Ajeer ji.

**Participant:** This is reflection of the moon as a moon.

**Venerable Geshe Dorji Damdul la:** Okay, reflection, seeing the reflection. Okay, did it really happen to you? Ajeer ji did it happen to you?

**Participant:** Not really, I read in the stories.

**Venerable Geshe Dorji Damdul la:** No, no, what I'm saying is your experience. Ajeer ji, your experience.

**Participant:** I'd say in that case like believing that the rainbow colour is objectively there but when you pass through I can't see there is no colour coming on it.

**Venerable Geshe Dorji Damdul la:** There is colour, right. No colour?

**Participant:** The appearance wise there is a colour.

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

**Participant:** But if it is really there when I try to touch that there is no colour coming in.

**Venerable Geshe Dorji Damdul la:** No, Ajeer ji is just cooking up stories. Did it happen to, where you are too close to the rainbow you can still see the rainbow and touch it.

**Participant:** You can touch it but that it deceptive.

**Venerable Geshe Dorji Damdul la:** No, Rainbow we cannot really see within the range of like your arms length distance you cannot see a rainbow.

**Participant:** No, no, like in Deer Park you will find that the rainbow is coming almost in the garden from the top.

**Venerable Geshe Dorji Damdul la:** That is fine. But it's not at your arms length distance.

**Participant:** Yeah, yeah, its at arms distance.

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

**Participant:** It really falls.

**Venerable Geshe Dorji Damdul la:** You can really see it? You can see it?

**Participant:** Yeah, yeah, we can see it.

**Venerable Geshe Dorji Damdul la:** Right next to the eyes like this?

**Participant:** Yeah.

**Venerable Geshe Dorji Damdul la:** I never saw. Anybody? Okay, this is something unique of the Deer Park.

**Participant:** Rainbow we see it.

**Venerable Geshe Dorji Damdul la:** No, no, rainbow we see. Do we see it as the arms length distance?

**Participant:** Not arms length.

**Venerable Geshe Dorji Damdul la:** This is what I'm saying. So, how can we touch it then?

**Participant:** Yeah, yeah, not arms length.

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

**Participant:** I'm just putting the story that if I have to go through that, if it's a really colour then I should be able to have the colour on me. So, it's a deceptive.

**Venerable Geshe Dorji Damdul la:** Okay, thank you. Okay, the Badri ji?

**Participant:** How come parallel lines, they seem to converge at a point.

**Venerable Geshe Dorji Damdul la:** Yes, yes. There is, yeah, the parallel lines, actually they are parallel, but then how you design it, you design in such a way that they appear as though like they are converging. Good. Kabir ji?

**Participant:** My example is I had gone trekking once and we got lost in the forest and we heard a story that some I don't know leopard had killed some, mauled some child. So, everything that we were seeing, it was late at night, we were lost, it was raining everything looked like the leopard. So, when your mind becomes agitated.

**Venerable Geshe Dorji Damdul la:** That is true, yes.

**Participant:** And fearful with somewhere, for whatever context then you know everything your mind just doesn't react in a logical way and it becomes so scared that every shape, every corner you turn everything looks like something is behind that thing.

**Venerable Geshe Dorji Damdul la:** That is true, that is true. Tenzin Choegyal la?

**Participant:** Geshe la this is more like an inquisitiveness not direct experience. I know for sure that an atom is like 99.99% space. So all this solidity is like very deceptive. Things appearing solid without....

**Venerable Geshe Dorji Damdul la:** Yes, exactly, exactly. What we see as solid, this is very deceptive. If you really see the reality, what we see as a solid occupied space is like 99% hollow. That is true. Thank you. And the Tseten la? Tendol la?

**Participant:** So, there is this virtual reality games, right.

**Venerable Geshe Dorji Damdul la:** Virtual reality, yes.

**Participant:** We feel like we are falling but we are actually not falling.

**Venerable Geshe Dorji Damdul la:** That is true, that is true. That is amazing example, yes, virtual reality that is true. Okay, Tejal la? You said? What did you say?

**Participant:** At the airport.

**Venerable Geshe Dorji Damdul la:** At the, plastic, yes, plastic garden. Okay so why the it's good for us to exercise this, not just the listening the monologue. Okay. So, the point is that the appearance, wrong appearance they also trap our mind, wrong appearance they trap our mind. So, how mind is trapped? It can be trapped, we can be physically trapped, physically we can be trapped and the verbally also we can be trapped, and then mentally we can be trapped. How mentally trapped? It's through deception. Deception is happening on two levels – appearance and the apprehension. Okay, and the deception on the apprehension level [01:30:00] is much more gross than the deception on the appearance level. Deception on the apprehension level can be on the grosser level which is the afflictive obscurations. Deception on the appearance level that can be classified into the cognitive obscurations.

Okay, now when we remove the deception on the appearance level, when you remove all the deception on the appearance level then there is nothing left which traps our mind then our mind flows freely at all times and at all places. At all places and at all times it flows very freely, nothing will block your mind. This is when your mind feels the greatest infinite ease. Where does your mind flow is at the infinite space and time, this is known as the infinite ease, you experience the infinite ease. Okay, so this is through removing the, removing this deception on the appearance. Deception on appearance, the subtlest of deception of the appearance, that is your cognitive obscuration. The moment you remove the cognitive obscuration then your mind flows freely in three, in times, at all times and space. So, where the mind does not feel any restriction that is the

greatest of the flow or the ease. Because it flows at infinite in time and space it is the infinite ease, infinite happiness.

Okay, so what blocks us that is the cognitive obscuration. Now to remove the cognitive obscuration, to remove the afflictive obscuration, to remove the cognitive obscuration is much, much, much more difficult. It is like comparing between removing the solid mud and then removing the subtle stain. Which is more difficult?

**Participant:** Subtle stain.

**Venerable Geshe Dorji Damdul la:** Solid mud or the subtle stains?

**Participant:** Subtle stain.

**Venerable Geshe Dorji Damdul la:** How come that the subtle stain of the cloth is more difficult to be removed than the solid mud on the cloth? How come? Just explain it. Anybody? Gauri la you want to explain?

**Participant:** Geshe la the solid mud is quite superficial and if you rinse it in water it will come out.

**Venerable Geshe Dorji Damdul la:** Exactly. So, it's superficial you just put in water and then the solid mud will go way. Then?

**Participant:** And the subtler it gets embedded.

**Venerable Geshe Dorji Damdul la:** Subtle stain is so deeply embedded.

**Participant:** Embedded in the fabric that it takes more effort and maybe we need.

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

**Participant:** Detergent or something.

**Venerable Geshe Dorji Damdul la:** Very good. Okay, this is the metaphor. Likewise our mind, the solid garlic like mental stains which is referred to as the afflictive obscurations and the subtle stains of these the gross, these defilements referred to as the cognitive obscurations. Of the two the solid mental defilements afflictive obscurations is much more difficult to be, no, much more easier to be gotten rid of. For that the determination requires, the driving force required, motivation required is renunciation. So, now to remove the subtle stain, the cognitive obscuration the motivation must be much, much, much stronger. Here, not only you are seeking the fearlessness you are also seeking the infinite happiness. What is infinite happiness? Where your mind can feel the love and affection towards the infinite beings. So, for this the motivation the say the motivation must be to benefit all beings, not only yourself, to benefit all beings. So, this motivation is the Bodhicitta.

So, now the pertaining to the minor practice given that the Tibetan Buddhism, all the Tibetan Buddhist traditions they follow the Mahayana tradition. So, on top of what we have of the means to achieve the fearlessness which should be practiced by those who seek personal liberation. Now on top of that you also have the Mahayana practice which the, which expects us to have this the aspiration to achieve infinite happiness for which the motivation must be extremely, extremely powerful. Because the, to remove the solid dirt and to remove the subtle stain the remedy that you are applying here is the wisdom of Emptiness. While the remedy is the same but then how this the same remedy can, you keep practicing it and then the subtle stain will be removed, no. Unless the driving force is so strong this wisdom will not become the laser beam like. It's the same wisdom but to make it like a laser beam or like a very the scattered light that depends on the motivation. So, motivation it channelises this wisdom to make it like a laser beam to eradicate the subtle stains, the cognitive obscurations. For that the driving is, only the driving force, the primarily the driving force is which is Bodhicitta. So, by practicing the Mahayana practices they expect you to have the cultivation of the Bodhicitta. So, now on top of what we already earlier wisdom of Emptiness than the *samadhi* practice and then what else?

**Participant:** *Sheela.*

**Venerable Geshe Dorji Damdul 1a:** *Sheela* including the *samadhi*. Wisdom of Emptiness, *samadhi* and renunciation as the motivation. These three plus the Bodhicitta. These four. So, now for us to achieve fearlessness plus infinite happiness we need to have these four points. With these four points intact you can follow any tradition, Theravada tradition or the say Theravada tradition or the Chinese tradition, Tibetan Buddhism or you can follow any, you can do anything if you have these four things intact your the infinite happiness and the fearlessness is guaranteed. So, this is aspiration. It's not that you have to become a Buddhist, it's not that you have to follow Tibetan Buddhism, it's not that you have to be Sakya, Kagyu, Nyingma, Gelug. This is not the point. The point is that you should have these four points if you are very serious with seeking the fearlessness and the infinite happiness. The four points.

Now the then the next point is because that you are working, you are thinking of the four points including the Bodhicitta to work for all beings. For all beings how long will it take to remove the solid mud and to remove the subtle stains? To remove subtle stains will take much, much, much more time. So, for how long are you going to wait to achieve Buddhahood. Okay, I want to achieve that as soon as possible. But then as per, you know these four points that the it's bound to take you like three countless eons. Whereas for personal liberation, if you have very, if you are very smart, you are very intelligent for personal liberation if you are very smart it will take you three lifetimes. And if you are gifted with intelligence, exceptionally smart then within two lifetimes you will achieve personal liberation. But Buddhahood, if you follow this trend, Buddhahood will take you like three countless eons. And meanwhile what happens to the other sentient beings they are suffering terribly. Okay, now I want to achieve the Buddhahood as soon as possible. For this the path remains the same. The path is same. You need the factor the factor to expedite the path. You need the factor to expedite the path.

Okay, anybody, do you have some something to share, can you, would you like to share something of any incident not necessarily Dharma, even non-Dharma like this, where that is

regular path and a path is the same regular path which will take you long time and there is a way by which to expedite this path, which will make you just minimise the time like the half the time taken otherwise or one tenth of the time taken otherwise and so forth? Anybody? Any sharing? Can you think of anything in your life say if you follow the regular path, regular channel it takes you like two months, and whereas if you go through the shortcut the whole thing can be done within like two weeks or one month or one week or even in some cases one day. Any, yes, Tejal la you have?

**Participant:** Geshe la, visa applications. [01:40:00]

**Venerable Geshe Dorji Damdul la:** Visa applications. How?

**Participant:** So, there are either you go through a normal channel and it might take two weeks or three weeks or you can expedite the process by paying more money and go through their expedient channel of express visa or whatever.

**Venerable Geshe Dorji Damdul la:** How long does it take?

**Participant:** It can be one day or two days. It depends on which country. But for example, a UK visa you can have within 48 hours.

**Venerable Geshe Dorji Damdul la:** I see. I did not know this with the French visa. With the France visa, you know, the only thing is the your waiting hours, waiting day in the what is VSF?

**Participant:** VFS.

**Venerable Geshe Dorji Damdul la:** VFS, yeah, Visa Facilitation Service, right. So, there are just waiting hours. Otherwise I had to wait for like three hours. So that will be cut down to 15 minutes. Otherwise all the other procedure is same as the regular in the French one. Okay, so this is a good example. Anymore examples? Yes, Rebika la.

**Participant:** Geshe la when people go for trekking like in Mt. Everest. They go to the Everest Base Camp and it takes, I don't know, 15, 20, 30 days but if you go by a helicopter you can reach in 15 minutes.

**Venerable Geshe Dorji Damdul la:** Where?

**Participant:** Everest Base Camp. Mt. Everest Base Camp.

**Venerable Geshe Dorji Damdul la:** Okay, so if you go by?

**Participant:** Foot like trekking.

**Venerable Geshe Dorji Damdul la:** Everest Base Camp.

**Participant:** Yeah, it will take.

**Venerable Geshe Dorji Damdul la:** From where to where? From Delhi. (GL)

**Participant:** No, no, from whatever the starting point is there in.

**Venerable Geshe Dorji Damdul la:** Starting point if it's Delhi.

**Participant:** You know in Nepal, the.

**Venerable Geshe Dorji Damdul la:** Okay, in Nepal Kathmandu. From there you go walking?

**Participant:** Yeah.

**Venerable Geshe Dorji Damdul la:** Are you sure there are people who walk from Kathmandu.

**Participant:** Not Kathmandu. I don't know exactly this thing but there is the start point from where they go up to the Base Camp they walk.

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

**Participant:** They walk up and they trek.

**Venerable Geshe Dorji Damdul la:** Some people go by aeroplane.

**Participant:** No, no.

**Venerable Geshe Dorji Damdul la:** By flight.

**Participant:** Yeah. But if you go up by a helicopter.

**Venerable Geshe Dorji Damdul la:** Some do by helicopter. Okay.

**Participant:** Then it takes 15 minutes.

**Venerable Geshe Dorji Damdul la:** That is true, that is true. This is again expediting the procedure. Anybody else? Yes, Sonam la.

**Participant:** So, if you send a letter to your friend by normal post it takes like around one, it's cheap but it takes like a very long.

**Venerable Geshe Dorji Damdul la:** Now don't, you don't have to pay at all just email. (GL)

**Participant:** If you send it Go Air.

**Venerable Geshe Dorji Damdul la:** Sonam la seems like you are from 20-30 years ago. (TL)  
You are very young. You are not even 30 years old. How come you are talking like this?

**Participant:** We used to send, we used to have this pen pal in TCV, so we used to send this post, normal post.

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

**Participant:** We would get reply after like three four months. (TL, GL)

**Venerable Geshe Dorji Damdul la:** I see. Then what is the way to expedite it?

**Participant:** You send it by speed post and pay some more money and they reach in one week.

**Venerable Geshe Dorji Damdul la:** Maybe you are sending some packages.

**Participant:** Yeah.

**Venerable Geshe Dorji Damdul la:** Some gifts.

**Participant:** No, not packages like letters or card.

**Venerable Geshe Dorji Damdul la:** Just letter. Okay, then why not email?

**Participant:** That time there was no email when I was in school.

**Venerable Geshe Dorji Damdul la:** No, you are just in your 20's.

**Participant:** Still there was no.

**Venerable Geshe Dorji Damdul la:** Okay, okay. Okay, that is true, that is very true. Anybody else? Maybe Kabir ji has an interesting thing to share.

**Participant:** Okay, I once did summer school when I was in college where you could take a semesters worth of credit in the summer. So, the normal semester is four months, I think, you could do in six weeks you could do intensive like I did a French program. So, it was already in, so you can concentrate the studies into a short period of time and.

**Venerable Geshe Dorji Damdul la:** It's not really a shorter period of time. You intensify this. So, otherwise you study for like two hours a day. You are now studying like eight hours a day.

**Participant:** Yeah but the total amount of time, I guess.

**Venerable Geshe Dorji Damdul la:** Is also less?

**Participant:** Is less.

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

**Participant:** It's not exactly.

**Venerable Geshe Dorji Damdul la:** Okay, okay.

**Participant:** It's a lesser amount of time.

**Venerable Geshe Dorji Damdul la:** Good, good. Very good. Okay, anybody else? Maybe Aruna ji. No? Okay, so the point is that, now the point is that this path which will otherwise take you like three countless eons how to expedite it, right. Expedite it not because that, so that I will be freed very quickly, I'll become Enlightened very quickly, no this is not the point. Whether you become very Enlightened very quickly or not this is not the issue. The issue is that earlier I become Enlightened the more I can benefit the beings quickly. So, the beings will be benefitted more quickly. For that matter I need to expedite the path.

Okay, now the point is path remains the same. Wisdom of Emptiness, *samadhi*, renunciation, Bodhicitta, these four remain the same. You just add something to expedite it, to make the path quicker. Okay, how quicker? This is the point. How, how to make it quicker? For that matter the then you add the means. Okay, so let me put it like this, the say, okay, let's say the okay some of the what do you call it, the lighter, the lighters to ignite the flames, the lighters, some of them they have to just have natural light coming out and some with the gas system inside it is very like your forceful light, forceful what do you call it, the blaze, forceful blaze. Like, you know, some of this light. This is where you melt the metals. Have you seen that? Welding machines, yes. Welding machines. No, not the welding machines. Welding.

**Participant:** They are welding torches that you.

**Venerable Geshe Dorji Damdul la:** Welding torches is good, otherwise welding, other one is just you touch it and the fire comes out. This is not what I'm talking out. It's the fire is coming out very forcefully, coming out. Okay, so the point is one is very natural flame burning like a candle flame and the other one where the fire is coming out very forcefully. How many of you have seen that? How many of you have not seen that? Lhamu la you have not seen that? Okay, Badri ji, you have seen that. Ajeer ji? Of course. Okay, Wangdu la? Not seen that. Okay, young people they have not really experienced so much. Okay, Aacha Dawa Doma la seen that, not seen that? Are you sure? Okay, some of the lighters that we have like this, some of the lighters they are like this the fire they come out very forcefully. They are not like the flame, gentle flame. Aacha Dawa Pema la? You have seen that. Maybe in the hospital its there. Okay, Gauri la?

Okay, so what I'm saying is that okay let's this light very scattered, this cannot burn the paper. When this light we channelise it, make it like a laser beam we can easily burn the flames, not only burn the papers we can also the burn the metals, also melt the metals. Okay, so when we channelise. Likewise our mind, finally wisdom of Emptiness is your own mind. This mind has to

be turned into wisdom of Emptiness. So, this mind can see Emptiness in two ways. Where the mind can be very gross like this light scattered and then you see Emptiness. And the mind can be channelised, very much channelised like the laser beam and see Emptiness. When the mind is, remains like a very gross, very passive gentle flame like this then the gross mind that we have now, with this you use this and then see Emptiness the intensity to burn the afflictions, to burn the mental defilements, the intensity is much less. Whereas, you channelise this mind so well and then you use this to see Emptiness, it can burn the afflictions mental defilements very affectively. So, how to channelise this mind? This is the question.

Channelising the mind, the final channelised version of the mind is known as subjective clear light. Final channelised version of the mind is known as the subjective clear light. Okay, now what we need is to expedite the path, we need the path to activate the subjective clear light. Okay, now from this what we got is we got five points. Usually what I do is that I say four plus one, why I say four plus one is because the four they are good enough, [01:50:00] fifth one is, seems to be very what do you call it, what is the English word, something which is so eye-catching or something which is very dramatic, subjective clear light, right. Everybody is so excited, right. Then most of the people they tend to jump towards this path and forget the first four. They think of, they bypass the first four. Bypassing the first four impossible. If you bypass the first four it's impossible to have the subjective clear light because subjective clear light it is to expedite the path, expedite. To expedite the path you have to have the path. If you don't have the path how can you expedite it? If you don't have the machine, if you don't have the car how can you make the car move faster. To say that I will, I'd like to make the car move faster you have to have the car first. So, we need to have the first four. Only then you can have the fifth one. The fifth one will be sensible. Okay, so now, in other words for somebody to achieve the fearlessness and the infinite happiness you and that too in the expedited form we need the four plus one.

Okay, now for this we see that all the four Tibetan Buddhist schools Sakya, historically speaking the first one is Nyingma from the time of 8<sup>th</sup> century AD when the Guru Padmasambhava, Bodhisattva Shantarakshita when they came to Tibet from there then the Buddhism came into being, this is known as Nyingma. Nyingma has the connotation of the old translation system. Nyingma means old, old translation system. Why it is referred to as the old? With respect to the next three following traditions that one is the oldest so therefore it is known as the old system or the old translation system. Nyingma that is the 8<sup>th</sup> century AD. With the Guru Padmasambhava and Bodhisattva Shantarakshita as the two main spearheads of this tradition. Then the next one is Sakya. It is around like the around 11<sup>th</sup> century the Sakya and the Kagyu, they were more like with the gap of few years and it is like more like contemporaries. Sakya and Kagyu around 11<sup>th</sup> century. Keep in mind, let us not forget that there is another tradition which is the Kadampa tradition. Kadampa tradition also in the 11<sup>th</sup> century. In other words Sakya, Kagyu, Kadampa tradition these three were more like contemporaries. Okay, Kadampa was the initiated or started by the with the advent of the Lama Atisha Dipamkara Srijnana. Lama Atisha Dipamkara Srijnana became like forefather of the Kadampa tradition. And for the Sakya it was Sachen Kunga Nyingpo and the great teachers like Sakya Pandita, these great teachers came into being.

Then the around the same the say the century, 11<sup>th</sup> century then Jetsun Marpa Lotsawa, the

student of Jetsun Naropa, the great saint Naropa from Nalanda University and the teacher of Jetsun Marpa the teacher of Jetsun Milarepa, the great, greatly famous the teacher who became Enlightened, who became, achieved Buddhahood within a single lifetime, who is revered, respected by all traditions to have somebody who achieved Buddhahood within a single lifetime, Jetsun Milarepa. So, this is in the 11<sup>th</sup> century.

Then the 14<sup>th</sup> century, the Kadampa tradition started by Lama Atisha Dipamkara Srijnana, so this was more like intensified or the more what do you call it, say the in due course of time, in other words in time you know the say this Kadampa tradition, it continued and the at one point like 13<sup>th</sup> century the and the first part of the 14<sup>th</sup> century AD the emphasis on Emptiness was little less. Then the 14<sup>th</sup> century AD Lama Tsongkhapa came. Then he made a tremendous emphasis on the Emptiness, wisdom of Emptiness. Okay, so now the another point that we need to keep in mind, still I'm not yet to make the distinctions, still I'm yet to give the distinctions. Then the Kadampa tradition, so this is something which the Kagyu, Sakya, and Gelug, all these traditions their tradition, all these traditions they emphasise so much or they all, the say the employ the Kadampa tradition as their basic ground. And then the later times because the Nyingma tradition is very old from the 8<sup>th</sup> century, later times with the advent of Kadampa tradition from the 11<sup>th</sup> century, then the Nyingma tradition also, if you read for example say the *Kunzang Lamai Shelung*, The Words of My Perfect Teacher by Patrul Rinpoche. We see that the Kadampa tradition is so well reflected there. So, now today we see that all the four traditions Sakya, Kagyu, Nyingma, Gelug, they all the employ the standard teachings, the standard teachers of all the traditions, all these four traditions they have a solid ground on the Kadampa tradition. This is so beautiful part. The Kadampa tradition is like solid ground for like all the four traditions.

Okay, so with this now the distinctions. We talked about the four plus one. Don't forget it. Four plus one, the first four in terms of the wisdom of Emptiness, in terms of the *samadhi*, in terms of the motivation of the renunciation, and in terms of Bodhicitta. So, these four are identical to all the four traditions. These four are identical to all the four traditions. Then one point that we need to keep in mind is the *samadhi*. *Samadhi* in general is just identical to all the four. Now the *samadhi* the say when you have the fifth one, four plus one, the one to, the system to activate the subjective clear light also referred to as tantra. So, the system to activate the subjective clear light, so there the Tibetan Buddhism it emphasises so much on this the system to activate the clear light also known as tantra. So, now the divisions, the splits mainly happen or in other words happen on the basis of the practice of the tantra. And they, all these four traditions they employ to activate the subjective clear light. Whatever method that they employ, whatever methods, whatever method or methods they employ they are to activate the subjective clear light. This is the common goal for all the four traditions.

And let's say the Nyingma employ the *Dzogchen* practice to activate the subjective clear light. Nyingma tradition employ the *Dzogchen* practice to activate the subjective clear light. Dzogchen or the great completion. And then the Kagyu employ the *Mahamudra* practice. Nowadays many of the teachers, they practice all the traditions by one individual. So that is amazingly wonderful tradition or practice. But generally speaking the Kagyu, the method by which to activate the subjective clear light, the method they employ is known as the *Mahamudra* practice, *Changchen* of

the Mahamudra practice. Then the Sakya the method by which to activate the subjective clear light is known as the **Tibetan??(1:59:57)** union of the clarity and **[02:00:00]** Emptiness. The union, the practice of the union of the clarity and Emptiness. Okay, then the method employed by the Gelug tradition to activate the subjective clear light is known as the practice of the union of the bliss and Emptiness. And all these four traditions they finally the goal is to these four traditions pertaining to these four different methods the goal is to activate the subjective clear light.

Once the subjective clear light is activated and then some teachers, okay, in all the four traditions we see that some teachers are highly, highly learned incredibly great learned. So, these teachers the very learned teachers, they what they teach is that to activate the subjective clear light, and this is not the full story. Once the subjective clear light is activated this is not the full story then this will be employed to see the objective clear light. This is what the teachers from all the four traditions they do. Whereas, some teachers who are not so learned they may not encourage you to, they may encourage you to just activate the subjective clear light and then that's it. Once the subjective clear is activated this is Enlightenment. This is how some of the teachers say. But this is not the full story. Be it from any tradition Sakya, Kagyu, Nyingma, Gelug, from any tradition this is not the full story. So, for that for the full story you are the, we have to listen to the teachers who are really, really learned in all these the four plus one. So, what they say will give you a full story of activation of the subjective clear light and employ the subjective clear light to see the objective clear light. So, that will make the subject wise the subtlest, object wise the subtlest. Union of the objective and subjective as subtlest have the subtlest of the effect to eradicate the subtlest of the mental defilements. So, this is the point.

Okay, now the say okay say with the *Dzogchen* practice it is more primarily to say the to activate the subjective clear light through emphasising on the meditation, on the awareness, the mere awareness which is like the fabric, which is like the nature that pervades through all consciousnesses, afflictive, non-afflictive, all consciousnesses. The mere awareness this is what is like the fabric which permeates through all the afflictions, virtues, all minds. So, it is through say the just through abiding in this experience and then invoking the blessings of the lineage gurus that you are able to experience this the mere awareness which permeates through all the consciousnesses. That is the *Dzogchen* practice. And then within that there are you know slight, slight variations of the traditions are there. And then within that steps are there. And then one primary factor is to invoke the blessings of the Guru so this is what you can have the experience. This is one part.

Then for the *Mahamudra* it is the awareness of the awareness meditation, *Mahamudra* to activate the subjective clear light. And of course it has its own say the of course this can be reinforced through the blessings of the guru and receiving empowerments. And **Tibetan??(2:04:19)** is of course something common to all the four traditions. This is one.

Then for the Sakya and the Gelug it is more the labels are different but it is through **Tibetan??(2:04:38)** through the say the practice of the channels and the *chakras* and the energies, practice of the channels, *chakras* and energies that the subjective clear light is activated. Okay, so these are the basic distinctions.

Now in terms of the labels Nyingma, Sakya, Kagyu, Gelug, in terms of labels and in terms of the teachers, the progenitors. Nyingma as I said earlier it was Guru Padmasambhava in the 8<sup>th</sup> century AD. And the why this label Nyingma? Nyingma means the old one. Old one meaning the old translation, the tradition, Nyingma.

And then the Sakya, the label comes into being on the basis of the place where the Sakya tradition came into being. So, Sakya meaning, *sa* means the land, *kya* means like little barren or the little barren and bare, barren. So, the first monastery was established on that place, the place which is little barren. This came to be known as the Sakya. And then in terms of teacher Sachen Kunga Nyingpo. And then later on like great teachers like Sakya Pandita. And Sakya Pandita the I would say in the field of the literary world of Tibetan Buddhism he is one of the greatest giants of the, who made incredibly great contribution to the Tibetan literary world, Sakya Pandita.

Then in terms of the Kagyu is the, Kagyu literally it means *ka* means that the teachings *gyu* is the lineage, the lineage of the teachings, referring to the, actually this one. Number two is the *ka* some scholars say that *ka* is like *kar*, *kargyur*, *kar* means white and *gyur* is the tradition, the lineage. So, there Jetsun Milarepa he put on a white robe. And then it's the lineage of the white robes. How Jetsun Milarepa from there then the this tradition came into being, Kagyu. Then the Gelug. And with the Kagyu for the example say the great teachers like the initial the root Jetsun Tilopa, Jetsun Naropa, then Jetsun Marpa. To read the biography of how Jetsun Marpa met with the Jetsun Naropa. And how Jetsun Naropa sought guidance and teachings from Jetsun Tilopa. These biographies we have to read. They are very greatly, greatly inspirational. And then how Jetsun Milarepa, the whole biography of Jetsun Milarepa and his teachings they would be very inspiring for us pertaining to, from the Dharma, practice of Dharma. Then Jetsun Marpa and his student Jetsun Milarepa. And Jetsun Milarepa, then of course his primary student was Jetsun Rechungpa, his primary student. But then later on it is through Jetsun Gampopa who is also one of the great students of Jetsun Milarepa. From him then all these Kagyu sects came into being.

**Tibetan??(2:08:19)** Kagyu **Tibetan??(2:08:21)** then the great, the four great traditions of Kagyu and the eight the secondary or the smaller the splits of the Kagyu came into being. So, all these the these divisions like the four the great and the eight appendages or the secondary they all came from Jetsun Gampopa, who wrote the *Dakpo Targyen* the Liberation, the *Targyen*, the Ornament of the Liberation *Dakpo Targyen*. Okay, and the Jetsun Gampopa is the one who is respected, who is revered as the confluence of the two traditions *kachag ka* means Kadampa and *chag* is the Mahamudra. So, he is the one Jetsun Gampopa is revered as the point of confluence of the two traditions, tradition of the Kadampa and tradition of the Mahamudra.

Okay, then for the Gelug Lama Tsongkhapa in the 14<sup>th</sup> century, Lama Tsongkhapa came and then he is highly highly respected for his scholarly knowledge, for his practice and for being then the say the, and then the this tradition came into being as a separate tradition the Gelug. Initially it was known as Galug, *ga* means joy, the tradition of joy. **[02:10:00]** And one of the stories has it when the first monastery was, when the Ganden Monastery was started there the how the monastics they entered the monastery with tremendous excitement, tremendous joy because of which this tradition came to be known as the tradition of the joy, Galug. So, to make Galug in Tibetan it is the, it does not sound so the fluent or does not sound so melodious. So put it nicely it was changed into Gelug. Okay, otherwise the original name is the system of the joy. Okay, this

is then from there Lama Tsongkhapa and his two students the Gyaltsab Rinpoche, Khedrup Rinpoche. The first heir to Lama Tsongkhapa is Gyaltsab Rinpoche. And second was Khedrup Rinpoche. Gyaltsab Rinpoche, Khedrup Rinpoche. And then the first Dalai Lama was also the student of Lama Tsongkhapa. And from the tradition of the heir, heirs of Lama Tsongkhapa. So, now its like 100 something, 104 or something. Yeah. Okay, this is the different the four different schools of Tibetan Buddhism.

Okay, so we, that's it, so in other words there is no contradiction. Not only there is no contradiction say a particularly today we have His Holiness the Dalai Lama who emphasises so much on the need for us to have the practice in non-sectarian form. Where the sectarian comes into being, where oh the my tradition is supreme, superior to their that is just nonsense. And particularly my tradition, your tradition finish. This is in the first place its not at all Dharma, forget about being the Tibetan Buddhism, it's not even Buddhist, Buddha's teachings. So this we should be very careful. Okay, the point is we should not forget that the priority is what am I seeking? I'm seeking fearlessness and the infinite happiness. So, there finally we begin. Then you go ahead. And then the we can extract the best of all traditions. Very good. Okay, any questions you might have? Yes, Tejal la?

**Participant:** Geshe la, I've just come across that there is also Gelug Mahamudra, I'm mean I've read that there is a course held saying this is the Gelug Mahamudra. And I just, it just made me wonder how it's different from Mahamudra in the Kagyu tradition.

**Venerable Geshe Dorji Damdul la:** Okay, good, good. This is good question. Okay, it will be wonderful if there is one very prominent teacher comes and who would say that the confluence of the four traditions, not only confluence of four traditions, confluence of the three big traditions Theravada, Chinese Buddhism, Tibetan Buddhism and all the four Tibetan Buddhism conglomerated together. That would be wonderful. So, the point is it's about the teachers. Say **Tibetan??(2:13:43)** incredibly great teacher **Tibetan??(2:13:47)** you read his teachings, you read his compositions they are so inspiring, very experiential. And he is the one who very clearly indicated that from the point of view of the yogi's experience all the four traditions will boil down to the same point. This is what he said. So, he is the one who wrote the Gelug Mahamudra. So, there, there is no difference at all. Yeah. Any more questions? Yes?

**Participant:** Geshe la I have two questions. One is just a clarification that the conventional truth of Buddha, is it the Nirmanakaya? Am I correct? That is the first question.

**Venerable Geshe Dorji Damdul la:** Okay conventional truth of the Buddha. Buddha is the conventional truth of the Buddha. Flower is the conventional truth of the flower. You're getting it? So, now the point is Buddha, the classifications of the Buddha, classifications say when somebody becomes a Buddha what that is like. So, there the Buddha as a broad umbrella within that, for example let's say Dorji, we can classify, we can deconstruct the Dorji into five aggregates, six elements. Likewise, the Buddha, when you become Buddha, when anybody becomes Buddha, Buddha has the mind and the body. So, those related to the mind referred to as the Dharmakaya, those related to the physical body relate to as the Rupakaya. Then within the Rupakaya, then we speak about. No, within the Dharmakaya we speak about the Buddha's mind,

specifically the Buddha's mind and the qualities of Buddha's mind in terms of Emptiness, two. So, that Emptiness of the Buddha's mind that is the ultimate truth of the Buddha's mind. So, that is like the ground for the manifestation of all the activities, the forms of the Buddha. Yeah, otherwise if you just ask me what is the conventional truth of the Buddha. The Buddha is the conventional truth of the Buddha. Richa is the conventional truth of Richa. Emptiness of Richa is the ultimate truth of Richa.

**Participant:** And Geshe la the second question, it's not related to this topic but could you please explain the difference between these three terms – mind, consciousness and awareness?

**Venerable Geshe Dorji Damdul la:** Okay, this is good question. Generally speaking it's a matter of translation. These are all English translation, all English words. Mind, consciousness and awareness. These are all English words. Okay, particularly those who are learning Dharma in English and the not necessarily have to but learn in the English. So, we have to keep in mind that we are borrowing the words from English. And English is not the native language for Buddhism. Native language for Buddhism is Sanskrit, Pali, nowadays. And then because of the very standard, high level translation that happened in the Tibetan, so we can also include the Tibetan. And then because the Buddhism the Nalanda, from Nalanda so many translations done in China, so we can also include the Chinese, the old Chinese, old Mandarin. So, these are the three English words. So, now it depends on the translator. Generally speaking, mind, consciousness and awareness in the Buddhist psychology, generally speaking it is best to translate them as interchangeably, as synonymous. This is best. Yeah. But it depends on the translator. Yeah. Yes.

**Participant:** Geshe la, is there, Geshe la in these tantra, Vajrayana and also in the prayer that we say like the dedication, end dedication prayer when we say by completing the qualities of stages and paths may I quickly attain the state of Vajradhara. Is this someone who has seen subjective clear light, seen Emptiness after achieving subjective clear light?

**Venerable Geshe Dorji Damdul la:** Say it again. So, we talk about the tantra, we also say the prayers by completing the stages and the paths.

**Participant:** So, Vajradhara, who is that?

**Venerable Geshe Dorji Damdul la:** We achieve Vajradhara. Yes?

**Participant:** What is the state of Vajradhara?

**Venerable Geshe Dorji Damdul la:** Okay Vajra, Vajradhara, we may think of that as a specific figure, specific being. It's not a specific being. Each one of us we can become Vajradhara. What does it mean by Vajradhara? Vajradhara is in the context of the tantric system the label given to the Buddha is known as Vajradhara. So, Vajradhara is not like something else. It's the Buddha in the context of the tantra.

So, why he or she is referred to as Vajradhara? Vajradhara is say the *vajra* is Dorjee, *vajra*. And the *dhara*, right, Vajradhara the like holder, hold, holder of the *vajra*. And the holder of the *vajra*, it

does not mean that we can see the Vajradhara holding the *vajra*. *Vajra* the bell, holding the *vajra*. So, literally we can see that depicted as holding the *vajra*. But it is symbolic that this *vajra* has [02:20:00] many connotations. *Vajra* simply means inseparability, indestructibility. So, one in the context of the inseparability we see that what we have our body, mind and speech these are the three *vajras*. In our case these three are separable. When we die the body is left and the mind travels. Whereas, when we become Enlightened your body, your mind, and your speech they become inseparable, *vajra*. *Dhara* is one who holds this, the one who manifests this experience of the non-duality, inseparability of the body, speech and mind, one. Then the more connotations like say the okay let's say the bliss, the subjective clear light, and experiencing the ultimate truth, objective clear light. So, these two become inseparable. Objective clear light, subjective clear light these two become inseparable, that is the *vajra*. This is another connotation.

Then still another connotation is these two as one and the body, now the two parts are like the subjective clear light mingled with the objective clear light as one, then the body as two, these two become inseparable. This is final version of the inseparability or the *vajra*. So, the *vajra* has many connotations.

So anybody who manifests this experience where your subjective clear light sees the Emptiness directly and then that experience becomes non-dual with your physical body that is the Enlightened being, the Buddha, that is Vajradhara. Good. Ritu ji?

**Participant:** Geshe la I had a question regarding tantric division.

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

**Participant:** I was wondering at what stage does one qualify to go into this. Is it, does, is it okay for every practitioner to practice tantric, the tantric practice or is it at a certain point only that you reach and then you are able to go into this vein?

**Venerable Geshe Dorji Damdul la:** Okay, this is a very serious question. The best would be keep in mind four plus one. First go for the four, go for the four and then when you feel that Bodhicitta, when you hear the word Bodhicitta and then the say when you hear and then the say the people around you, difficult people, or anybody, any people you, you know, don't really feel this distinction, oh this is my, this is not really, I don't like it. This kind of distinctions, instead your love and affection flows towards almost everybody, whether the other person is nasty, not nasty, it doesn't matter. And particularly nasty your compassion flows even more. When that happens then this is one.

And then with the Emptiness, the, okay you are quite convinced what I'm seeing is not the reality. And that too little stable and then the say infatuation towards the Samsaric, you know the joys, infatuation calms down, right, calms down, you become very stable. Okay, good things, bad things happen you are not really affected much. Okay, around that point then the you would be the right person, ideal person to jump into tantra.

Otherwise before that don't jump. Unless and until somebody, unless and until, even though the criteria that I mentioned now, even if one does not fulfil this criteria still if you belong to such a

mental, mindset whereby tantra somehow I'm not really ready for that but as a connection so that in the future lifetimes that I can practice so well, the then the in this life I will include that in the form of blessings. So you receive teachings from a very standard teacher and you are convinced that your faith will not shake towards that teacher. If there is a danger that your faith can be shaken with that particular teacher then receiving empowerment and so forth this is just totally pointless. It's self destruction.

So, where even though you may not have received, you may not have these qualifications as I indicated but the in your mind, okay, so this is I take as a blessing. And for example, by His Holiness the Dalai Lama, the incredibly great Enlightened being on the Earth, I'm so fortunate. Then you take some, if you have taken some empowerments so forth. Okay, whatever commitments mentioned I will try to do them with this much, otherwise I will not really engage into the you know too much into this, rather I would put, keep this as a blessing and to the, as a basic connection with this. And for the time being in this life I will focus more on the four. If this is what you do, even though you are not qualified the way I mentioned earlier, still you can do that it's fine.

If this is the point, if this is what somebody is expecting then the faith towards your guru must be very strong. So, the all these problems happen when the faith is easily shaken. On the one hand you jump into the tantra without the first four. Without the first four jumping into tantra should be like Jetsun Milarepa, you know, who doesn't mind the guru beating you and so forth, right. Your job is to simply please the guru. But nowadays 21<sup>st</sup> century simply impossible. Far away, right. Guru says what are you doing here? How dare you say like this? (TL) Finish, right. Okay, so therefore it is better, yeah, better not to think about. There could be exceptions, only few exceptions are there, few people who are qualified to the, even without the first four, still can you know the be connected with the number five. Okay, Lotus la?

**Participant:** Geshe la, I was always curious to know that even though Milarepa's disciple Rechungpa had played many roles in the life of Lama Milarepa than Jetsun Gampopa. But why is he given lesser like in the monastery, like he is less exposed.

**Venerable Geshe Dorji Damdul la:** Okay, this is a good question. Jetsun Rechungpa while he, in fact, if you read the biography of Jetsun Milarepa, Jetsun Rechungpa was the primary disciple. But of course the say in terms of the emphasis it's all about the connection. So, now all these for example the Kagyu traditions, now all these Kagyu traditions they all came from the Dagpo, the Jetsun Gampopa, Dagpo Lhaje. And Dagpo Lhaje's disciples, brilliant. So, therefore this is one thing that I'd like to emphasise.

The question is Jetsun Dagpo Lhaje, how come that you know that he is the one from whom that all these the different Kagyu traditions today, they all came out from him. He is not only great practitioner, he is a great, great intellectual. He is a great intellectual, not only great practitioner. So, intellectuality you read Jetsun Gampopa's the Ornament of Liberation, you read it you see that without understanding Acharya Chandrakirti's text, without understanding the Jetsun, the Arya Maitreya's Ornament of Clear Realisation, you will not understand what he wrote there. It's a very intellectual text. So, therefore, so very learned then the tendency for one

to have, you know, the spread of the teachings can happen. So, therefore this could be the major factor but whatever is the case, why there is tremendous emphasis coming to Jetsun Dagpo Lhaje or the Jetsun Gampopa is because all these traditions came from him, came out from him. So, the all the tradition holders they were more like his students, the initial teachers, they were all his students. Yeah. Okay, Wangdu la.

**Participant:** Geshe la my question is that is Guru Padmasambhava founder of Vajrayana Buddhism?

**Venerable Geshe Dorji Damdul la:** Okay, so as I said earlier Vajrayana Buddhism the say all the four traditions, Sakya, Kagyu, Nyingma, Gelug, and of course don't seem to confine yourself to the four, this is just a very cursory form. [02:30:00] If you go into detail into Tibetan Buddhism then we see that there are many more traditions. For example, Jonang tradition is there. Jonang tradition does not fall, does not belong to any of the four, four plus Jonang tradition. Then the **Tibetan??(2:30:14)** tradition is there, **Tibetan??(2:30:16)** which is the progenitor or the founder was the **Tibetan??(2:30:26)**. And again it's a very separate tradition, number six. Then we have to Bodong tradition, **Tibetan??(2:30:35)**, these two are very similar. Bodong was credited for the scholar with the greatest number of writings. It is believed that like, he had like 200 huge volumes to his credit. So, again this is a separate tradition. So, and then there is also the Zhije, Zhije means from the tradition of the Machig Labdrön. Again this is again a different tradition. So, there are if you go deep, then it's not just the four, four is just the cursory four.

Okay, so what was the question? Okay, Guru Padmasambhava whether or not he is the founder of the Vajrayana Buddhism. For that what we have to see is that Vajrayana Buddhism the instead of just taking it from the outside we go into it, into more detail so the Vajrayana of the Nyingma tradition, Kagyu tradition, Sakya, Gelug. So, the Nyingma tradition no doubt the Vajrayana of Nyingma came from Guru Padmasambhava. Then the Kagyu tradition Vajrayana came from the say the teacher, the great Indian teacher, the great saint Bīrvapa. So, it has nothing to do with Guru Rinpoche. The Kagyu it came from Jetsun Naropa. Jetsun Naropa in turn go it from Jetsun Tilopa. So, this was from 11<sup>th</sup> century and Guru Padmasambhava 8<sup>th</sup> century. And two of them Jetsun Naropa from Nalanda. So, again these two are unrelated. Then the Kagyu done, Sakya done, then Gelug. Gelug tradition came from the Lama Tsongkhapa. Lama Tsongkhapa in turn got it from, finally got from the different traditions. For example, say the **Tibetan??(2:32:47)** tantra. So, this is the one of the major emphasis in the Gelug tradition. So, this Lama Tsongkhapa somehow got the tradition from Jetsun Marpa and Jetsun Guru Lotsawa, Jetsun Guru Lotsawa and Jetsun Marpa the two tradition came to him. **Shri Chakrasamvara??(2:33:08)** again the Kagyu tradition emphasise so much on **Tibetan??(2:33:12)** this is also got from the Kagyu. So, therefore we see that it is the, so therefore it is known as the Old Translation system and the New Translation system. So, the New Translation system it has the, in terms of the founder it is very different from the Guru Padmasambhava. So, these are like the two different tracks. But then we can see that these two tracks in Tibet, these two came from the same source, from the Buddha himself. Yeah.

**Participant:** Is there any teaching of Guru Padmasambhava?

**Venerable Geshe Dorji Damdul la:** Of course many teachings are there. So, now the for example Tibetan ??(2:34:00). All these are there. So, now you will get them in English as well, they are very popular, yeah. Sonam la?

**Participant:** So, back in home we get like lots of empowerments from different different teachers. So, in my case my family like emphasises so much on receiving all these empowerments from like every teacher giving it, though I'm meeting them for first time but still there is emphasis. And then when you receive empowerment, so this, we have to repeat from the guru and then we like if we just like listen then its like a taking a vows to recite specific mantra everyday like 108 times, like few thousand times. So like if you don't do that then just like kind of a great threat, you know, where, if they say yes do it otherwise you go up or you go down. (TL) So, this is like, I don't know like as a modern Buddhist how to take this as the like how to?

**Venerable Geshe Dorji Damdul la:** So, basically nowadays the, nowadays its relatively easier as compared to the earlier, the olden times. In the olden times exposure is much less. So whatever you have in this environment then the you flow there. Whereas today say the somebody from Ladakh can WhatsApp in you know, in (TL) Delhi, can WhatsApp in the Arunachal, WhatsApp in America, right. And the okay this is now its very easy, its very easy and particularly what I would say is that those people who already know four plus one, those people who know this, it is your responsibility to make sure that in the areas where the these are not really understood so well, you have to create this awareness there. So, the Flowering Dharma is just for that purpose. Flowering Dharma must do that, take that responsibility to give the proper understanding of the Dharma that the youngsters, Ladakh youngsters they don't feel fed up with their own culture, that you know they should get a feeling, the feeling that my, I should be feeling proud of my culture. This is what the Flowering Dharma must take the responsibility. Yeah. And already Flowering Dharma is doing great job. They must take this responsibility ahead. Yeah. Okay, any more questions. If not, we'll stop here.

**Participant:** Please turn to page 278 for Additional Dedication Prayers.

# Class 83 – Thirty Seven Harmonious Paths to Enlightenment – Part 1 of 2

Session 1 of 2<sup>nd</sup> Oct 2019

Subject : Thirty Seven Harmonious Paths to Enlightenment  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 2 October 2019  
Transcriber : Tenzing Nyidon  
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(Main Teaching Starts) [00:01:07]

**Venerable Geshe Dorji Damdul la:** Okay, given that we already did the ceremony of remembrance in great detail, we'll just do the Bodhicitta, Refuge and Bodhicitta stanza page five. Reinforce the visualisation, Buddhas and Bodhisattvas in front of you, so loving, so compassionate, so caring. Reinforce the visualisation of your two parents, and all dear mother sentient beings with you. And you are there to give full love, affection, attention, and so forth. And the purpose of this class, Nalanda Diploma Course, it's eventually to activate the Buddha nature within us, to, that the light of the wisdom imbued in the spirit, imbued with the unconditional love of Bodhicitta that be activated within our mind. Let's say the stanza three times.

I go for refuge until I am Enlightened,  
To the Buddha, the Dharma, and Sangha.  
By my accumulations of the practice of giving and so forth,  
May I become a Buddha to benefit all sentient beings. (x3)

*Sang-ghay choe Chang tsog-ghi chog nam la  
Jangchub bhar-dhu dbag ni kyab soo chi  
Dhag ghi jin dog ghi pay Tsok nam ki  
Dro-la phen chir sang-ghay drup par shog. (x3)*

Okay, I hope you all got this the handout, 37 Harmonious Paths to Enlightenments *Jang-chok So-dhoon* in Tibetan. While what we have already learned earlier about the three different traditions, about the Theravada tradition, the Chinese Mahayana tradition, and the Tibetan Mahayana tradition or the people popularly Tibetan call it, people call it as the Tibetan Vajrayana tradition. So, idea is Theravada tradition is there, Chinese Buddhist tradition is there, and the Tibetan Buddhist tradition is there. So, for this the basic, I think we covered that before – the distinctions. Yeah. Okay, we covered that already. And so with this in mind, the what we need to keep in mind is that the say particularly somebody who is following the Tibetan tradition we

should maintain a very open mind by knowing the reality, not just open mind without knowing the reality. We should know the reality. The reality how these distinctions come into being and what is the reality at the time of the Buddha?

At the time of the Buddha, the Buddha taught the what is so commonly, in other words, the Buddha taught the teachings in two different forms. One is according to the needs, according to the propensities, requirements of the individuals. And the individuals we see that the majority of the individuals they want to get out of Samsara. So, for them the Buddha taught what is known as the *Pratimoksha* teachings, teachings for self-liberation, *Pratimoksha* is the absolute freedom. Or *Prati* is like absolute and *moksha* is the freedom. So, liberation. *Pratimoksha* is the absolute freedom. More in the loose sense personal liberation, personal freedom from suffering. So, this is what the Buddha taught more widely.

And then to a very small section of the audience, who are more, who are interested to work of the welfare of others, who are referred to as the Bodhisattvas to them the Buddha taught another teaching. So, this is the two basic divisions of the teachings of the Buddha. Teachings meant for *Pratimoksha*, personal liberation, and the teachings meant for the Bodhisattvas, two.

Then the, so then say for example in Nalanda Monastic University like from 1<sup>st</sup> century AD till like 13<sup>th</sup> century AD, like 13, yeah, 13. 13<sup>th</sup> century was the deadliest time, very unfortunate time where this incredibly precious the treasure of the world, so came to be destroyed unfortunately. So, this Nalanda tradition. And in other words what I'm saying is that the teachings of Buddha got split into two, meant for personal liberation and meant for the Bodhisattvas, two.

And today His Holiness the Dalai Lama puts it so beautifully that the teachings meant for the personal liberation, so these are predominantly what we find in the Pali language. So, the Pali language, the Buddhism in the Pali language and those teachings meant for the Bodhisattvas, today, predominantly we find them in the Sanskrit language or the Sanskrit language lineage. Lineage of the Sanskrit language. In other words, originally, you find predominant, these teachings, Bodhisattva teachings predominantly in Sanskrit. So, we call this Sanskrit Buddhism and Pali Buddhism, two. And these two should not be seen as two contradictory teachings, this is very important for us to know in what way the two are related. This is so important.

So, basically the idea is that the now, today, we see that there are three traditions. While the Buddha taught two, but today what we see is that because of the geographical locations where the teachings spread and now there are three. One is Theravada, then Chinese Buddhism, Tibetan Buddhism. Theravada which existed since the time of the Buddha. And just for your information, to make it very quick. At the time of the Buddha and the just immediately after the Buddha having assumed *Mahaparinirvana*. I'm saying having assumed, I'm not saying that the Buddha went into *Mahaparinirvana*, I said, I'm saying having assumed. For example, when your water is gone, when your water body is gone then the reflection of the moon is gone, it's not that the moon is gone. Because we are not the, we are not in the position to have this reflection or have the Buddha's the accessibility. So, the Buddha assumed *Mahaparinirvana*.

Soon, after Buddha assumed *Mahaparinirvana* then naturally the Buddha's students, they are the incredibly great number of the students who were mostly, the many of whom are the Arhats. And then the amongst the students they are brilliant teachers, students they came out as brilliant teachers. Amongst the teachers there were, in time not just in one go, in time there were 18 great teachers. And then because of these 18 great teachers 18 traditions came into being. For example like in Christianity, the Catholicism and Protestants. And like the in Islam say Sunni, Shia. And then in the [0:10:00] Jainism the Shvetambara and Digambara, right, Digambara. So like this, if you see that, I don't know, for example in the Hinduism also there are so many divisions, Shaivites, Vaishnavites. Then the if you go into the philosophy then the Charvaka, Vedanta, Nyaya, Vaisheshika, there are so any divisions. So, divisions are bound to happen. And with the Buddha Shakyamuni's assuming *Mahaparinirvana*, then the teachings for the Pratimoksha teaching the 18 teachers came into being. Four initially, four great teachers, and then the further divisions happened into 18, 18 teachers. And of these, and because of which 18 different traditions came into being. So, this is referred to as the 18 different traditions of the Vaibhashika, 18 different philosophical traditions of Vaibhashika.

Okay, so from there today only three are left. Okay, of these 18 today only three are left, three. One is the Theravada, number two is the Dharmagupta, and number three is Mulasravastivada. Only three are left. And all these 18 traditions it's just a matter of the say the how they are presented in which language the teachings are conveyed. And then some minor differences. For example say the Sunni and Shia, the in the Islamic tradition, Sunni and Shia, if you go to see to difference, the difference is so minor. In fact, there is no reason why they should fight. There is no reason at all. Likewise, these 18 divisions there is no major divisions at all, there is no major. It's just the say for example, say to give one example, how the teachings are, in what language the teachings are taught like Pali, Sanskrit, Apabhramsa, and Prakrit. So, the you know in what language. Subject matter is just the same. And then say the say the symbolisms, for example the monastics, they would have the symbolism of the, there is a small the indication attached to the upper robe, so that symbolism differs. These are just minor differences. There is no the philosophical difference at all amongst these 18, the traditions. Amongst these 18 traditions, one is, now there are three left, one is Theravada, and the other one is the Dharmagupta, and then one is Mulasravastivada. And the Theravada now you find predominantly in the Sri Lanka, Thailand, Burma, then what is that close to Burma?

**Participant:** Cambodia.

**Venerable Geshe Dorji Damdul la:** Cambodia, Laos. Okay, so we see in these places predominantly of the 18 divisions, of the 18 traditions the Pratimoksha traditions they follow the Theravada. Then the Dharmagupta, so that travelled from the Nalanda it, around the like 1<sup>st</sup> century AD, 2<sup>nd</sup> century AD, around that time it travelled to China. Then in the 8<sup>th</sup> century, so the 7<sup>th</sup> century which of the 18 tradition went to China was the Dharmagupta tradition. Then the, Mulasravastivada it travelled to Tibet. And from China it went to Korea, Japan, predominantly Korea, Japan and then some places in Vietnam. And now in many of these places Vietnam, so forth, its not only from the, Buddhism from China but also from India. Then Tibet in 8<sup>th</sup> century, from Nalanda the same source came to Tibet. From Tibet then went to the Himalayan belt, to Mongolia, these are the predominantly the main places where it travelled from

Tibet. Okay, so we see that these three are the basic teaching related to the Pratimoksha which are followed in all the three traditions.

Now, on top of this, so on that level all three are same, say the so from this if somebody is following the Dharmagupta tradition or the Tibetan for example Mulasravastivada tradition, you are following that you must, must know the basic tenet systems of the Theravada. If you don't know that then you are not following the Mulasravastivada, you are not following the Dharmagupta tradition. You have to know these traditions because these traditions are, they just differ in the, they have a superficial difference, philosophically they are all identical. This is one thing we have to keep in mind.

Now for the Chinese tradition what we learned earlier on top of the Mulasravastivada tradition they have added the Bodhisattvas teachings. And Bodhisattva teachings we know that it is Tibetan too, sutra system and the tantra system. So, the they have the Dharmagupta, on top of that sutra system of the Bodhisattva teachings, Mahayana teachings. Then for the Tibetan tradition Mulasravastivada which is the ground, which is equally with the Theravada and the Chinese tradition, Mulasravastivada plus the sutra Mahayana teaching, plus the tantra Mahayana teaching. So, it is stack of three things. So, therefore following the Tibetan Buddhism if we disregard the Theravada teaching which means that you, one does not know the Tibetan tradition so well. So Tibetan tradition means the ground must be the Theravada and the Mulasravastivada, these two are just identical except for the superficial differences, minor superficial differences. So, if somebody discards saying that this is Theravada, this is just meaningless, this is the inferior teaching which means that you don't know the, you are not really qualified to be, to claim yourself as the Mahayana teaching followers. Okay, likewise, if you disregard the Chinese tradition by saying that they don't know anything about the Buddhism, which means that you don't know the sutra system of the Mahayana. If you don't have the sutra system, tantra becomes baseless. So, this is what we should know. So, therefore somebody who is following the Tibetan tradition, we must respect the Theravada tradition so well, we must also respect the Chinese tradition so well. Because that the whole Tibetan Buddhism is grounded on these two traditions.

Now, what we are studying today 37 Harmonious Paths to Enlightenment or *Jang-chok So-dboon*. So, this set of teaching, this set of the teachings this is something universal to all the three traditions. And we see that the nowadays in the particularly in Theravada, you see the emphasis on the first set, first set of the four, referred to as the four mindfullnesses. And then the next is Satipatthana. And the other one is the eightfold noble paths. This is set number seven. So, these two are what we see, now today in the Theravada tradition these two are very much emphasised. Okay, so we will just go through them very quickly with more emphasis on the set of the, the first set. The whole 37 is grouped into seven groups or seven sets. Of the seven sets we are going to focus on the first and the last. The first one is the Satipatthana, also there is the separate sutra there, separate teaching, sutra known as the Satipatthana Sutra. So, which is so popular in the Theravada tradition. It's so very important for us also. For everybody who is also, whosoever is following teaching to get rid of one's own fear then this teaching is something that we have to practice – the four mindfullnesses or the Satipatthana, in Tibetan *drenpa nyershak shi* it's written there *drenpa nyershak shi* and then the [0:20:00] set number seven which consists of the eightfold

noble paths, the *phaglam yenlag gyad* Okay, so these two we are going to focus on.

First let me quickly go through these 37 Harmonious Paths to Enlightenment, we split into, group them into seven divisions. The first one is known as the four mindfullnesses or the Satipatthana or *drenpa nyershak shi*. Then the next set is the four absolute abandonments. Okay, the first one I will go in more detail later on. The four absolute abandonments or *yangdhak pongwa shi*. Okay the *yangdhak pongwa shi* the say let's say abandoning the non-virtue which have arisen, say the with the non-virtues and the virtues. Non-virtues which have already arisen get rid of them, number one, which are yet to arise we have to stop them from arising. So, the first one is the abandoning the non-virtues which have already arisen. Number two not giving rise to non-virtues which are not arisen. In other words, these are all the advise for us, like advise for us, what we should be practicing. And then with the virtues is again, with the virtues it says giving rise to the virtues which are not arisen, those which are not yet arisen, for example say with the say the single pointed meditation. In case if we see that the our meditation, you cannot really accomplish, you cannot really do the meditation well. So, how to have the meditations well. Or Bodhicitta, if you practice Bodhicitta and if it is not arising within you, you could not generate it so effectively then see how to generate it. So, the virtues which are yet to be generated, which are yet to be arisen see how to make them arise, number one, with the virtues. Number two is virtues which are already generated, arisen, see how you can multiply them, how you can proliferate these virtues, increase these virtues. Okay, these are the four, known as the four the absolute abandonments. So, why they are known as abandonments? So, these are known collectively they are known as abandonments on the basis of the first one, abandoning the non-virtues which have already arisen. Simply because of this reason.

So, and it says that the nature, joyous effort. Meaning that the nature of all these practice, all these four, the four the absolute abandonments the nature should be joyous effort, meaning that it is with the feeling of joy, the virtues which are not generated or how I should joyously generate them. And the virtues which are already the generated how I can joyously multiply them. With the non-virtues which are already arisen how can I joyously subdue them, how can I joyously dispel them. And which are not arisen, how can I joyously the stop them from arising. Okay, so the nature is joyous effort or the enthusiasm.

Then the set number three four miraculous feat. Four miraculous feat meaning let's say the in the olden times, you must have heard some stories where people who can, who just you know run so fast. For example say from here to I don't know, it depends on your power. Say for example somebody who likes to go to see what is happening in Tibet and otherwise it will take like one month to reach there. So, you go walking with this power known as the miraculous feat with that power within like, it depends on your, it depends on the quality of your meditation. If your meditation is extremely highly qualitative then you can reach there within like few minutes and then see what is happening there, you can come back. This is known as the miraculous the feat. Okay, so what are there? Miraculous feat, aspiration, these are all related to the meditative concentration, and then the aspiration, joyous effort, intention, analysis. Analysis here it is the *choepa* the say the when we Tibetan oh there is a flower there, this is one way of saying it. Oh, there are the say very beautiful flowers there, colour combination, so forth, we go into the subtle analysis. One is very gross. Gross we call it **Tibetan??(0:25:31)** gross analysis. So, what is here is

the subtle analysis *choepa* is the subtle analysis. Okay, these four. So, these are all related to the meditative concentration. Meditative concentration then these three qualities of aspiration for virtues, joyous effort then the intention for the doing good things and then the very fine analysis. So, these will give rise to your miraculous the power of the miracles.

Okay, and then the next five powers, set number four five powers. And set number five the five strengths. So, these two, how we identify them? We identify them as just the same. Okay, it's just a matter of say the five powers when you are less competent, five strengths when you become more competent. It's just like number eight and number nine of the Wheel of Life. Wheel of Life number eight is?

**Participant:** Attachment.

**Venerable Geshe Dorji Damdul 1a:** Attachment. Number nine is grasping. So, the difference is just the intensity. Likewise these two the difference is just the intensity.

Okay, what are the five powers? If you really want to accomplish the spiritual paths, and if you really want to see Emptiness to eradicate the mental defilements, if you really want to practice Bodhicitta to eradicate self-centered attitude, you need to built the power of these. So, in what areas we need to, have to focus the five? The faith, the faith does not mean the blind faith, it is the conviction, the faith in the form of the conviction. And then the joyous effort, the more intense the joyous effort more powerful is your virtue. And then the mindfulness, so therefore the mindfulness plays a very important role in intensifying your virtues, to make your virtues very powerful. And the meditative concentration. And then the wisdom. Okay, these are the five.

And the set number five is the five strengths is the same, the faith, joyous effort, mindfulness, meditative concentration, wisdom.

Okay, the next is little more complicated. The seven limbs of Enlightenment *jangshub yenlag dhoon* in Tibetan *jangshub yenlag dhoon* seven limbs of Enlightenment. So, the again, for to achieve Enlightenment again where are the emphasis required? So these are the five point, seven point. Mindfulness, again the mindfulness comes here, again mindfulness. So, from this where the mindfulness is coming so often means that in our practice there must be a great element of the practice of mindfulness. This is very important. So, it should not be seen as just the outside information for us. It is like how to make my practice richer. Okay, if you are doing a practice like five minutes a day or ten minutes a day, or like half an hour a day, whatever practice that you're doing and then see, studying these things from there we should be able to take the message that I should focus on the mindfulness. And the wisdom plays a very important role. Of course, finally wisdom is the liberating factor. Wisdom is the one which actually liberates us. And all other practices they are meant to ignite this wisdom. So, wisdom is really important. Joyous effort, any virtue to intensify that there must be joy. If you don't have the joy, if you do the virtues with the sense of burden then you will never accomplish, you will never have the journey very swift. Because the journey of Enlightenment is not a short journey, it's a very, it's very time taking. So, for that matter we have to make the practice, the journey very speedy. For that we need the joyous effort.

Okay, then the next one is joy. Joyous effort and joy, these two are slightly different. Joyous effort is the effort that you put. And the joy is literally the joy. For example, you see, okay, say okay the day I met His Holiness the Dalai Lama, I'm so happy, there is a joy there. Okay, that is the literal joy. Whereas the joyous effort is slightly different. Joyous effort is the effort that you put accompanied by the joy. In a very spirit of joy you put effort. [0:30:00] So, the emphasis should be on the effort.

Then the next one is extremely important pliancy. Pliancy in Tibetan it is known as **Tibetan??** (0:30:11) pliancy. Okay, pliancy means say for example, okay how many of us the it happens to us, say for example, okay, I have to do my prayers, right, I have to do my prayers. I still have another five minutes, right. Okay, then five minutes relax. So, which means that you're pushing what you should be doing, right. And then the meditation that is even more difficult. Prayers meaning reciting, doing recitation but for the meditation you should really focus there. There then the mind says, easily says okay still we have like five minutes. One minute okay still I have one minute. No, what is one minute? Right. But with you know doing virtues one minutes and then the say you are supposed to be doing for like say ten minutes. And then you finish like nine minutes, still there is one minute. Okay, I'd like to finish as soon as possible, right. So, starting you want to start as late as possible. Finish it, you want to finish it as soon as possible. So, this is our basic mental attitude towards virtues, towards Dharma. Okay, so this has to be changed. For that what is happening is that our mind does not feel the ease, our mind does not feel the flexibility. It's very difficult.

Okay, so the pliancy, pliancy means the serviceability of your mind. Your mind becomes so agile. With Dharma it is like you know say how many of you find so difficult, not, you know staying away from, okay this breakfast, I should stay away. How many, oh still I have five minutes more for breakfast? No, breakfast we all look forward, right, look forward to breakfast. So, the Dharma practice it's the matter of with the breakfast or with something, okay, for some people going for shopping, and somebody is going on adventure and so forth. There is the excitement there. There is excitement. And our mind feels so agile in doing that. So, that agility, the serviceability. Whereas, for the virtues this is not happening. Now, we have to make it happen where the serviceability, it's ease. In other words the ease. Ease is not coming, we have to make the ease come with the virtue, that is the pliancy, ease, serviceability of the mind, the flexibility of the mind.

Okay, and the next meditative concentration, again looks, meditative concentration, it comes so often. So, we have to make sure that in our practice there is some degree of meditative concentration practice happening. Not just reading the *sadhanas* and finish, right. That we have to do something, of some practice, somehow related to the building your concentration. This is so important.

And then say the neutral application, in Tibetan it is **Tibetan??(0:33:28)**. It simply means that the let's say that when you practice, for example, okay let's say that how many of you had this problem? I don't know if some of you had this problem. Say the parents maybe the, particularly the mothers, you are a young child maybe age 11-12. And the mother says hey study well, your exam is approaching, you have to study well. Okay, Mom. Then you start studying. And then

your, and then gradually as you start studying then your mind actually gets you know the your interest really deepens. And then you are deeply there. Okay, then after five minutes again the mother comes, hey study well, right. You're now focus is going deep and the mother comes in five minutes, hey study well. Oh, yes, yes, I'm studying, I'm studying. Again after five minutes, again the mother comes, study well. Okay, now tell me, your mother every five minutes coming to tell study well, is that helping you or harming you now?

**Participant:** Harming.

**Venerable Geshe Dorji Damdul la:** Earlier it was helping you. When you were not studying, right, keeping the book there and the your mobile, down there, the gadget. Then the mother says hey study well, keep it there. Then you study. That is helpful. But when your attention is already focused there, when the focus is built the moment your mother comes in and says that hey study well, right, again the focus is deviated. Is that harmful or helpful? Harmful.

So, when your focus is deeply there then application becomes, application of the remedy becomes over application. Over application which is harmful. So, over application and less application, these two are both harmful. Okay, so this is what we should do is that, when your mind is deeply focused there then the in terms of application of the remedies, it should be maintained neutral. Don't over push nor let the person be into the lax, just stay there neutral. Let it flow in a natural the practice. Okay, this is the neutral application. In Tibetan it is **Tibetan?? (0:36:03)**. Okay, this is very important.

This is actually what the experience that I have. How many of you have that experience? No one? Mother in five minutes coming to you all the time or you are studying and then whether five minutes, ten minutes doesn't matter, and you are already deeply in there and the mother hey study well. So, in a way it is like distraction. How many, it happens to how many of you? It happened to. Okay, the Pushkar ji. Okay, in fact it did not really happen to me. For me if nobody, if I don't study that is the best, right, (TL, GL) for me. Okay, I don't want to make it too obvious. When I was very young, maybe I was age, I think 13 or 14. So there, okay, I don't know if there is anyone who is, no one. Okay, there the I think around like 10 or 9:30, all the, not rooms, we were in the dormitories, light off. Even if you want to study more you cannot, light off. You have to go to bed. Then the somehow, the I was so keen to study more. But then the I cannot say that I'd like to study more, light off. So, what I did was that early morning, I did, and then I did not, those days I was in maybe like 13-14, I did not even have a watch. So, I didn't know what time is it. Then early morning I wake up. No watch, you know to see what is the time. I start studying, put on the light. So, because the foster parents, they were fast asleep. So, I switch on the light and I started studying. Look this is the problem. In some cases, studying.

Then and how do I know it was two o'clock, it was, the first one was three o'clock, three am. How do I know it was three o'clock? Any guess, anyone can guess? It was exactly three o'clock. How do I know it was three o'clock? Because my school, below about like maybe two kilometres away there was the. How many of you have been to Dharamshala, McLeod Ganj? Wilderness Church, Christian Church. So, there every hour they hit the bell. So, I could hear the sound of the bell three times means three am. Then I was studying on my bed.

And the next day again I woke up and again I studied. There it rang twice, two am. So, I have to just wake up. Whenever I wake up I have to study. Otherwise I may fall asleep continuously. And then the, okay, so long story. Then what happened the second day, the foster mother had to go to toilet. So, I could hear the sound. Now I was in danger. Foster mother must've been in shock, what happened this light is on. And she slowly [0:40:00] got in, and he saw this boy on the bed turning the back to the door and sitting there. Foster mother could not say anything because this boy is not doing anything bad, he is studying. And this boy is also very tense, what she may slap me. (TL) So both of us are in tensed, she did not know what to do, how to react. Then I did not even look at her. Okay, so this was my situation. And whereas, okay, the what is the situation like for you I don't know, you have your own stories. Okay, this was my story. Okay, this is, we are talking about the neutral application.

So, whereas in my case, so there I was putting this kind of effort at age like 13-14, and if I don't study, okay switch off, go to bed. Early morning, hey get up get up. No studies, this is the best. No complain, right. Over application, no application, no problem, (TL) right. Whereas, so there the, okay, so this is little digression.

Then the next one is, okay, now we are left with the number one and the number eight, so number seven. I'd like to do number seven first, followed by number one. The set number seven eightfold noble paths. The Buddha taught in the Salistambha Sutra, Rice Seedling Sutra, the Buddha taught whosoever sees dependent origination will see the Dharma. And whosoever sees the Dharma will see the Buddha. Okay, this is what the Buddha taught. Whosoever sees dependent origination. What is dependent origination? Whosoever sees the dependent origination will see the Dharma. What is Dharma? And whosoever sees Dharma will see the Buddha. What is Buddha? So, all these questions were being so in detail, so in great detail asked by Shariputra to Arya Maitreya. So, this is what you can see recorded in the Salistambha Sutra. Okay, so there the Arya Maitreya was responding to this question asked by Shariputra. And particularly the question what is dependent origination, what is the Dharma, and what is the Buddha. Okay, seeing the first will make you to see the second, seeing of which will make you to see the third. So, what are the meanings of each of these points?

So, dependent origination, then in pertaining to dependent origination, then the Arya Maitreya went into great detail. So, all this, how all this came into being was that the Buddha stopped by a rice seedling, say the rice field. Buddha stopped by a rice field. And there the Buddha pointed to the rice seedlings. And then said the monks, whosoever sees dependent origination will see the Dharma. Whosoever sees the Dharma will see the Buddha. This is what the Buddha said. And then this, Shariputra, the brought this again and asked this to Arya Maitreya as to what the Buddha meant by the dependent origination, the Dharma, and the Buddhahood.

Okay, so there dependent origination the Arya Maitreya went into great detail, the Buddha saying that the this seeing of dependent origination, what is to be seen as dependent origination, this is what the Buddha Shakyamuni is referring to the Twelve Links of the Dependent Origination. And then going into detail because this exists, that exists, because this is produced, that is produced. And because of ignorance say karmas is generated. Because of the karma then consciousness arises and so forth. So, all these details are explained.

Then the Dharma, what is Dharma? Dharma Arya Maitreya explained that Dharma is primarily the eightfold noble paths. Eightfold noble paths here, what we are studying here, set number seven. Eightfold noble paths is what the Buddha was referring to as the Dharma which will be seen if you see the dependent origination. Okay, this is very important. And then not only the eightfold noble paths, of course not only the eightfold noble paths. But Arya Maitreya explained that eightfold noble paths with the emphasis on eightfold noble paths then along with the other paths. This is what Arya Maitreya said. So, this is the emphasis. So, eightfold noble paths is something which is very comprehensive in terms of our Dharma practice, and in terms of our day to day daily practice. Day to day the life practice. We can see its so relevant to us.

Okay, so to go through quickly, we see the finally that how we should get rid of our fears of life, how we should get rid of all the sufferings, miseries, fears, anxieties and so forth. The answer lies in the fact that we have to build the three practices, we, which are referred to as the three higher trainings, which we did earlier, three higher trainings. What are they?

**Participant:** *Shila.*

**Venerable Geshe Dorji Damdul la:** Higher training in *shila*. Higher training in?

**Participant:** *Samadhi.*

**Venerable Geshe Dorji Damdul la:** *Samadhi*. Higher training in?

**Participant:** *Prajna.*

**Venerable Geshe Dorji Damdul la:** *Pragya, Prajna*, the wisdom. Okay, these three. And the finally the idea, okay, I'm the say most of you are already aware of that. But I'm going to reiterate this for revision, this is extremely important. Finally, we have to keep in mind that all our suffering, all our miseries they are rooted to the self-grasping ignorance. So, this is what we have to keep in mind, we have to know.

At one point when I was in Thailand, I met one very senior abbot, very senior. And I asked him that how easily or in other words the what is, how frequently, how frequent it is, or how easy is it that the teaching of the *anatta*, selflessness or Emptiness, teaching of *anatta* is given to the public, the ordinary lay audience. And the abbot, the very senior abbot, he said that, he did not give the answer yes, no. He said that *anatta* is a very complicated topic. So, implying that its not frequently taught. So, the its very important for us. Finally no matter what, whether you are monastic or not monastic, it doesn't matter. Finally, we have to, if you don't want fears of life, if you don't want sickness, ageing, death, tension, stress in our life. How many of you have stress in your life? Raise your hands. (TL) Okay, this is my wrong question. How many of you did not have any experience of stress in your life? No stress in life. Okay, we are, all of us has.

So, I told the abbot that finally nobody wants the stress, nobody wants anxiety, nobody wants depression, right, nobody wants say the extremely painful feeling, nobody wants that. And the final answer is the *anatta*, selflessness, Emptiness. This is the final answer, so this must be taught.

It's not about difficult or not difficult. And it does not mean that the monastics are more intelligent than non-monastic, that is not true. Everybody has, you know, the some monastics can be very sharp, some may not be that sharp. Even the ordinary people, the lay audience, some can be very sharp, some may not be sharp. It doesn't matter. The thing is that we should give the opportunity for them to learn this *anatta*. And anybody who has a special karmic connection with this, they can see it, then they practice it, then they'll be liberated. And then those who do not have this imprint they are laying a new imprint, they get the opportunity to implant new seeds in their mind of the concept of *anatta*. So, this is what I emphasised.

So, now the point is knowing that all the problems within us is rooted to the self-grasping ignorance. So, because that this is the root, if you cut the root, no matter how many the millions of poisonous tree, poisonous leaves they are growing on the poisonous tree, you cut the root and all these millions of poisonous leaves will dry on their own. So, our job is to cut the root. To cut the root is to cut the self-grasping ignorance. How to cut this self-grasping ignorance? By introducing the counterforce, the wisdom of Emptiness. Okay, so this wisdom of Emptiness is to eradicate the darkness of ignorance. Wisdom of Emptiness, this should be the remedy to overcome the darkness of ignorance. And the darkness of ignorance to eradicate that we should introduce the light of the wisdom.

This light should have two qualities. So, why I'm taking you in this direction is because we are talking about the three higher trainings to achieve the freedom from suffering. [0:50:00] So, I'm relating this to three higher trainings. So, we need to have this light. This light should have two qualities. One is that this light should be so bright, extremely bright. The brightness is the metaphor for the wisdom. And then not only that it should be bright. It must be very steady. If the light, number one if there is no light there and you want to write something, you want to read something and then you light the candle. And the candle is, the light is so feeble, so faint. It will strain your eyes when reading the books. So, light must be very bright so that your eyes are not strained.

Okay, now the light is very bright. But somehow the light is flickery. If the light is flickery, again the strain is there to your eyes in a different way. The first one because light is faint. Now the light is not faint still the strain happens on our eyes because of the light being not being steady, light being flickery. So, we should make sure that this bright light it should be, not only that it should be a bright light, it should be steady. So the practice to make the light very bright, the practice to make your light steady. What is steady? Steadiness of your own mind. This light is not anything, it is like the light of your own mind. This mind should be steady. This mind should be bright. This mind should be bright meaning it should be sharp. Sharp to see the Emptiness. Not only it should be sharp, it must be very stable and steady. So, this mind should be stable and steady. And this mind, how to make it, okay, sharpness we have to study, reflect and meditate on Emptiness, Four Noble Truths. Then for the steadiness, steadiness of your mind.

And how do you know that our mind is not steady? So, we see that our mind is not steady in three ways. One is physically we can be very aggressive. And the moment the say for example, let's say that I say good morning Richa. And then Richa is who cares. Then physical expression comes out, right. This is how mind is so flickery. Then the and then somebody says that you are

very nice. And you will say oh you are also very nice. You will say what a stupid guy. You are stupid, right. Look, verbal. You see that our mind is not steady which is so well represented or so well displayed or can be manifested in its physical form. Physical form, verbal, and then mental, in three ways.

Of the three we have to control all three to make the mind steady. Then the mind behaves should not be wavered so easily. Why this light is flickery? Why? Lokesh ji why?

**Participant:** Because lack of concentration.

**Venerable Geshe Dorji Damdul la:** No, no, light. (TL)

**Participant:** Because of air.

**Venerable Geshe Dorji Damdul la:** Because of the wind, the breeze or the wind or whatever, right. Likewise our mind is flickery because of the external factors. External factors, they can easily, our mind is so weak. When somebody says nice thing you also say nice thing. When somebody says, you know, bad things the immediate reaction is so bad that it is easily how it behaves is determined by the external factors. In a way we are puppet, right. We think that oh I'm able to say nasty thing towards that person. No, you are puppet. Why did you say this? Because that person said something. So, you don't have the right, you don't have the freedom, not right, you don't have the freedom not to say bad things, right. Other person decides. So, therefore we are so weak, we are so flickery, our mind is so flickery.

So, this mind being fickle that is seen reflected in three forms. Physical aggression is the manifestation of the mental aggression. Verbal aggression is the manifestation of the mental aggression. And the mind, mind also behaves aggressively. So where within the mind we see that there are three levels. The mind which deviates your physical, which deviates of verbal, which deviates your mind. So, loss of control.

So, now how to tame this mind with the loss of control? How to tame this mind? So, for that we have to tame the mind responsible for the physical and verbal. Which is more difficult, let's say physical or verbal. Say somebody says what a stupid guy, then you pick up the glass and hit the person or physically you are stupid. Which is easier? Which is more difficult to stop throwing the glass or verbal attack, which is more difficult to be the, difficult to overcome verbal or the physical;?

**Participant:** Verbal.

**Venerable Geshe Dorji Damdul la:** Okay, so physical one is very gross, this is less likely to happen than the verbal. And the verbal versus the mental. Somebody said you are stupid. Then you are stupid or you don't say anything still in your mind you are stupid, it already came, right. Okay, so which is more likely verbal or the mental?

**Participant:** Mental.

**Venerable Geshe Dorji Damdul la:** So, if we put in order the physical is the most obvious and very gross and easier to be controlled. Verbal is the more difficult to be controlled as compared to physical. Mental is the most difficult to be controlled. So, controlling the physical and verbal, the mind which governs your physical actions, which governs your mental actions, or the physical vulnerabilities and the verbal vulnerabilities, the mind which governs these two, to control that mind we need the practice of mindfulness and introspection. You're getting it? So, in other words we see that we need the practice of mindfulness and introspection to administer our mind which governs our physical and verbal actions, which governs our mental actions, two.

So, the training of the mindfulness and introspection to govern our physical and verbal actions is known as the practice of *shila*. *Shila* is what? It is primarily to restrain the physical and verbal actions. This is the *shila*, morality. Okay, so that is the training of the mind. It's a training of the mind. Training of the mind to control or to administer, to manage our mind which governs our physical and verbal actions. This is one part. This is the practice of the *shila*. Once that mind, once the mindfulness and introspection, these two are trained which would administer your physical and verbal actions then its very easy to see the, train the inside mental.

Now training the mental, training the introspection and mindfulness to govern your mental action. Physical and verbal they are already trained now through the practice of *shila*. Next to train the mindfulness and introspection which govern your mental actions that is known as the practice of *samadhi*. Practice of *samadhi* is the training in the mindfulness and introspection which governs, which controls or which governs your mental actions.

Okay, that is, so these two combined together practice of *shila* and the practice of the *samadhi*, these two combined together is to bring the steadiness of your mind. So, the light now becomes very stable and the light becomes very sharp, bright because of the practice of the wisdom. So, with these three practices then you have a light which is so steady and very bright. So, this has the capacity to get rid of the darkness of ignorance.

Okay, so now with this in mind, okay, so since like we'll finish, we'll do the eightfold noble paths today and then the four mindfullnesses, *satipatthana*, we'll do the next session. Okay, so here now we'll, let's see, let's turn to page two of this handout, set number seven, point number seven under which we have the eightfold noble paths. So, we're talking about the three higher trainings in relation to the eightfold noble paths. How we see, how we practice the eightfold noble paths in the light of the three higher trainings.

Okay, first the eightfold noble paths. Right view, right thought, okay people come up with different translations. Some translations are not really, really good, right. What, for thought they come up with what, I don't know some very weird translations come into being. Okay, I'll explain this, you know the meaning and then later on when you come across the different translations, for example say within the Buddhism, the, no within the Tibetan Buddhism, we have the many divisions [1:00:00] and then we have the Chinese Buddhism, Theravada Buddhism, all have, all now make the teachings available in English. So, therefore like minimum of 50, 80, 50, 60, 70, different translations come, right. So, you have to know the meanings. Once you know the meanings so well when you come across the other translation then you will

see that which is the good translation, which is not the good translation.

Okay, so the right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right meditative concentration. Okay, first I'll explain each one of them and then we will correlate these eight with the three higher trainings. Right view is pertaining to your meditation. In your meditation what you're meditating. You're meditating, for example, let's say you are meditating impermanence or you are meditating on the Emptiness. So, this is experience of the very profound meditative experience of the let's say *anatta* or *anatman*. *Anatman*, *anatta*, same. *Anatta* is, *anatta*, *anatman*, both are in English it can be translated as selflessness. *Anatta* is in Pali. *Anatman* is in the Sanskrit. So, right view is the meditative experience of the profound view like Emptiness, like *anatta*. Okay, this is the right view in the meditative experience, when you are in the meditative equipoise.

Now, what you do is that okay you sit in meditation for like say one hour or two hours or three hours, deeply into this view. Then during that time the physical and verbal actions are no more there. It's just the mental meditation, purely mental. Then after the meditation, you come out of the meditation and then you talk to the people, you start having your, the meal, you take a little bit of rest, you say take a walk. So, in all these actions you're being mindful of what you meditated earlier. So, right thought is post meditation. Post meditation what you meditated earlier this you bring back in your reflection while you are in the post meditative state.

Okay, then the right speech. Right speech is when you talk. This is so important, very practical advise. When you speak to other people make sure that your speech is not the to deceive others, right, not to deceive others. Okay, with this I may give a little bit of say the nuanced point here. Okay, let's say that okay to the best we can, not only you including me, to the best we can stay away from telling all forms of lies, even for joke. Stay away from speech, no, telling lies, one. Then let's say there could be extremely, extremely rare situations or let's say that for selfish interest telling lies for selfish interest, this is totally unacceptable. And we may think that we are, you know, we get the benefit. In actuality this is what destroys our mind-stream. For selfish interest telling lies, just try to stay away, right. Be courageous. Finally I don't want to destroy myself. Finally I want to, you know, I want to follow the path, *gate gate paragate*, I will keep improving myself. For selfish interest meaning just you know, for example let's say oh this way I will get more money, this is where I will get, you know, better salary, no, this is, right.

And there could be situations where you are trapped in such a way that nothing works, right. Nothing works. And then say its not really for selfish interests. Number one as a human being. Then number two for others. There could be rare exceptions. For example, say if there is a young child. And the young child, recently, I just, you know, came across a clip where a mother of five children. Suddenly the mother passed away. And I don't know, the father must have you know the passed away before the mother. And suddenly the mother passed away. And all these young five children, they are being instantly picked up, you know, as a the, adopted by a neighbour. So kind, so kind. Neighbour just, neighbour they are not really of you know the rich family, I think mediocre, alright. And then they so courageously picked up five children. And they already have their three, already like eight children. So courageous. Amazing.

So, let's say a very young child and who lost the only mother. Then if you say, oh you have lost, your mother passed away. The child is, the pain of the child you won't believe what kind of pain the child is going through. So, there we should be extremely, extremely skilful. Say, of course, oh no, your mother, miss perfect, your mother is, no need to tell lie. But at the same time we have to know how not to create the extra pain on the child. This is so important, so important.

Okay, so what I'm saying is the speech, right speech. And then most importantly not to hurt others. This is the most important. With the speech to hurt others, this is the worst. Right speech, speech not to hurt others. This is so important, not to hurt others.

Okay, and then right action. The actions that we do make sure that we don't hurt others. Okay, and the right livelihood, how we lead our life, how we earn the money, how we earn our living. And make sure that this is a clean way of earning a living, very clean way. Not through corruption, not through what do you call it, the smuggling and so forth. Right livelihood. Then right effort, of course the correct effort, the right effort.

And the right mindfulness. Right mindfulness is to, the skill to bring the mind back to the intended object of meditation or okay, bring the mind back from the distraction back to the intended object. Whatever, your doing, for example let's say you are talking to somebody. Pay full attention rather than being distracted here and there, pay full attention. Okay, and with the meditation, including talking to other, make sure that you are mindfully there, you don't get distracted. Mindfulness is the mind to bring the mind back to the intended object. So, in other words, your mind, hold your mind to the intended object that is the mindfulness.

Okay, and then the right meditative concentration. Right meditative concentration is to say the mind being stilled on the object. That is the meditative concentration. And then what makes the mind still is through the mindfulness. Mindfulness ties the mind to the object so that the mind remains still. Mind remaining still is the meditative concentration. What makes the mind to remain still is the mindfulness. Okay, eight are there.

Of the eight, now we say we are talking about the three higher trainings. What is the first?

**Participant:** *Shila*.

**Venerable Geshe Dorji Damdul la:** Higher training of *shila*. Higher training of?

**Participant:** *Samadhi*.

**Venerable Geshe Dorji Damdul la:** Of *Samadhi*. Higher training of?

**Participant:** *Pragya*.

**Venerable Geshe Dorji Damdul la:** *Pragya* or the wisdom. Three. Of the three can you sort out, can you tell me which of the eight, which of the eight fall under the *shila*, higher training of *shila*, which of the eight?

**Participant:** Three, four, five.

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

**Participant:** Four.

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

**Participant:** Five.

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

**Participant:** Six.

**Venerable Geshe Dorji Damdul la:** Six, seven? Okay, let's say three, four, five. These three are with the *shila*, the morality. Okay, so morality is what? To control the mind, to train introspection and mindfulness which governs your physical and verbal actions. So, we see number three right speech, this is the verbal. Then the number four is the physical action. [1:10:00] And then right right livelihood physical and verbal, both. So, these three fall under the training of the, higher training of *shila*.

Okay, next which of them fall under the category of the higher training of the *samadhi* or meditative concentration?

**Participant:** Two, six, seven, eight.

**Venerable Geshe Dorji Damdul la:** Two? Number two?

**Participant:** Six, seven, eight.

**Venerable Geshe Dorji Damdul la:** Six, seven, eight. Very good. Number six, seven and eight, they fall under the practice of the *samadhi*, higher training *samadhi*. Right effort, right mindfulness, right meditative concentration. Very good. Okay. Then the view?

**Participant:** One and two.

**Venerable Geshe Dorji Damdul la:** One and two. Right view, view or the wisdom. Wisdom is number one which is the meditative experience of the wisdom. And then the right thought which is the post meditative the reflection on the wisdom. Okay, so this the eightfold noble path. And see in our life, in our day to day life. So, first we just see if we can enumerate what these eight are. And then once you are able to enumerate what, the very clearly in your mind without looking at the sheet, we can enumerate what these eight are. And then see what relates to my physical and verbal, what relates to my meditative concentrations, what relates to my wisdom. Just try to do the, see how you can relate this to your day to day practice. Okay, we'll stop here.

Okay, so, then the next session what we'll do is that the with emphasis on the four mindfullnesses, *Satipatthana*. And the, and then the four fruits. Yeah. Okay.

**Participant:** Please turn to page 278 for the Additional Dedication Prayers.

**Dedication prayers in the end**

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# Class 84 – Thirty Seven Harmonious Paths to Enlightenment – Part 2 of 2

Session 1 of 9<sup>th</sup> Oct 2019

Subject : Thirty Seven Harmonious Paths to Enlightenment  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 9 October 2019  
Transcriber : Tenzing Nyidon  
Verified By :  
Edited By :

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## Starting Prayers by a Participant

(Main Teaching Starts) [00:24:19]

**Venerable Geshe Dorji Damdul la:** Okay, now of the 37 Harmonious Paths to Enlightenments last time we just went through in very briefly. And then the last part which is the eightfold noble path we did it in more detail. And still what we did is not really the full story. More detailed studies of this will be covered under Abhisamayalamkara, Ornament of Clear Realisation, the text known as Ornament of Clear Realisation written by Arya Maitreya. So, what we are doing here in, now, today what we are doing is the first set. The 37 Harmonious Paths to Enlightenment is grouped into the we see that seven sets are there and of this the seventh one is done. The first one on the four mindfullnesses or technically translated as the four the placements of the mindfulness, the four placements of the mindfulness, in Tibetan *drenpa nyershak*. This is something which is very important, the four mindfullnesses. Again, what we're discussing earlier the eightfold noble path is seen as the number one, the 37 Harmonious Paths to Enlightenment, that is something which is common to the Theravada, today, Theravada Buddhism, Chinese Buddhism, and Tibetan Buddhism. And then precisely, more precisely the eightfold noble path, the scholars may go to the all 37 Harmonious Paths, but the most of the people who are familiar with Theravada, they would talk about the eightfold noble path. Say if somebody asks you what is the path to Enlightenment or say the Four Noble Truths, the fourth one, the truth of the path leading to the cessation, what is that? Many people who may not be too exposed to the philosophy, they will say, right away most of them will say that it's the eightfold noble path.

And then also the Buddha Shakyamuni in Rice Seedling Sutra, where the Buddha said whosoever sees dependent origination will see the Dharma, and whosoever sees the Dharma will see the Buddha. So, there the Shariputra then asked this question to Arya Maitreya as to what does the Buddha mean by dependent origination, and what does the Buddha mean by Dharma, what does the Buddha mean by Buddhahood and then particularly Buddha Dharma. Then Arya Maitreya responded that Dharma here is the eightfold noble path along with the other aspects. So, with

the emphasis what is explicitly indicated was the eightfold noble path. So, therefore this could, this is a very important point. Eightfold noble paths is a very important point that we need to know, learn and see how to put them into practice in our day to day life to the best we can. This is very important. Then meanwhile the say the eightfold noble path as to say the in terms of the actual spiritual realisations, *gate gate paragate parasamgate Bodhi svaha*, where, where do you see that these practices – eightfold noble paths, and then the earlier the set number six which is the seven limbs of the *jangshub yenlag dhoon*, the seven limbs of Enlightenment, set number six. Set number six and set number seven, eightfold noble paths. So where the practices become more specialised, in which path? So, these are all going to be discussed in the Abhisamayalamkara. And there is a slight variation between the two brothers, the two great teachers and also brothers, Arya Asanga and Arya Maitreya, no, Arya Asanga and Acharya Vasubandhu. So, two of the deviate little bit as to where, in which of the during the path of seeing, during the path of meditation, where these two sets of the teachings, the practices eightfold noble path and the seven the limbs of Enlightenment, path to Enlightenment. So which of the two one gets the practice in the more specialised form, where. So, then all these more, you know, very precise discussions we do from Abhidharmakosha is the presentation of Acharya Vasubandhu [00:30:00] and then from the Abhidharmasamuccaya which is the Compendium of the Higher Knowledge by Arya Asanga, so there we see the different, the two, the differences there. Very slight difference. Okay, in terms of explanation it's the same, no difference.

Okay, with this now today we're going to do the first set, set of the four mindfullnesses or the four placements of the mindfullness. And some of you may have heard this sutra Satipatthana Sutra, this is something common, very common between Theravada tradition and the Tibetan Buddhism. And Chinese Buddhism I'm not too sure, but it should be there. Because Chinese Buddhism and Tibetan Buddhism, they both originated from the same source which is Nalanda and of course from Vikramashila, also. Atisha Dipamkara Srijnana, he was mainly from Vikramashila. Of course he is, he was also related to Nalanda but then mainly his education was from Vikramashila. So, there the point is that the Chinese tradition and Tibetan tradition, the two Buddhist traditions, they are more like siblings, twins. So, they should have it. And this is very important. The four, the Satipatthana Sutra or the sutra on the four mindfullnesses or the four placements of the mindfullness.

So, what are they? Number one mindfullness of the body. Mindfulness of the feeling. Then number three is mindfullness of the mind. Then number four the mindfullness of the phenomenon. The mindfullness of the body, mindfullness of feeling, mindfullness of the mind, mindfullness of the phenomenon. Four. So, these are the four mindfullnesses. Now, this is extremely important for us. Okay, first let me explain from a very standard point of view, how we find this in the standard texts. It's very important. For example, I may have my personal views or personal explanations but I should not be mixed with the standard positions. And of course, even the personal views that come to me is not because of my greatness, it's because of more like the synergy of the teachings that I got from my teachers and the very standard books. But still because that this is coming more as a personal views, it must be treated as secondary. And then later on the for us each one of us, when you see that, if you see that it has a great value you can incorporate that. Okay, first we have to go through the very standard. We should not mix the two things, the standard position and the personal sharing. Standard position, the four

mindfulnesses, what are they? Mindfulness of the?

**Participant:** Body.

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

**Participant:** Feeling.

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

**Participant:** Mind.

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

**Participant:** Phenomenon.

**Venerable Geshe Dorji Damdul la:** Phenomenon. Very good. Okay, so if you study the Abhisamayalamkara, which is the Ornament of Clear Realisation, this text written by Arya Maitreya in Tibetan Gyalwa Jampa. So, how many of you heard this name? Gyalwa Jampa raise your hands. Gyalwa Jampa. Okay, Arya Maitreya? Raise your hands. Okay, how many of you have heard of Gyalwa Jampa and not Arya Maitreya? Raise your hands. How many of you have heard of Gyalwa Jampa, not Arya Maitreya? Raise your hands. No one. How many of you have heard of Arya Maitreya and not Gyalwa Jampa? Raise your hands. Okay, so these two are one. So, the Arya Maitreya, Gyalwa Jampa, his, there are five major treatises of Arya Maitreya which he taught to Arya Asanga, after Arya Asanga had the vision of Arya Maitreya. Arya Maitreya took him to Tushita, Tushita heaven. And then what we, as per our human perception, seen as one morning Arya Maitreya gave the teaching on these five treatises to Arya Asanga during that one session of the morning.

And of course the text, they are not really too long texts. If it is say if we put them together we see that the texts per se is going to be like, about like 100 pages, 100 A4 pages, not too long. But subject matter is so condensed. So, why I'm sharing this is because that we should learn the technicalities. And eventually to become Buddha, you have to know everything, right. Not only, I know only this meditation. This is not sufficient. We have to know everything. For that matter we should expose ourselves to extensive technical learnings as well.

So, Arya Maitreya, the, his legacies that we can experience today is constituted of five major treatises. And the most important one is Abhisamayalamkara, the Ornament of Clear Realisation. This is the most important one, most comprehensive one. And then say the, to explain this text the details, to go into the details of the points indicated, points taught in this text, then for example the Sutra Alamkara, Ornament of the Sutra. Then the for example let's say the another two very important texts one is Sutra Alamkara which is Ornament of the Sutra, and the other one is the Uttaratantra Sublime Continuum or Uttaratantra. So, these two are the major texts to supplement the, not really supplement, more like to comment on the subject matters explained in the Abhisamayalamkara.

Okay, so there in Abhisamayalamkara, you see that the mention of the four mindfullnesses in two ways. One the common presentation and the uncommon presentation of the four mindfullnesses. Common presentation and uncommon presentation. Common presentation meaning say the those who seek personal liberation and those who seek. Tseten la, sound **Tibetan??(0:37:59)**. Okay, those who seek personal liberation and those who seek Buddhahood for all beings. It's the interpretation which is the common to both the practitioners. In other words, personal liberation seekers and the Mahayana practitioners. Something which is common to both the traditions or both the practitioners is known as the common interpretation. And something which is uniquely presented for the Mahayana practitioners that is known as uncommon interpretation, two. One the common presentation and the other one is the uncommon presentation. Okay, so first I'm going to explain the common presentation, prevention which is common to the personal liberation seekers. Meaning those who seek to achieve Shravaka.

Okay, anybody what does it mean by personal liberation seekers? Who are they? Anybody? Who are the personal liberation seekers? Anybody? Raise your hands. Who are the personal liberation seekers? Anybody, is there anybody who is, who belongs to this category here, personal liberation seekers? No. Okay, what does it mean by personal liberation seekers? Anybody? You can go to the, you can come up with the technical explanation, you come up with the simple explanation, whatever, just the share your thoughts. Okay, Jayanti ji you would like to share your thoughts? Through mic.

**Participant:** Geshe la personal liberation seekers they have a lot of knowledge but they only want to, **[00:40:00]** themselves to benefit from it, get free.

**Venerable Geshe Dorji Damdul la:** Very good.

**Participant:** Liberation.

**Venerable Geshe Dorji Damdul la:** Somebody who seeks liberation for themselves. Very good. Anybody else? Gauri la you want to say something? Mic behind you.

**Participant:** Geshe la, those seeking liberation or Nirvana.

**Venerable Geshe Dorji Damdul la:** Yes. And who are they?

**Participant:** Pratyekabuddhas and Shravakas.

**Venerable Geshe Dorji Damdul la:** Pratyekabuddhas and Shravakas. Very good. Okay, so this is it somebody who is seeking liberation for themselves. For example, Shravakas and Pratyekabuddhas. Very good. Okay, and then the Mahayana practitioners, Bodhisattvas, or even those who are not really Bodhisattva yet but who are striving in this direction to generate the Bodhicitta mind to eventually become Buddha, so all these people they belong to the tradition of the Mahayana.

Okay, so now what is common to the two traditions. How the four, the Satipatthana, the four mindfullnesses or the four placements of the mindfullness, how that is explained according to the, in line with the common interpretation for the two that is very important. This, the first thing that I'd like to do. Then the second sharing which is uncommon, I'd like to do as per the Abhisamayalamkara.

Okay, one, mindfullness of the body. When you speak about, okay, now so there is the it'll incorporate the psychology. All these are included. When you speak about the mind, particularly when you speak about okay my mind is distracted. When you say my mind is distracted. So this is a subject, your mind is the subject and object where your mind is distracted. So, this object and subject. Do you see that? Okay, object and subject. So, now when you speak about the mindfullnesses, the four mindfullnesses, the placements of the mindfullness, placements, so this mindfullness they place their mind on something, placements of the mind.

So, the mindfullness of the body, number one, the body. So, the mindfullness that is the subject and they place their mind on the object. What object? This is the point. First one is the body. When you speak about the say when you speak about the object, within again the object we should see that in two ways – object as the characterised and object as the characteristic. For example let's say that I'm so happy to see the flower very fresh. You're getting it? I am so happy to see the flower very fresh. Okay, so what is the subject here?

**Participant:** Flower.

**Venerable Geshe Dorji Damdul la:** Subject. So, subject has two connotations, I understand it. Subject has two connotation. Subject as opposed to object and the subject as the subject matter of the presentation, two. So, there subject as opposed to the object. Okay, so say when I say that oh I'm so happy to see the flower very fresh. What is the subject here?

**Participant:** I.

**Venerable Geshe Dorji Damdul la:** I. Or if I say my mind is so happy to see the flower very fresh. So, there my mind is the subject. You're getting it? This is very important. These things you have to know. If you don't know these things then the say only if somebody teaches very simple things, you know, with little bit of joke you are happy. Whereas, His Holiness comes to give you very important teaching you get lost. Because there are two ways of presentation. One is very simple way. Other one full of the meaning there, so rich there. To really appreciate the richness of the talk you should be able to know the technicalities, subject-object all this you have to know.

Okay, so, we see that here the subject is your mind. And the object, what is the object here?

**Participant:** Flower.

**Venerable Geshe Dorji Damdul la:** Okay, what did I say, I was so happy to see the flower or what did I say I was so happy to see the flower very fresh. What did I say?

**Participant:** Fresh.

**Venerable Geshe Dorji Damdul la:** Okay, so the flower being fresh, a fresh flower or the flower being fresh that is the object. You're getting it? Flower being fresh that is the object. And that made my mind the subject which is happy, made the mind the subject the mind happy. So, what is that object? The flower being fresh. So, there flower being fresh. What is the characterised and what is the characteristic? Ajeer ji? Okay, mic, mic.

**Participant:** Characterised is flower and characteristic is the freshness.

**Venerable Geshe Dorji Damdul la:** Very good. So, the flower is the characterised and the freshness is the characteristic. So, within the object there are two, one is the flower as the characterised and its description, attribute, characteristic that it is fresh. Okay, I say that okay Adarsh is very young. Okay, what is the characteristic, what is the characterised?

**Participant:** Adarsh.

**Venerable Geshe Dorji Damdul la:** Adarsh. And what is the characteristic?

**Participant:** Young.

**Venerable Geshe Dorji Damdul la:** Young. Not just young I said very young, right. Okay, so that is characteristic. Okay, so likewise now the placement of the mindfulness, when you speak about the placement of the mindfulness or the mindfulness of the body, when you speak about that, mindfulness as the subject and what is the object?

**Participant:** Body.

**Venerable Geshe Dorji Damdul la:** The body. Within the object there are two characterised and the characteristic. So the body. Body what? Nice body, not nice body or what? Okay, so the body as, okay, the mindfulness of the body to be impure. Mindfulness of the body to be impure, number one. Body what? That the body is impure. You're getting it? That the body is impure. So, here what is the characteristic?

**Participant:** Impure.

**Venerable Geshe Dorji Damdul la:** Impurity or being impure that is the characteristic. And what is the characterised?

**Participant:** Body.

**Venerable Geshe Dorji Damdul la:** Okay, so when you speak about the mindfulness of the body, you should think about the mindfulness of the body to be impure. Okay, what is next?

**Participant:** Mindfulness of the feelings.

**Venerable Geshe Dorji Damdul la:** Mindfulness of the feelings. Okay, mindfulness of the feelings. Mindfulness of feeling, the mindfulness of the feelings to be unpleasant or miserable. Feelings as of misery. Feelings as unpleasant or feelings to be suffering. Mindfulness of feelings as misery or as suffering nature. Okay, what is next?

**Participant:** Mindfulness of the mind.

**Venerable Geshe Dorji Damdul la:** Mindfulness of the mind. And then what experiences this feeling? My mind experienced that. So, this mind which experiences the feeling, this mind is impermanent. Mindfulness of the mind, number three, mindfulness of the mind to be impermanent. What is next?

**Participant:** Mindfulness of the phenomena.

**Venerable Geshe Dorji Damdul la:** Mindfulness of the phenomena. Now, okay, let's say that the what we have is body and the mind. What we have is the body and the mind. And one, external and internal, two things. Then within that we see, okay, let's say internal we have the body, physical body, then we have the likewise with the external also there is a physical body. Then we have the feelings. External also has feelings. Then the mind. External also has the mind. External means somebody else, other than you. Mind. All those things which exist but not included as body, feeling and mind, they fall under the category of the phenomena. Number four, all those phenomena which do not fall under the category of the first three category, category of body, feeling, and mind, they fall under the fourth category which is the phenomena. Phenomena in the context of the mindfulness of the phenomena.

Okay, now this is just a the overview [00:50:00] of what the four mindfullnesses are. So, before we go any further I'd like to ask this question to you. Can you correlate what we've learnt earlier, all the earlier sessions, many sessions we covered, from there the today what we are discussing here the mindfulness of the body being impure, mindfulness of the feeling to be unpleasant nature or miserable, mindfulness of the mind to be impermanent, mindfulness of the phenomena to be selfless nature? Okay, yes, this is what I left, the mindfulness of the phenomena to be of selfless nature. So, there what we're discussing here. Although I'm yet to explain each one of them can you correlate this set of the teaching on the Satipatthana or the four mindfullnesses with what we learnt earlier, can you correlate anything? Yes, Badri ji?

**Participant:** I can somewhat relate it to the Four Seals.

**Venerable Geshe Dorji Damdul la:** Very good. Okay, so this is where if you are into the extensive studies this is the benefit then we can correlate all the teachings of the Buddha into one solid message, instruction for us. So, the Satipatthana this is not at all different, anything different from the Four Seals. Four Seals put in this form. Anything else? Can you correlate this with any other topics that we the covered earlier? Okay, Badri ji said very important point which is Four Seals, anything else? Anything else? Some can be very direct, some can be indirect. Okay, what about *yeh Dharma hetu prabhava?* *Yeh Dharma hetu prabhava.* You're getting it?

And then what about the Four Noble Truths? Right. Four Noble Truths. Okay, the suffering nature, truth of suffering. Then truth of cause of suffering. Then the truth of the cessation of suffering. Then the truth of the path leading to cessation. And the first one truth of suffering has four. We did the sixteen aspects, no? We did? We did not do? Are you sure? We did not do, right, we did not do that. Okay, we did.

Okay, if Gauri la said yes then we did it. (GL) Because Tejal la said yes, I don't agree, I don't really. Because she is from both sides Nalanda Masters, Diploma. So, only somebody who is pure Diploma. Okay, what about Rebika? You don't remember? Did? Are you sure? Okay, now I will finally judge. Mannan? You don't remember. Okay, Palden la from both sides, right. Diploma, Masters both. Okay, now, okay, anybody from Adarsh? Okay. Never mind.

Okay, of the Four Noble Truths. Each of the Four Noble Truths can further be divided into four. Each of the Four Noble Truths. Truth of suffering can be divided into, not divided, has four attributes. Truth of suffering can be explained with four attributes. Truth of cause of suffering again four attributes. Truth of the cessation of suffering four attributes. Truth of the path leading to cessation of suffering four attributes. Four into four is? Fifteen.

**Participant:** Sixteen.

**Venerable Geshe Dorji Damdul la:** Sixteen. Very good. Okay, four into four is sixteen. These are known as the sixteen aspects of the Four Noble Truths. Sixteen aspects of the Four Noble Truth. Okay, the first truth, truth of suffering has the four aspects. What are the four aspects? Impermanent, suffering, Emptiness, selflessness. So, that way we see that okay first truth, truth of suffering has four attributes. What are they? Impermanence, suffering, Emptiness, and selflessness. Very good. Okay, so we see that what we are doing now Satipatthana Sutra, the four mindfullnesses can be related to the first four aspects of the Four Noble, no, four aspects of the noble truth of the suffering, truth of suffering. Okay, so we see that this is extremely important for us. And this, who can do that? Only if somebody is exposed to the multiple sides of the Buddha's teachings, multiple facets of the Buddha's teachings, having extensive study of the Buddha's teachings. So, therefore if you really want to appreciate the Buddha's teachings well in a profound form one has to be exposed to the extensive studies. This is so important.

Okay, now with this first let us the study each one of them. And then try to, to the best you can, to internalise what we are studying. And then see how it can have an effect to transform our thought processes, our emotions. In other way, say in a very a loose sense, or in a very vernacular sense, or in a very mundane sense to make your self a happier person. And then in a more technical sense from Dharma point of view then how to make yourself really seek meaning out of one's life. Okay, this is very important. So, let's say the body to be, the mindfullness of the body to be impure. Okay, this is in Arya Asanga's text. Okay, Arya Asanga's text pertaining to the Shravaka's teachings, pertaining to the Shravakas. And then there is also a set of teaching the pertaining to the Mahayana, separate. In the text, in this text pertaining to the Shravakas there Arya Asanga explained in great detail of how to view the body to be impure.

And I remember His Holiness the Dalai Lama appreciating the what you find in the some of the

Theravada countries like say the Thailand. In Thailand His Holiness mentioned about the monastery where they have a whole demo of this mindfulness of the body to be impure. Say when the body the say somebody died and the what is the body like the immediately after the death. And what is same body after one week. The same body after two weeks, three weeks, four weeks. All these descriptions are very clearly indicated in Arya Asanga's text. And how the body turns from what is seen as so fresh, living, the vitality there. And then the after one week then it changes the colour. Then after three weeks then it becomes like reddish in colour. Then four weeks then it becomes like brownish then it becomes dark. So, this change of the body colour and the texture all these are well described there. And this is visually what is made available to be seen in that monastery in Thailand. Okay, so this is the pertaining to mindfulness of the body to be impure. How the body that we have is, how we view ourselves as so pure, so clean, so pure. Particularly after taking shower you feel that I'm so clean.

Okay, so the, it's a matter of you know so this the point is that this path, these practices, I would say that the of course if you have a very extensive studies and learning then we can say correlate all these teachings then you can appreciate the depth and the profundity of the Buddha's teachings. And then even without that even with somebody who is a very, what do you call it, the amateur, somebody who is very novice, and can be just given these [01:00:00] instructions. Just think, think think of this, reflect on this. And the more you reflect, more you reflect and then gradually a feeling of repulsion comes towards one's own body and the someone else's body, other's body also, feeling of repulsion automatically arises. So, this is how the mind works. It's very important for all of us. For example, with you know Emptiness the some of my friends who study Emptiness and I personally am so keen to discuss on Emptiness and most of my teachings people, I don't know, and later on I discover that this is partially true, say Geshe Dorji Damdul comes oh he will teach on Emptiness.

Okay, so what I'm saying is that the through this teaching then the some people they are very serious and then they meditate, study, and they after about like maybe one year. And of course, every, each one of us we all have our own life challenges, and then you know some very severe the tragedies. When they confront with the tragedies they try to apply the Emptiness experience and then it does not work. So, they say that the Emptiness is, it does not really work in the when I really go through difficulties. So, this is what some of friends complain. I said that which path you reached, path of accumulation, preparation, seeing, meditation? If you reach path of seeing and if it is not of any effect on your the emotions then you can come and complain. And how many years you studied in the monastic universities. Particularly you can freely talk about these things to me but don't say like this after studying not only whole one year, not even whole one year, it's just like ten days retreat, right. Pooja la, ten days retreat Bodhicitta retreat, they study intensely and then okay the one day maybe like five minutes, ten minutes, and then that too not everyday, sometimes there is a break. If you ask this, if you bring this issue up to the monks, monk scholars in the monastic universities that experience of Emptiness is not really having effect on my emotional world that I go through tragedies and so forth, it does not help. Then they will ask you how many years you studied and practiced, 10 years, 20 years? You will say the one day that, no, not one day, ten days. Then they will laugh at you. You're getting it?

So, Emptiness, the subject matter is very profound. Whereas these subject matter is not really

profound. Profound meaning subject matter is not complicated. Subject matter is very simple. You put into practice and the effect will be seen pretty soon, if we reflect on this. The point is just constantly think about it. It's very simple, the basic principle is very simple. Let's say that if you get, if you hear something bad about one person and just keep ruminating over that. Then when you see the other person you will see the person as so nasty. Keep ruminating. The more you ruminate the more you see the other person as so nasty and repulsive. This is because your mind is dependently originated. What kind of thinking pattern you develop, what, how it becomes spontaneous, the more you think, the more intensely you think, it becomes spontaneous thought, it becomes a second nature of yours. So, therefore thinking this is so precious, so precious. Okay, on the one hand we have very sophisticated teachings like Emptiness and tantra, then the *Dzogchen*, then the *Mahamudra*, very precious teachings are there. Then the non-duality of the clarity and Emptiness. And the primordial wisdom meditation. All these sophisticated practices are there. But the tendency is that we miss many of the important points. So, therefore then the effect that we're expecting will not really come.

Okay, and just recently somebody wrote to me and the said that okay I got the some teachings from some teacher, now I'd like to sit for a long term retreat and I want to experience this clear light or whatever, you know, very profound experience, I'd like to experience that. So, I'd like to dedicate the three years. In my mind, okay, say for example, say here Tibet House some of you are very serious. And you've studied, practiced for the last, you know, like some of you like seven years, ten years, since my coming here, the nine years some of you. I know that. Then tell me your experience. You're getting it? It's not that easy. The text says that okay three years retreat you will have this experience. Fine. That is provided all other factors are intact, you are very intelligent, you have a past karmic propensities, karmic the connections, intense karmic connections. All these things are intact there then you will have the result coming within three years. And just, it's a common, the it's a common sense.

Buddha Shakyamuni, the one who actually started this tradition, Buddha Shakyamuni, he sat for six years and his students sits for three years. (GL) That is very strange. The icon, the epitome of this, the tradition, Buddha Shakyamuni, you know he had to sacrifice everything and went through a very strenuous practice and he was described as incredibly intelligent, and incredible qualities, mental qualities, very compassionate, everything is so intact still he had to sit for six years. And the students very casually, leisurely, food everything intact and then three years you become Enlightened. That's so weird.

Okay, but it does not mean that the three years retreat this is the, this is not true. This is not, this is totally wrong to say that. But the we, if we expect that something, you know, will come out of that and then the expectation is not met, then particularly today, for example, generally speaking the Tibetans and let's say Ladakhis, so there we go into three years retreat. And then no experience comes, still it doesn't matter. Their faith is unshakable. Guaranteed. This is something so unique. Their faith is unshakable. Their faith will not shake. Whereas nowadays modern educated people this is a greatest danger. They have so much of expectation. When the expectation is not met then they give up.

And some of the books written by the some of the western authors, who embraced Buddhism at

a very early age expecting like Enlightenment and something happening. And then when it didn't happen, then start to write nasty books on Buddhism. Terrible. This is one drawback of the modern educated. I won't westerners, I would say modern educated people. Whereas, Tibetans in general, Tibetans including the Tibetan ethnicities like Ladakhis and those, in other words, on the Himalayan belt, for them, I can say one good thing about them for sure is that you sit for three years retreat nothing happens, no transformation happens, still their faith will not shake. They will say that it's my mistake, something is wrong with me not because of the non-efficacy of this practice. They will never ever think badly about the practice. They think badly about themselves. Not badly about, they will acknowledge that it is my mistake, it is my limitation. And then they will, many of them will sit for the next set of three years and next set of three years, like nine years, 12 years. Like the whole lifelong they sit for such retreat. This is amazing.

Whereas, the some particularly the modern educated people, this is the greatest danger that wow so this the clear light, subjective clear light, right. Okay, objective clear light the Emptiness, I emphasised so much that you have to have extensive studies, reflection, so forth. So, there the objective clear light, Emptiness, okay he made it very complicated, very difficult right. Okay, subjective clear light it's very interesting, right. So, they jump into that. Then the subjective clear light after three years no subjective clear light, they give up. This is the greatest danger.

Okay, [01:10:00] the point is that let us not forget this basic agenda of your life. All of us whether we are able to articulate this or not the point is that we all seek happiness, we all shun miseries. What degree of happiness that we seek, what degree of suffering that we shun? If possible 100% happiness is what we are seeking, if possible 100% suffering is what we shun. Because this being the reality we should be wise, we should be very realistic. Let us not live in the world of illusion. Think of what Buddha, Buddha Shakyamuni the founder, the incredibly brilliant prince, so compassionate and all other factors intact and imagine how much years he put effort. Minimum six years of severe austerity and the meditation. Only then the achievement, Enlightenment happened to him. Whereas, how can we expect that.

Okay, so with this in mind the point is now how the mind works? The mind has a tendency that the more we think about one object that the corresponding emotions, corresponding feelings will be triggered to that extent of the intensity. So, therefore the more we think about the mindfulness of the body to be impure, to think about your own body, to think about the others body, right. It's very strange how we think about our body in general without going into these extensive studies, we think about the body it's as though like there is something very objective, so well defined, something very unique. And then when you hear about, the first time when I heard about kidney transplant. This is not really your body, somebody else's body. And now we hear about the transplant of everything else. And then so how things are happening, knee replacement. Your knee is gone and something else is put there. And then the what the heart strains?

**Participant:** Stent.

**Venerable Geshe Dorji Damdul la:** Stent. You put the heart stent and then it operates. And nowadays even the heart transplant is also there, right. So, we see that the body is so fragile, so

fragile, number one. Then number two when we actually see these the internal organs, visceral organs separately, it's so repulsive to see them separately, so repulsive to see them. And then there is again the ageing, right. Ageing, how the ageing, with the ageing one person after like ten years, 20 years, 30 years, 40 years. Okay, so this person looks like this. Not really nice, but then something somehow if you flip through the like 30 years ago, very different. There is a the glow there, the freshness there. So, it's a matter of thinking. If we think more on this then the effects will come into being, experience will come to us. Okay, so this is the mindfulness of the body to be impure nature, number one.

A warning is given that, but then this warning does not apply to us, because this warning is applicable to somebody who goes to the extreme, who goes to extreme of constantly thinking of, almost like 24 hours you think about this then the literally the feeling of repulsion will come to us. Feeling of repulsion. Then you see somebody else, right, you see somebody else that repulsion comes. Okay, so there then the finally this practice what particular, what we're describing here, it is, it should be a part of the Bodhicitta practice. And Bodhicitta means embrace not to push. Repulse means to push. Okay, this is one the, if we go to extreme.

But for the, for those people, the practitioners following the Shravaka and Pratyekabuddha path, for them the repulsion comes this is not a problem. For them repulsion in everybody is fine as long as they achieve their personal liberation, fine. But for the Bodhisattvas when the repulsion comes its quite scary that then the Bodhicitta is to embrace everybody and then this practice repulses, pushes others away from you. So, there we need to learn how to strike a balance. Whereas, and for us the no danger, don't worry. So, this is not applicable to us, yet. And later on, if somebody is really dedicated, fully into this practice where you really start.

For example, just for your information, when I joined the Institute of Buddhist Dialectics, for I think the first year, completion of first year I sat for like two months retreat just thinking about the impermanence, not thinking about the impurities of the body but thinking about the impermanence. And then thinking about it just like almost like 24 hours thinking about it for like whole one month. And the next one month was more relaxed. But first month is very scary. So, therefore with practice it's, and then that year my exposure to the Buddhist philosophy much much less than many of you. But when you actually keep thinking about this, keep thinking about this then the experience can be so intense. And this is the reality. This is how the mind works. So, it's a matter of the practice, one. This is the body to be impure. What is next?

**Participant:** Mindfulness of the feeling.

**Venerable Geshe Dorji Damdul la:** The feelings. Okay, so this is what we need to keep in mind. Let us be more into the self reflection. Don't think about okay this person, that person, think about yourself. This is so important, right. And we are so addicted to looking at the other person whether this person is practicing well, whether that person is practicing well, right. This is not your business. Finally, your business is that I should be free from suffering and how much I can benefit all sentient beings. This is our job. It's not about, you know, whether that person is practicing well, this person is practicing, this is not our job. It's guaranteed that 99.99% of the sentient beings they are not practicing well. Because of this there are several sentient beings,

including you, including myself, you know. This is guaranteed.

Now how to change this thinking from not practicing well to 10% practice, to 20% practice, to 30% practice? Just see how much many improve. For that matter, the moment you will keep blaming, keep pointing your fingers outside, watching outside all the time, you will never learn it yourself, you will never practice it yourself. See how much, it's a matter of say other people, right. Let's say somebody comes to Tibet House, okay, attend the class and go out and not really practicing more into the usual life, including say the drinking, whatever, right. Look what is the point of going to Tibet House. No, this is not your business. Your business is just tell yourself whether I'm doing it, number one. And then what about I'm seeing this person. Okay, this person, that person is far better than the other person who is not coming to Tibet House, right, who is always in the pubs, right. At least when that person is in Tibet House for like two hours, the person is free from alcohol. This is amazing. It's so good. Meanwhile the thinking is also changed to some extent, right. You appreciate, learn how to appreciate the other people. And then meanwhile see how you should improve, keep improving. And then see as I said earlier. These things its just matter of practice. You just practice it. Practice meaning just keep reflecting on this, keep reflecting on this. And then see how your perception changes.

Although it is still not stable, still not very stable, finally it should be the wisdom of Emptiness. Without the wisdom of Emptiness the say even though you have intense feeling of, for example, aversion towards the bodies of others and then towards the luxury of the life seen as so repulsive like this. If you don't see Emptiness, it can easily flip. Given that with the other conditions it can easily flip. So, finally we need the wisdom of Emptiness. But then the wisdom of Emptiness is like the seeing the very clear water. To see the clear water very ferocious waves should come to an end. We discussed that already, right. Contaminated karmas must come to an end. For which the gross afflictions must come to an end. For which the inappropriate attention must come to an end. Only then we can think of seeing the clarity of the water, clarity of the ocean. Okay, so the point is that the finally these things are very important to be practiced.

It, don't say that so this practice, [01:20:00] what is the point, you put so much effort, if you don't see Emptiness again they will revert so easily, relapse so easily. Never, ever think like this. It's so important for us. It's a matter of whether you, we get time or not. And then the point is that if you get like say long weekend, Saturday, Sunday off and then Friday also some the national holiday or the Monday national holiday something, three days. You sit for three days retreat, right. And don't expect that in three days then you will start seeing everything as repulsive. Don't expect that. Minimum we require like, say like one month, two months, three months of experience and that too under the very conducive factors. In my case, I would say that time, the time. So now, I wish I get more time. Okay, this is different story. So, in those days conditions were so favourable, so favourable. So with this, within I think about like two or three weeks times then the all these, change in the perception started to happen. Perception seeing things as so like vibration, everything is like moving like vibration, the impermanence, I wont call it subtle impermanence but the gross impermanence is very, very the obvious.

Okay, so like that what I would say is that if the conditions are very intact, conditions are the very conducive then the so these experiences, these obvious experiences will come to us within

like one month, two months and so forth. Provided the other conditions are intact.

And then the stabilisation experience. Stability of the experience will take little time. For example, like the fire, the say the lawn or what do you call that, the grassland, grassland catching fire, the dry grassland catching fire, from distance it's so scary to see the whole blaze, right. Yes, it's very scary. But you go there fire is gone. Because the fire did not went to the root. You're getting it? It's just the surface, the dry grass on fire, its very ferocious. But it did not take root. So, the root for the stability of the experience. Initial experience can be so vibrant, so blazing. And then the stability of the experience will take more time. So, for that we have to continue doing that.

And meanwhile, we should be, we should say if you have let's say, if you have very extensive learning then you may not really need a teacher, experienced teacher to guide you, if you are very experienced, have, if you have the what, the extensive learning. Okay, this thing is so with this, now this is happening with this, now the next direction it can go like this. You can be very the self sufficient. Whereas, if you don't have extensive learning then when you go through these practices you must need an experienced teacher near by you. Where you have, you come across some problems you must be able to reach to the teacher. And then you seek the advice of the experienced teacher. This is very important.

In my case those days my teacher Venerable Gen Lamrimpa Rinpoche, he was there. And just within almost like one week the experience was so intense that I could not really bear it. So, I left the retreat and I went to my teacher. And my teacher was little the, what happened Dorji, you should be in the retreat by now. Then I reported everything to him. So, what I'm saying is that unless you have extensive studies. Extensive studies is so precious. And to get somebody experienced teacher is very difficult. So, therefore the best thing, the safest thing is to go for yourself, yourself to go for extensive studies. Okay, so this is one thing that we need to keep in mind.

But then within, you know, say the busy city life with the job and so forth then I would say if you have a weekend, two days holiday, sit for retreat, two days retreat. And don't expect experience will come to you. At least do something. And then do the same thing the next time. Next time just try to, whenever you get the opportunity, do that. And then over time you will get some the, some kind of experience, although very shallow some experience will come to you. And then you are prepared in a way that you are preparing yourself with the basic ingredients. Then later on when you have a longer duration of the holiday, vacation, whatever like 10 days, 20 days and so forth, then you can go out, you can then do your retreat. Okay.

So, that is the mindfulness of the body. The next one is mindfulness of the feeling. Okay, so basically, okay, first let me explain the very standard position. And then later on I'll try to go through the synergy of this practice. Next is what?

**Participant:** Mindfulness of feeling.

**Venerable Geshe Dorji Damdul la:** Mindfulness of the feeling to be unpleasant or to be

miserable. The feelings that we go through there are three kinds. If possible particularly being a part of Nalanda Masters Course, Nalanda Diploma Course, it's very important for us not to just follow blindly. The feeling, okay, feelings are the unpleasant, right. Feeling is unpleasant, all feelings are unpleasant. Okay, oh this will, we learned from Nalanda Masters, Diploma Course. Don't go, don't take this approach. What you say at least you should be convinced of what you are saying. Don't just say that oh feelings are unpleasant, the Buddha said it. Don't go with this approach. Particularly being a part of the Nalanda the studies, program. Because Nalanda's tradition is to question. And finally, even the Buddha, how we got this conviction? He was not imitating or mimicking somebody else, he was sharing his experience of the learning, experience, meditation. So, likewise we should get the conviction. Once you get the conviction then the point is whether or not you get time for you to practice it more and more. Then the transformation will take place within you.

Okay, so the feelings to be unpleasant. Feelings are of three kinds; pleasant, what conventionally, what in the mundane sense we call as pleasant feeling, unpleasant feeling and the neutral feelings, three. This is how we have to feel ourselves convinced and how we have to make others feel convinced. Whereas, you say okay what you learned in Nalanda the Diploma Course? Oh, we learned Satipatthana Sutra. What is Satipatthana? The four mindfullnesses. What are they? The feeling of the body to be impure, the feelings to be miserable. How feelings are miserable? No, the Buddha said it. This should never be the approach.

Feelings are of three kinds. What are they? Pleasant, unpleasant and neutral. Other person would say yes, that I agree. Unpleasant feelings are miserable. Then you agree? Yes. Because unpleasant feelings they fall under the category of the suffering of suffering. There are three categories of suffering. What are they?

**Participant:** Suffering of suffering.

**Venerable Geshe Dorji Damdul la:** Suffering of suffering.

**Participant:** Suffering of change.

**Venerable Geshe Dorji Damdul la:** Suffering of change. Pervasive conditioned suffering. You're getting it? So, the first one feelings there are three kinds unpleasant, pleasant and neutral. Unpleasant feeling they are suffering because it's the first kind of suffering, suffering of suffering, the manifest suffering. Number one that everybody identifies. Okay, number two, what is number two? Pleasant feelings. Pleasant feelings is also of suffering nature. Don't say suffering, it's the nature of suffering. Suffering means something which we don't like. You're getting it? Suffering means something which we don't like. We don't like it and you still have it, this is suffering. Which I don't like and still you have it, this is known as suffering. In other words, which you don't like and you don't have the freedom not to have it. You don't like it and you don't have the freedom not to have it, this is loss of freedom. Loss of freedom is suffering. You're getting it? So, therefore what we have learnt all these many sessions of, as a part of Nalanda Diploma Course suffering, misery, loss of freedom, they all mean the same. Suffering, misery, loss of freedom and [01:30:00] fear to be understood in two contexts – in very mundane

context and in a more technical sense. In the mundane context fear means okay unless you have a very intense fear you don't call it fear. Fear, oh, I'm fear, I'm afraid of the dark biting at me. I'm afraid of my boss who is so cruel, right. Otherwise say the, okay, somebody may say something bad towards me who cares, right. I'm not afraid of him. So, this is the conventional way of understanding the fear. But in the technical sense fear means I don't want something and that happens, that is the fear. Fear can, fear has many grades. Some are very low intensity and some are of high intensity. When it becomes high intensity then conventionally we call it as a fear. Okay, so the point that we are discussing is how the feelings are of three kinds – pleasant, unpleasant, pleasant and neutral. So, the unpleasant done.

Pleasant. Pleasant feeling falls under the category of suffering of change. And suffering of change is really suffering. In fact, those people who could see the suffering of change as suffering rather than somebody who can see the, just see the suffering of suffering to be suffering. This the person who can see the suffering of change to be suffering, that person is much more evolved and much wiser, right much wiser.

Okay, let's say that, let's say food, it's a very delicious food. And then you know that by the taking this I become fat. You know that and you don't like. And you, for you to lose your weight it takes lots of time, so much effort. Do you agree with me? Particularly after hitting 50, no, 30. 30 then 40 it becomes worse. Once you gain the weight, put on the weight to lose the weight is quite difficult. You're getting it? Okay, then the okay delicious food is there, very delicious. And then you know that I eat more then I'll have the overweight problem. Then you cannot restrain it, taking it. You're getting it? Why?

Say there are two things happening now. One is okay I've become overweight now or I've put on weight, I don't like it. With the same action there are two things, what you like and what you don't like. The taste you like and putting the weight you don't like. Both the two things are happening in your mind the putting the weight – I don't like it, the taste – I like it. Of the two, the second one the taste I like it, that overrides the other. And then the obsession to the taste that overrides the other and then you eat it. Then in three days time you have a problem, in three-four days time you put on the weight. And then you become so angry that I ate it, right. Okay, these things happen quite often. Okay.

So, the point is that the suffering of change I'm not going into go into detail what is suffering of change. We already did it in great detail, including the discussions, debates, all these things we did. So, suffering of change is worse suffering, worse than the suffering of suffering. And somebody, that is interesting, this was a thought that came to me many years ago. And then the same thought was expressed by somebody the in her email to me. She said that finally it's the suffering of suffering on the basis of which then we will feel repulsed towards any other things like suffering of change, pervasive conditioned suffering. All these things we feel repulsed. The basic ground is the suffering of the feeling repulsion towards the suffering of suffering. In other words reflection on the suffering of suffering. This was a reflection that came to me many years ago. And I was quite fascinated that this girl in her email she said the same thing. I was so impressed.

So, the point is why the suffering of change is so vicious? And of course if you compare the two, suffering of suffering and the suffering of change, if you compare the two, if you objectively, if you look at it very objectively that this suffering of change is much worse than the suffering of suffering. And pervasive condition is the worst. But to see that pervasive conditioned suffering is worse, that will come to us only if you identify the suffering of suffering. Not only that as the suffering but we think about it more. So, therefore the suffering of the hell beings, hungry ghost beings, animals, and even as a human being the eight reflections of the suffering, all these things are emphasised so much, these are all the suffering of suffering. The more we reflect on these points then the suffering of change, what otherwise seen as the happiness is actually what leads us to the suffering of suffering which I'm so scared. And likewise, the pervasive conditioned suffering. So, this is leading us to the suffering of suffering which is so manifest, so immediate. The more we are scared of this, the more we will be scared of the number two and number three, suffering of suffering, suffering of change, and the pervasive conditioned suffering.

Okay, in other words the pleasant feelings fall under the category of suffering of change. So, therefore that feeling is not pleasant. Although we ordinary people classify that as pleasant feeling, in actuality how the Arya beings, how the more evolved beings could see is that this is suffering, not happiness.

Then the neutral feelings fall under the category of the pervasive conditioned suffering. So we, as long as we don't see Emptiness directly we cannot be spared. As long as we don't see Emptiness directly there is no escape from these three feelings. 24 hours we are having one of these three feelings – pleasant feeling, unpleasant feeling, or the neutral feeling. If it is unpleasant feeling it is what? Suffering. Suffering of suffering. If it is pleasant feeling it is?

**Participant:** Suffering of change.

**Venerable Geshe Dorji Damdul la:** Suffering of change. If it is unpleasant feeling then?

**Participant:** Pervasive.

**Venerable Geshe Dorji Damdul la:** Pervasive conditioned suffering. Okay, this is my question to you, otherwise you ask me a question. Okay, what I presented is that suffering is of three kinds. Suffering, how suffering is unpleasant is because suffering is the nature of miseries, no, feelings. Feelings are of three kinds. How the feelings, mindfulness of the feeling to be unpleasant, feeling to be suffering. How? Because feeling is of three kinds. What are they? Pleasant, unpleasant or unpleasant, pleasant and neutral. And the unpleasant feelings fall under the suffering of suffering. Then the pleasant feelings fall under the suffering of suffering. Then the neutral feelings fall under the pervasive conditioned suffering. So, this is what I said. Any questions from your side. If your question to me then I will give the answer. If I ask the question to you, you cannot ask the same question back to me. This is the deal, right. Okay, yes, Badri ji.

**Participant:** Geshe la, kindly explain how does one associate the neutral feeling with pervasive conditioned suffering.

**Venerable Geshe Dorji Damdul la:** Okay, very good. So, this is question that I'm expecting. So, because that it's coming from the audience, I'll give the answer. If you didn't ask this question then I will ask the same question to you. And then you are not to expect any answer from me.

Okay, let's say how, the question is, how to relate the feeling of, the neutral feeling with pervasive conditioned suffering? Pervasive conditioned suffering. Okay, before we follow this anybody who likes to share with us as to what examples do you have or what does it mean by pervasive conditioned suffering or what examples do you have of the pervasive conditioned [01:40:00] suffering? Anybody? Very quick to save time, very quick. Yes, Tejal la.

**Participant:** Being under the sway of contaminated karmas and afflictions.

**Venerable Geshe Dorji Damdul la:** Being under the sway. In others words that we are the servants, we are the puppets, we are the servants of the contaminated karmas and afflictions. This is the pervasive conditioned suffering. Very good. Anybody else? Yes.

**Participant:** Feeling of uncertainty that what might happen, that I may not be able to get a cab because it's subjective.

**Venerable Geshe Dorji Damdul la:** Okay, feeling of uncertainty of not getting a cab. Okay, this is pervasive conditioned suffering or what suffering is that?

**Participant:** Suffering of suffering.

**Venerable Geshe Dorji Damdul la:** This is suffering of suffering. This is what everybody identifies as suffering, nobody likes that. But suffering of the suffering of change is something which 99.99% of the people like it, right. So, if suffering of change is something which people like it then suffering of, pervasive conditioned suffering this is something interesting. Suffering of suffering is something nobody likes it. Suffering of change is 99.99% of people like it. And suffering, pervasive conditioned suffering 99.999% of people don't even identify what it is, right. Forget about like or don't like, they don't even identify what that is. Okay, now anybody else? Gauri la, you'd like to give some examples or you'd like to explain the meaning whatever you like.

**Participant:** Geshe la you had given us an example.

**Venerable Geshe Dorji Damdul la:** Yes, yes, yes.

**Participant:** Of having a boss who treats you very badly. And his treating you very badly is manifest, an example of manifest suffering. Once in a while he gives you a treat, or a samosa or something.

**Venerable Geshe Dorji Damdul la:** One samosa, (TL) okay. Now the, during the Gauri la's birthday you know what to give.

**Participant:** So, once in a while he you know makes you happy and you start thinking, you feel positive, you know that could be suffering of change.

**Venerable Geshe Dorji Damdul la:** Not could be, it is.

**Participant:** It is.

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

**Participant:** The underlying situation of structure being what it is, is pervasive conditioned suffering.

**Venerable Geshe Dorji Damdul la:** Very good. That you are not freed from him, the boss. Okay, not only him, her sometimes. Not being freed from that person, right. So, that is the pervasive conditioned suffering. Very good. Okay, Kabir ji.

**Participant:** I don't really have an example but I'm going to try an attempt in a small way to perhaps answer Badri Ji's question, if I may? So, what I've understood from pervasive conditioned suffering is that even if your thoughts are neutral, in this example, so you're not thinking pleasantly or unpleasantly, if you haven't realised that we are conditioned and we are subject to the ignorances and dependent origination and everything that we're learning, if we don't reach that path of seeing Emptiness, no matter what we do, we will be subject to pervasive conditioned suffering.

**Venerable Geshe Dorji Damdul la:** Very good. So, this is.

**Participant:** So, that's why even if your thoughts are neutral and you don't have a pull or push, aversion of attraction, despite that you'll still be subject to pervasive conditioned suffering.

**Venerable Geshe Dorji Damdul la:** Very good. So, finally, okay, so if you are not too sure of what is pervasive conditioned suffering, given that this is Nalanda Diploma Course and already explained in great detail. What I would, and still I won't expect you, if you, you know, if you just show the blank face, you know, I would not be unhappy because we can't really expect that just because you listened to one lecture that you have a photographic memory, we can't expect that. But we do have the transcripts, we have the transcripts.

So, therefore transcripts believe it or not so many people put so much effort, and then the for example say Reema la with all her illnesses still she is working on this. And then the Tenzin Choegyal la, Deepesh la, he is so so so considerate of the Nalanda Diploma Course students saying that even if we don't get have enough people to do the editing of this, still you know people, it can, this can be really very helpful to the people so we have to make them available as soon as possible. And some people they are you know the dreaming, asking Deepesh la, can you make the transcripts the very next day, right. And the amount of effort going there. And Reema la is literally, you know, going through so much of health issues and still working so hard to make all these things happen. And then as I said earlier Deepesh la supporting Reema la and

then making things happen. So, why not we make use of these transcripts. So, the make use of, go through these the points once more.

And then amongst the participants, if you are really keen you can even help us. You go through the transcripts and where the important points are mentioned there, you put a, keep a separate note saying that okay three kinds of suffering, page number this, right. Pervasive conditioned suffering page number this. And then eventually can give this to the Reema la and Deepesh la, then they will be able to create a the, whole the table of contents. So, people will find it very easy. So, you can also help us in that way, right. It is not necessary that you have to read the whole transcript, whatever you read and where you find the important points you just note it down at the back of the transcript, back of the transcript you note that down this page number, this is the point. So, then we gather all this and put together, then we can create table of contents, so the next batch. Oh, not necessarily next batch, even each one of us can benefit a lot later on.

Okay, the I went to this talk, okay I went to teaching of His Holiness the Dalai Lama, His Holiness mentioned about something like what, the non-returner, something. What is non-returner, once returner, what is that? And then you go there index, table of contents whatever you find it there. And you will get everything, everybody can benefit a lot out of that. So, you can also contribute, you can also make your the service, render your service.

Okay, so the question now going back to the Badri ji's question is that how do we relate the feeling of, the neutral feeling to the pervasive conditioned suffering? Okay, so the answer given by. Who gave the answer? Kabir ji. Anybody else? Gauri la gave the answer. Yes, Gauri la gave the analogy. And Tejal gave the, okay, Tejal la, no, you what did you give?

**Participant:** Contaminated karma.

**Venerable Geshe Dorji Damdul la:** No, you just gave the example of pervasive conditioned suffering. And then the, okay, yeah so this is like the analogy, this is the example. And then the Kabir ji, he explained how, right, how that is even neutral feeling is suffering.

Okay, so the idea is that, let's say that the, say your mind, finally it's your mind which decides whether your happy person, whether unhappy person, right, high quality thinking, low quality thinking. Finally your mind decides. Your mind is the one. And your mind is dependently originated, right. It's not that oh this person's mind is so bright and I'm hopeless person. No, we also have the same potential. It's just a matter of you having exposed your mind to this conducive thought processes. If your expose your mind to the conducive thought processes your mind will also become like that, right. For example, say sometimes I really feel so fascinated how His Holiness the Dalai Lama simply by reading some text, from there he could deduce so many important concepts. It's amazing. We all have that capacity. It's a matter of the exposure. His Holiness the Dalai Lama, you won't believe, he would spend so much of time, even while eating food he would the read the scriptures. Not just you know reading without reflecting on the meanings. Reading with reflection on the meanings. This is how he becomes so, so so refined in learning.

Okay, so, the point is that the what did I say? Mind is a condition. So, with this our mind decides, our mind decides. Okay, now because that our mind decides, [01:50:00] our mind can live in two different worlds. Our mind in the world of seeing Emptiness our mind not in the, in the world of not seeing Emptiness. These are the only two choices. You agree with me or not. This is how we should be convinced, how we should gain conviction that our mind either it sees Emptiness or it does not see Emptiness. It does not see Emptiness means Emptiness is a reality. If you don't see the reality you are in the ignorance. You're getting it? You see Emptiness that is the wisdom. You don't see Emptiness that is ignorance. We live in darkness or we live in light, these are the only two possibilities. So, if you don't see Emptiness or you don't see Emptiness directly then we live in the darkness that is ignorance.

So, with the unpleasant feeling this is the manifest suffering. The pleasant feeling this is the suffering of change. Then the neutral feeling because we don't have the experience of Emptiness this neutral feeling, we are seeing this neutral feeling as in dark, meaning that in dark we don't see the reality, even we don't see the reality of the neutral feeling. What is the reality of the neutral feeling? The neutral feeling to be empty of objective existence, this is the reality. But we're seeing neutral feeling as objectively real, this is ignorance. So, with this ignorance, so this ignorance will perpetuate. So, this ignorance is what traps us in Samsara. The final cause which traps us in Samsara is the ignorance. So, seeing the feeling as neutral, objectively neutral this is ignorance. And the ignorance perpetuates.

First, the unpleasant feeling is suffering of suffering. Pleasant feeling is suffering of change. And the, okay, unpleasant feeling, with the unpleasant feeling tendency, let's see the tendency for us to do, what we tend to do is with the unpleasant feeling we tend to feel averse. With the aversion it will take us to the state of suffering meaning the lower realms. With the pleasant feeling we feel attached to . And these, okay, let's say we feel attached to, again this attachment without aversion will take us to accumulating other virtues and towards the favourable states within desire realm. Then the neutral feeling, we see neutral it is not pleasant, unpleasant but it is objectively real, neutral, so this will perpetuate the ignorance. So, because of which accompanied with the sophisticated *samadhi* then we tend to take birth in the neutral states. For example, like, okay, form realm, okay this is what we are yet to do. The form realm there are four states, of the four the fourth one is neutral. Then the formless, all the four formless they are neutral.

Again, we see that with the suffering of suffering is manifested, primarily, suffering of suffering is manifested in the lower realms. Suffering of change is manifested primarily in the desire realm, within the god and, humans, god and goddesses, and form realm the first, second, third. Suffering of change. Then the pleasant feeling. Then the neutral feeling is primarily in the, in all, but primarily, neutral feeling without the suffering of suffering and suffering of change that is in the fourth of the form realm and all the four formless realm. Okay, so this is going to be little complicated, don't worry. So, this we'll go, we'll do a little more in detail the next session.

Okay, now going back the neutral feeling, in other words, the neutral feeling how can we associate this with suffering, pervasive conditioned suffering is pervasive conditioned suffering is the basic ground for us to be trapped in Samsara. What traps in Samsara is, finally what traps in Samsara is all the, all three realms of Samsara is pervaded by the self-grasping ignorance. You're

getting it? Self-grasping ignorance. So, self-grasping ignorance is the basic framework. Finally if you are to look for the final culprit of Samsara, right, final culprit of Samsara it is the self-grasping ignorance. Guaranteed.

Okay, so this, if somebody asks you after studying, after doing Nalanda Diploma Course, Nalanda Masters Course, the what message did you get, what did you learn? So, there if your finally, if you're able to say with conviction that finally, finally, no matter what, whether I'm practicing, not practicing, right. But finally I came to realise or came to get conviction that the final culprit of Samsara is self-grasping ignorance. For this you need to have at least some experience of what Emptiness is. And then if you have the experience of Emptiness then you will sense what is self-grasping ignorance. Otherwise you are not aware what is self-grasping ignorance. You're getting it? So, pervasive conditioned suffering is the suffering which even the ordinary people they are not aware of what it is. Suffering of suffering, we are aware. Suffering of change we are aware. We don't identify them as suffering of change, we are aware that I'm happy, this is what I like, we are aware of that. But pervasive conditioned suffering we are not even aware what it is. You're getting it?

Okay, so the neutral feelings with this the problem is we see the neutral feelings as objectively real. That is ignorance or wisdom? Ignorance. So, with the neutral feeling you continue to, your ignorance continues, it perpetuates the ignorance. And ignorance is the, if, I think we discussed this in this class, if somebody is to ask you what exactly is Samsara. Okay, there are few things we talked about exactly, exactly. What are they?

**Participant:** Samsara.

**Venerable Geshe Dorji Damdul la:** What exactly is Samsara? What exactly is Nirvana? What exactly is renunciation? Then?

**Participant:** Cognitive obscurations.

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

**Participant:** What exactly are cognitive obscurations.

**Venerable Geshe Dorji Damdul la:** What exactly is cognitive obscuration. Okay, don't forget it. These are the very technical things which otherwise you will not see discussed in the normal Buddhist lectures, teachings, whatever, these are not discussed. What exactly is suffering? What is suffering? Okay, people discuss that is fine. What exactly is suffering? What exactly is Samsara? Oh, Samsara, you're not happy, these are all just surface understanding of Samsara. What exactly is Samsara? Samsara is the loss of freedom because of being, because of believing in the projection of things as objectively real by the self-grasping ignorance. Believing that yes it does exist objectively, that is Samsara, that is the final version of Samsara. It's the very refined version of what exactly is Samsara. So, these things we discussed only in the very systematic the classes. Not in the other, what, classes open to the public or one day teaching and so forth, we don't discuss these things. What exactly is Samsara? What exactly is Nirvana? And what exactly is

renunciation? And then finally what exactly is cognitive obscurations. Okay, these are the points which we don't really discuss in the other classes, meaning the other lectures or the whatever. So, only in the most systematic studies like Nalanda Masters Course, Diploma Course we study these.

Okay, with this say the pervasive conditioned suffering it is that we are under the sway of the ignorance, the moment we are trapped by ignorance that is pervasive conditioned suffering. So, seeing the neutral it perpetuates the ignorance. So, therefore that is the pervasive conditioned suffering. Very good.

Okay, now the next point is the, okay, we are now done with the second point mindfulness of the feeling to be suffering in nature or unpleasant nature. Okay, anybody can you quickly paraphrase what I said. How the suffering, how the second the mindfulness of feeling to be unpleasant in nature? How can you convince it to somebody else? Anybody? [02:00:00] The way I explained it, just paraphrase it, that's fine. Anybody? Tejal la, you'd like to do it? Yes.

**Participant:** We have to explain that feelings are of three kinds.

**Venerable Geshe Dorji Damdul la:** First we have to say that the feelings are of three kinds. Very good.

**Participant:** They can be unpleasant pleasant.

**Venerable Geshe Dorji Damdul la:** Not can be, they are.

**Participant:** They are unpleasant, pleasant or neutral. And unpleasant feelings are suffering of suffering. And pleasant feelings are in the nature of suffering of change. And the neutral feelings are pervasive conditioned suffering.

**Venerable Geshe Dorji Damdul la:** Okay, now the third one how? Third one. This is the most complicated one. How do you relate the pervasive conditioned suffering with the neutral feeling?

**Participant:** So, the neutral feelings, we see them as being objectively real and as long as we see the neutral feelings to be objectively real it's perpetuating the ignorance that is the self-grasping ignorance.

**Venerable Geshe Dorji Damdul la:** This is ignorance.

**Participant:** This is ignorance.

**Venerable Geshe Dorji Damdul la:** And ignorance is what defines Samsara. So, the Samsara, basic framework of Samsara Samsara is suffering. Suffering where the first two suffering are isolated, the third suffering meaning suffering is there but it's not the first and second kind that is known as pervasive conditioned suffering. Very good. Thank you. Okay, so we are done with number two.

The mindfulness of the mind as momentary. So, which means now we move towards the mind. So, the mind which decides, which experiences I'm happy, I'm not happy, and so forth. Even this mind is the nature of impermanent, it is not static, it is not permanent. It is impermanent. Okay, the, how many of you are interested or how many of you attempted to meditate on the Emptiness of the mind? One, two, three, four, five, six, seven, eight, nine. Okay, finally we have to meditate on Emptiness. Whether you like it or not we have to meditate on the Emptiness of the mind. To meditate on the Emptiness of the mind, this one the mindfulness of the mind to be impermanent, this will become like the basic premise to take us, I won't say premise, this will become a tool to understand the Emptiness of the mind.

And some people, in some text, you find the mention that what is the Emptiness, everything is impermanent, this is Emptiness. No, this is too simplistic, this is wrong, right. So, some people explain Emptiness just as impermanent to mean Emptiness. This is not. Okay, impermanence understanding, this will help us to take to the understanding of Emptiness. Understanding impermanence per say is not the understanding of Emptiness, right. If you do encounter people talking about this or reading texts which says that Emptiness, impermanence is Emptiness. This is totally wrong.

But understanding of impermanence is a tool, particularly impermanence of the mind is a great tool to take you to Emptiness. For example, car, a car, a very good car, very good the car, good, strong, new car with the enough fuel is going be a tool to take you to Dharamshala to have audience with His Holiness the Dalai Lama, right. The car itself is not Dharamshala. You're getting it? Car itself is not Dharamshala. It's a great tool to take you there. Car in Delhi, it's very gross you can see it. Dharamshala you cannot see it. But this car can take you there. Likewise, impermanence is very gross. Yet it is a great tool to take you to understanding of Emptiness. You're getting it? Don't equate Emptiness and impermanence. Many people do that. Many people equate the two, this is wrong. In fact, I've seen some texts which equate the two. This is very wrong. So, therefore texts, when you read texts make sure that you read very authentic texts.

Okay, so the mind, how the mind is impermanent. Don't just say, you know, don't just say oh my mind changes, yesterday my mind was very happy, now today it's not happy. This morning my mind was very happy, today, now it's not happy, it's changing. This is very gross. Impermanence is of two – gross and subtle. And the impermanence discussed here is the subtle one. But to get to the subtle experience of Emptiness you have to start with the gross. You're getting it? To get to the understanding of the subtle impermanence we have to start with the gross. From the gross you make it subtler, subtler, subtler. For example, let's say we think about say a tree growing. You saw a tree growing. Okay, that is quite scary. What happened was that, next to my place in Lajpat Nagar, next to my place. The several years ago there was some very young boys maybe age seven, eight, nine, playing football. It is like you know yesterday and today. And today I saw these boys still playing football but they're all very tall, very big. How can they play football in such a small place, right. These were the same young boys and then already like six-seven years gone. It is like yesterday they were playing, and today they are playing. Yesterday playing as very young boy, and today playing as a very big boy. And suddenly I saw them, the same boy, the same facial expression, the same facial feature but of the magnified size. This is impermanence, quite scary, right. Okay, which means that this much of years has already

lapsed. It's as though like yesterday and today. Okay, this much of years lapsed. Okay, how many of you got that experience? Okay, how many of you did not have that experience? Raise your hands. You don't have to feel shy. Particularly the young ones, less likely to have that experience. Karma la, this experience, no experience? No. And the girl there. What is your name? Deykyi?

**Participant:** Leky.

**Venerable Geshe Dorji Damdul la:** Okay, Leky la, Bhuti la you have the experience? You have the experience? How come, yeah, the very gross one? Okay, so this is very important. Gross experience of the, experience of the gross impermanence from there you have to start. Say you plant a tree and then the in like five years time it grows to such a tall tree. How come that earlier it was zero, now it is grown to this height? How come that it is become this? It's not that last like five years it remained like a sapling. And suddenly completes the five years so have to grow to this height suddenly overnight it shots the height, no. It was growing like, every year it was growing something, every year. And one year, for example say it's one foot, again it's not that okay tomorrow completes the one year so to grow to one. No, every month growing. You have to go back gradually, don't just go into the atomic flux right away. Start from this like ten years which I've been seeing. So this change from nothing to 10 foot is happening like one foot every year. And one foot, even that is monthly, weekly, daily, hourly, minute, second and then the second divided into ten, second divided into hundred.

Most of our mobiles second divided into hundred. Some are there ten, some into hundred. Sometimes you, when you meditate on this you press the timer and see how it moves so fast, press it, right. Press it. And changing on the level of the second you watch the clocks where the seconds they move like this. Clocks. And then how this one second movement is happening the on the divided into hundred, how fast is this, press the timer. Good. Press timer you will see how fast. This is how my body is moving.

And then you have exposure of the physics then you think about how the molecules, the concept. And then in not only physics, in biology, how the blood cells they move and how the cells they move, and how the cells they are further composed of the molecules. And the molecules is composed of the atoms. And the atoms they are in constant flux. But the heat it moves. [02:10:00] So just think of that. So, this is how we think of the impermanence.

Likewise, my mind, right, which this morning I was okay, now I'm happier. So, even this change is happening already the minute by minute and then second by second. And then see how it is moving there. As you see the timer movement there your mind is also moving because your first moment of mind is seeing the first 100<sup>th</sup> of the second, second moment of the mind is seeing the second 100<sup>th</sup> of the second. Which means the mind is also moving. Just as object is moving the mind is also moving. Which means as the object moves so fast, my mind is also moving so fast. So, this is how we have to contemplate. The more we contemplate then it'll become like how the oil is being sucked by the paper, how it, you know, gets into the paper, right. Likewise, this experience will deepen into our being, into our mind the more we reflect on this, the more we reflect. As you reflect don't just you know, don't just fabricate, don't just exaggerate, don't start from the macro to the micro right away. Take very gradual steps. This is how our mind works.

And then the experience will come to us. Otherwise it will just remain intellectually. It will never come to the experience. Okay, so this experience on the meditation on the impermanence of the mind, this will become incredibly precious tool to understand the Emptiness of the mind. Eventually when we meditate on the Emptiness of the mind the unlike the physical body, unlike the physical self, unlike the physical house, which has, which exists, which has parts in time as well as space. Whereas, mind has parts only in time not in space. So, therefore the this seeing momentariness that is so important, which should be a very important tool to understanding the Emptiness of the mind. Okay, this is number three.

Then finally the mindfulness of the phenomena to be selfless nature that is meditation on the Emptiness of the phenomena other than the first three. You're getting it? Okay, this is the unique presentation of the four mindfullnesses, unique presentation, not unique, sorry, the common presentation of the four mindfullnesses pertaining to the personal liberation seekers and the Mahayana practitioners, common. Now one uncommon practice, this is very easy. Explanation is easy, meditation is more difficult. Uncommon one is mindfulness of the body, feeling, mind and the phenomena, all four in the nature of Emptiness. Finally, while meditating on the body to be impure is finally to leave a, bring about a transformation in your mind. And likewise, body to be impure, the feelings to be unpleasant and the mind to be impermanent and the phenomena to be of selfless nature is for, to transform your mind. The best tool which will transform your mind is by meditating on the Emptiness nature of all these four characterised. So, that is the uncommon presentation. This is how the Bodhisattvas, particularly meditate on the Emptiness of all the four. All the four meaning all four to be empty, of the nature of Emptiness. This is the unique presentation.

Okay, now the synergy version that I'd like to share with you, synergy version. After reading all these things a thought came to me about the Satipatthana practice, practice of the four mindfullnesses, a thought came to me. Just for your information. And this is a brilliant thought. Later on, I read Arya Asanga's text, The Ground of the Shravakas, the text is known as The Ground of the Shravaka Bhumi. Bodhisattva Bhumi, Shravaka Bhumi, he has multiple texts. One of which is known as Shravaka Bhumi. So, I was reading that Shravaka Bhumi. So there what the thought that came to me was just, he also explained the same thing, the thought that came to me he explained it there. And it was just one of the multiple interpretations that he came up with. I was so fascinated, amazing, right. So, this thought came to me out of many years of my study and my personal reflections. And then how he put it there, explained it there. It's just a very small part of innumerable versions of how he explained these four mindfullnesses. He explained the mindfullnesses in multiple ways. Not just how I explained to you now, right. So, that is the main way. And what came to my mind was just a small part. Okay, so that is more like the say little bit of going to more detail or linking the four mindfullnesses. This I'd like to share with you, this is very important.

Okay, let's say that, okay how many of you are so keen on cheesecakes? Raise your hands. Cheesecake. How many of you are so keen? How many of you are not so keen on cheesecakes? Ajeer ji no? Why not? Samosa? (TL, GL) Okay, let's say that we are so keen on cheesecake. Okay, Rebika tell me what is your favourite out of the cakes?

**Participant:** Cheesecake is my favourite. Yeah.

**Venerable Geshe Dorji Damdul la:** Okay, the Mannan?

**Participant:** Chocolate is preferable.

**Venerable Geshe Dorji Damdul la:** Chocolate cake with what? Spread something?

**Participant:** Any form of chocolate is good.

**Venerable Geshe Dorji Damdul la:** Okay, Phuntsok la?

**Participant:** Geshe la, I'll also prefer chocolate cake.

**Venerable Geshe Dorji Damdul la:** Okay, Jeet?

**Participant:** Plain cheesecake.

**Venerable Geshe Dorji Damdul la:** Oh, plain cheesecake, wow. Karma la?

**Participant:** Cheesecake, yeah.

**Venerable Geshe Dorji Damdul la:** Cheesecake. Okay, Leky la.

**Participant:** Chocolate cake.

**Venerable Geshe Dorji Damdul la:** Chocolate cake. Okay, so seems like cheese and chocolate cake. Okay, let's say that there is a half, there is a cake combination of the cheese and chocolate cake. Half chocolate, half cake, half cheese, right. Okay, let's say, okay let's say there is a, and then let's say that you have not the, you did not get this cake for the last six months or let's say for the last two years. And you crave to have the cheesecake or chocolate cake. And finally, somebody Gauri la brings you this cake. Okay, what happens then your mouth starts watering. You're getting it? Which means the attachment arises. You agree with me? Attachment arises. Okay, so this attachment is a subject. What is the object?

**Participant:** Cake.

**Venerable Geshe Dorji Damdul la:** Not just cake, cheesecake. (TL, GL) Okay, cheesecake that is object. So, your mind will attach to the cheesecake as the object or the chocolate cake, right, as the object. So, your object, what you are attached to is a body, feeling, mind, or phenomenon. What? Okay, it's a physical body, physical. Body meaning physical. When we speak about the body it is not necessary, it should be confined to the physical like this human body. It's a physical object. So, your mind is attached to the physical object. You're getting it? Like the body. So, this cake is so delicious. And then suddenly Mannan ji comes and then says hey, hey, Gauri la this cake is expired, right. So, the then what happens to your reaction? Attachment stops. It is still

cheesecake but now you are not interested. Why you are not interested? Quick, quick, we have no time, we have only two minutes now. Why you are not interested? Gauri la, tell me.

**Participant:** Because it's expired and it could make you ill. Okay, it's expired and it is not at all delicious. It's not healthy and it's not delicious. Okay, which means that we are not really attached to the physical object, we are attached to the taste of that object. [02:20:00] You're getting it? We are not really attached to the physical object. Physical object is just the same. But we discovered that the taste is different now. We are attached to the taste. Taste means the feeling. We are attached to the feeling. Okay, then let's say the this feeling. Okay how many of you like momos? Okay, most of us. Hopefully vegetable, vegetarian momos, (TL) right.

**Participant:** Cheese momos.

**Venerable Geshe Dorji Damdul la:** Cheese momos. Okay, let us not be too crazy after the non-veg momos. Let's say Tibet House veg momos. Okay, let's say that today you have a nausea or some people say nausea, right. Jayanti ji?

**Participant:** Nausea.

**Venerable Geshe Dorji Damdul la:** Nausea, right. Okay, nausea, nausea. So, then the momo comes to you. What happens? Fresh momos. No, no, aversion comes. Okay, now you see that it is not really the, it is not really even the taste. It is not really the taste. You're getting it? It is the, it is something. Okay, let's say, let us first put it like this, say object moves to the taste, taste moves to the, then it is not the taste. That pleasant feeling is not coming to you now. When you are nauseous the pleasant feeling is not coming to you. Very unpleasant feeling is coming to you. So, therefore you push it. Okay, from the object it moves to the taste to the feeling. So, we actually, we're are not even attached to the taste we are attached to the pleasant feeling. Pleasant feeling that is triggered when it comes into contact with the taste of that object. That, this pleasant feeling is the one. When the pleasant feeling is not there even though taste is the same but still you don't like it. Which means that you are actually not attached to the feeling, no, the taste but to the feeling inside.

Okay, now this feeling is what? It's the mental process. It's a mental, it's not a physical, it's a mental feeling, it's a mental process. So, this mind when you see that it is impermanent. It is really impermanent. Even that attachment to the feeling also ceases. Because if, okay, say if you are going for to start a start-up. For start-up you need somebody to invest. Rebika?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Yes, we need somebody to invest. Okay, Rebika don't worry I will invest. How much? One crore rupees. You are happy? Very happy. Okay, Geshe la promised to invest one crore rupee to my start up. Okay, but this is for five days. I will lend you the money for five days. Okay, first I will lend you money, one crore. You are happy? Very happy. And then the next after two seconds I said for five days. What happens to your happiness?

**Participant:** Gone.

**Venerable Geshe Dorji Damdul la:** Gone. Why gone? What will I do with this one crore rupees within five days, what will I do? You know it's so transient, it's so momentary, it's impermanent. When you feel the impermanence of that then the again attachment dissolves. So, with this from the object we realise that it's not only the, it's not really the object to which I feel attached to but it's the quality of the object, the taste of the object. And then I discover that, I further discover it's not even the taste, it's the feeling inside. And further I discover that the moment I realise that this feeling is impermanent, this mind, the feeling is impermanent then the attachment to this feeling also dissolves. You're getting it?

Okay, so now whose feeling? My feeling. So, this my, meaning the I, even this I is of empty nature. This I which falls in the category of the phenomenon, right. Body, feeling, mind, and phenomenon. So, as a part of the body we have the characteristic of the body, the taste. Body meaning the chocolate or the I, the what, cheesecake, that is the body. And number two characteristic of this body which is the taste and these two together. And the feeling inside, body, feeling. And then feeling experienced as the mind. This mind is impermanent. And then whose mind? My mind. The phenomenon other than the first three. This is my mind, this is I, this is also empty nature. This is also nature of the Emptiness. Phenomenon to be the nature of the selflessness.

So, this is a very beautiful say the link of how we discover. Finally, say we see that and the moment if you don't study these things, if we don't reflect on these things naturally the tendency is always external. We go towards the external. And if you give yourself little time to reflect on the Satipatthana, the four mindfullnesses object whatever I feel attached to, even that object has a quality. I'm not really attached to the object but to the quality of the object. Then it moves to the feeling. With the same quality sometimes good feeling comes, sometimes unpleasant feeling comes. So, it's not only, not the, it's not really the object and the quality but actually the feeling. Even this feeling is actually impermanent, it's transient. There is nothing for me to feel attached to this feeling. This is also transient. And then finally the most powerful one even this person who said that the I'm attached to, I, this I, even that is empty nature. So, this is how we can move, shift the object of attachment from one to the next to the next. Finally, this feeling what makes me feel attached to the pleasant feeling is because this I is so important. You're getting it?

For example, okay, who will have this gift? I have only one small gift, I'm very sorry, I'm not expecting this number of people. I put out gift for you. But then anybody who likes to have this gift? I'd like to have it. Why you? Because you will say not this, but mentally, deep inside you will feel that because I am more important than others. So, this I, finally even this basis, for to see the, to attach to the pleasant feeling is because of viewing the self to be important, more important than the others. The self is important, no doubt. Don't mix up the two things. Self is important. But self is not more important than others, right. Self is not more important than others. Even, in fact, self is, that I am more important than others this solidification of self to be more important than others. So, that is the basis, the ground for all these attachments, aversion to arise. So, this self is like dream, it's like you know empty of objective existence. So, that is the mindfulness of the phenomenon to be the nature of selflessness.

Okay, so with this then finally we will, this is a very beautiful practice. And you know first we have to gain conviction in this. Once you gain conviction in this, try to reflect more. It is not necessary that you learn this today and tomorrow you'll be free from all forms of attachments. The point is that first you should be convinced. This is amazing. And then once in a while for like the long weekends you can sit for retreat on these four points, right. How they are all linked, shift, this is known as the paradigm shift of what we consider as I like this likeable object, likeable object in the form of external object, in the form of the characteristic of the object, in the form of the feeling, in the form of the mind, in the form of the person, the being. So, we see that first the object moves to the quality, moves to the feelings, moves to the mind, feeling to the mind, these two are more like the same. But feeling is the nature of mind and that mind is impermanent. And then finally why despite all these things how the mind being you know the what is the ground for this operation of the emotions coming out? Believe in the self to be objectively real. So, the self is the nature of the selflessness.

Okay, so with this you will gain conviction. And then it's a matter of practice. Once you gain conviction then we have to practice. You're getting it? And then say even if we are having jobs, you may not [02:30:00] have so much of time like this. But then say the in the evenings, if possible in the mornings, if you cannot do it in mornings then in the evenings. And the evenings before you have any dinner. Once you have the dinner then the body will become heavy. And then you don't the your mind is not really ready, mind becomes little lax. So, just before having the dinner you think about these four points. And more you think then the deeper the conviction becomes. And then finally, this you know the ingredients are ready with you. Once you have the ingredients then whether you cook not cook, its up to the individual. So, whenever you, once you realise that okay now I have to do something where you see that okay now somebody has died, this person died, that died and so forth. Now it's maybe it's my turn, right. So, now I have to prepare myself. If the ingredients are ready, if you have not learned these things, right. No, I have to do something. What to do? You don't have the ingredients. What to cook? You cannot really prepare anything. So, therefore these are the incredibly precious ingredients for us to reflect on. And say right from now try to gain the conviction in the efficacy of these teachings. Okay, yes, finish. One or two questions. Okay, the Adarsh, mic, mic.

**Participant:** Geshe la, though we see, though we know the I is being empty of objective existence but we still feel it is unchanging. That means it is stable, I is. We feel like that. So, how to see I as impermanent phenomenon?

**Venerable Geshe Dorji Damdul la:** Okay, so basically this is a very good question. This is a very practical question. So, we always tend to see the I to be permanent. So, for that matter what is important is that this is very practical question. First the instead of thinking about the I to be Emptiness. Of course, you can think about Emptiness. It's fine. There is no problem. There is no hard and fast rule. But in terms of gaining experience, reflection of the refined understanding that the self is impermanent should precede understanding that the, not should it will, that experience will precede the self as empty of objective existence. This is the trend in terms of experience. In terms of reflection you can do it anyways you like, right.

Now the point is that we come to, once we, one thing that I'm a boy because of my body. I'm a

girl because of my body. We should be convinced with this. How many of you are convinced with this that I'm a boy because of my body, I'm a girl because of my body? How many are convinced with this? How many of you are 100% convinced with this? We are all convinced. You're getting it? So, this is not difficult. So these are things we are convinced but we don't think of these points. The more we think of these points then you realise that okay I'm a boy because of this body. I'm a girl because of this body. I'm a kind, okay, so the Ajeer ji considers me as very kind because of my mind, right. Ajeer ji consider me as not kind because of my mind. So, kindness, kind not kind, learned, not learned. Again, very narrow thinking or vast thinking or too nationalistic, too what, patriotism or patriotic, what do you call it?

**Participant:** Patriotic.

**Venerable Geshe Dorji Damdul la:** Patriotic. Very all embracing, everyone is brother, sisters. It all depends on your thinking, right. Your thinking decides, your mind decides. Your mind is not me, my body is not me. So, because of these two then this I came into being on the basis of what this body then I'm a boy, I'm a girl, because of this mind then I'm a very narrow thinking person, I'm a very broad minded person, I'm a compassionate person, I'm a learned person, not learned person. All this are on the basis of my mind. And my mind is constantly changing, my body is constantly changing. So, therefore I'm changing. This is how we have to reflect. Okay, Ajeer ji?

**Participant:** The two small clarification Geshe la. One is that normally it is said that the people who practice tantra, they have a pure view of the human body though it is impure. So, I just wanted to get your comment. And the second is that you mentioned the three years retreat, this is more in the historical perspective. I just want to understand as how did this three years retreat really originate historically. Because we read like in the case of Asanga, he went three years, he came out. So, like that he went for 12 years.

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

**Participant:** Before he really encountered Maitreya. So, I think how.

**Venerable Geshe Dorji Damdul la:** Okay, so basically the number one the tantra part, okay, so basically this is not really necessary to be discussed here. But you know it's fine we can discuss here. Eventually I'm expecting most of you to do the Nalanda Masters Course. Okay, in tantra, tantra is also referred to as taking the results into the path. We the, we are yet to achieve the result. And sutra system is taking the basis into the path. Tantra is taking the results into the path. This is difference. So, there the resultant state is where our mental defilements are all removed. When mental defilements are all removed and the Bodhicitta becomes vibrant. Bodhicitta, not Buddha nature, *Tathagatagarbha*, that become vibrant where all the stains are gone, where the dirty water all the stains are gone and the water comes out so pure. This purity did not come from anywhere else. Just remove the dirt and the true nature of the water is very pure. Likewise, the resultant state is when all the mental defilements are gone and the purity of the mind comes out. That is the Buddhahood. So, this purity of the mind, the unique quality of that is the purity of the mind manifests in the form of the purity of the body, purity of speech.

This is known as the inseparability of the three *vajras*. *Vajra* of the body, *vajra* of the mind, and *vajra* of the speech. These three become inseparable. So, there this body, in the context of the resultant state is the purest form. So, therefore pure vision to meditate on this state of the purity of your body. So, this is the tantra.

And at the same time to reach to that level one must have to proceed with taking the basis into the path that is that my body is impure. First of all, say if there is a the, if there is hut or a very crude building and you want to come up with a very beautiful the majestic building, you want to build, first you have to demolish this old one. Without demolishing the old house you cannot directly build the majestic building. If you do that we are also unwise. So, at the moment what we have is we have a very crude building within us that seeing things as so objectively real, attachment, anger, jealousy, all these are so crude there within us. That must demolished to some extent, so say to great extent. Once that is demolished then you can think about the purity coming out. From this you can gain conviction that okay my defilements can be gotten rid of and the purity inside can come out if I practice for long. Then you think of the resultant state. What, if I practice of long then this resultant state will come into being. Once you manifest that there is a pure state. So, you bring the resultant state in this experience. So, for that the thinking of these four Satipathana practice is so precious, one.

Then number two about three years thing. What I would say is, let's say, okay how many of you know when you make offerings, water bowl offerings [02:40:00] what should be distance like between the two bowls? Hey, no one making water bowl offerings? Aacha Gauri la, any idea? Okay, Nalanda Diploma Course, okay. Nobody making the water bowl offering? Okay, yes.

**Participant:** Geshe la, is it one grain of rice.

**Venerable Geshe Dorji Damdul la:** Okay, so it says that the two bowls, the water bowls the gap between the two should be one grain. You're getting it? And then some people are so rigid saying that if that if it is wider than this then you are accumulating negative karma of getting separated from your gurus. And if you touch then you will have accumulate negative karma of what, I don't know. All these things come into being. You're getting it? Idea is it doesn't matter, one grain, two grain, three grain, it doesn't matter. Why one grain is said? Why then why it is said there? It is very standard position. What Rebika said is not her, you know, fabrication. It's very standard position. Why is it a standard position? Because majority of the people, their intelligence has to be developed, have to be cultivated, which means that they are not yet developed as much.

So, they will ask you then if you say oh start offering the water bowls from today the Nalanda Masters, Diploma students, right. Start offering water bowls to Buddhas and Bodhisattvas from today. No doubt, you will practice it tomorrow and then you will go each other, you will see different different things. Oh, it's so wide, its so narrow, its so touched like this. Then you ask a question what should be the gap between these two things? If I say you can do as the way you like. Then some will be, you some would put like circular, some would put like zig-zag, some would put like big, some would put like attached, right. Then somebody says Geshe la said everything is fine so I put it attached, this is fine. Then your student will say, you will say that it

should be attached because my teacher said it, my teacher heard it from Geshe la. I didn't say this, I said as you like. But then this is how then the some, then people start fighting other will say that it should be wide because my teacher said it, my teacher learned from Geshe Dorji Damdul. I did not say this. I said as you like. But this is how it spreads down. Then the differences in traditions come into being. My tradition is, what is your tradition? Tejalism. (GL) What is Tejalism? Tejalism is where when you offer water offerings then the all the bowls should be touching. Touching, why touching? So that you will have, you will meet with the Buddhas very quick. And then next one is the Mannanism. (GL) Mannanism tradition. What is the Mannanism? Where the bowls the gap should be like, you know, the at least like the five inches. Why? If you are too attached then too attached to afflictions, right. You have to separate from the afflictions. This is the tradition. People cook up stories. So, therefore the point is that because these dangers are there.

And then conventionally, you also think about the conventional reality. Conventionally there should be some standard. If you don't put the standard, if you don't create the standard then the complications are there. Some will be wide, some will be narrow, then. So, standard particularly to conform to the thinking pattern of the ordinary people. For that matter okay one grain. One grain, then everybody says one grain. Then no 'ism, Tejalism, or Mannanism, or Phuntsokism, nothing will come out, right. It becomes oh very standard. Okay, so why I said this?

**Participant:** Three years.

**Venerable Geshe Dorji Damdul la:** Three years, right. Generally speaking, okay, in those days, in those what the golden era, at the time of golden era where distractions and these things are much less. And for somebody very, for an average person, if you practice for three years you experience, you will gain some experience, it is not necessary Enlightenment. Enlightenment, is it possible not possible? It's possible. But to a very, very 0.0001% it's possible, Enlightenment within like, Jetsun Milarepa only one Jetsun Milarepa, you know. There were so many millions of practitioners but Jetsun Milarepa only one. Okay, so the point is that it's 001%. You will some, get some experiences three years. And if you, say you sit for ten years, people inspired to practice Dharma is going to be much less. Ten years. And two years, practically speaking to reach to the level where you can really share experience and so forth is going to be much less, average speaking on average. So, in those days like three years is good enough, not too long, not too short, its good enough. And people will consider you as very standard. Okay, and the if you don't put a standard its very complicated. Then the all these complications will happen, right. And even nowadays many complications are there. I heard many stories, yeah. So, the point is that anybody who sits for three years retreat, whether the person is doing nicely, not nicely, it doesn't matter. Even the aspiration, even the enthusiasm to do a retreat even that is so, so precious. Okay.

**Participant:** Geshe la.

**Venerable Geshe Dorji Damdul la:** Yes, Jayanti ji. Mic, mic.

**Participant:** I've stopped offering water bowls, I just do it mentally. And I'll tell you why the

room is beautiful but it's so tiny, I don't, I can't have water bowls.

**Venerable Geshe Dorji Damdul la:** Your room is very small, I know.

**Participant:** No, it's beautiful. I should have thimbles. But.

**Venerable Geshe Dorji Damdul la:** No, no, your room, its very beautiful but its very small.

**Participant:** But it doesn't mean.

**Venerable Geshe Dorji Damdul la:** It does not really, I know it does not have space, yeah, you don't have the space, yeah.

**Participant:** Mentally.

**Venerable Geshe Dorji Damdul la:** No problem, no problem.

**Participant:** Thank you.

**Venerable Geshe Dorji Damdul la:** No problem. Okay, the point is that those who do not have, so for us ordinary people, in fact when you reach to a level of say like the great saint Naropa, the great saint Tilopa, then you don't really, all the external things are not really required. That is very high level. Whereas, for us if we don't have space for like set of bowls, see if you can space for like three bowls. If not three bowls, one bowl. Even one bowl is also fine, if you don't have space. But don't go for one because of easiness, right, because of laziness of doing the seven bowls. Don't go for that out of laziness, right. If there is no place and if you don't really have time, if you don't really have time then not doing anything and making one bowl, very clean with respect, one bowl clean with respect, that is far better than not doing anything. You're getting it? Okay, these are the things that we need to keep in mind. Okay, so Badri ji, your question, we will, I will listen to the question and then try to see if we can put together.

**Participant:** Sorry, Geshe la, it's a very, very fundamental question, forgive me. You explained that mindfulness of phenomenon is, as all phenomena which do not fall under body, feeling or mind. Now, as a person who is not so much into Buddhism or Buddhist terminology, I could think of infinite phenomena which do not fall under these three categories. But you explained that in this context phenomena meant the idea of the self. So, is the Buddhist definition of phenomena something very exclusive or is it different from the conventional sense of the word phenomena?

**Venerable Geshe Dorji Damdul la:** Okay, so basically this is very good question. Say short form, in short form let's say the who, who in the context of the conventional language, English, who in the context of the abbreviation, right. Who, WHO, World Health Organisation, who, is that the who in the context of conventional English? Hey, my question to you, not only to Badri ji all of us, WHO, World Health Organisation, I abbreviated it and I say who, WHO. This WHO

is this in the context of the [02:50:00] English, standard English language. Standard English language who means who are you, right. So, there we should be able to know the context well. In other words we should contextualise things in their own way.

So, phenomena, say we talk about the say the selflessness of person and selflessness of phenomena, right. Selflessness of person related to the person, phenomena any phenomena other than the person. So, this is how we do. It is like a short form. Selflessness of phenomena means selflessness of phenomena other than the person. It's the short form of that. So, likewise here say its not necessary you have to go to any other phenomena you can go to phenomena which is not one of these three. Yet it is so pertinent, yet it is so immediate, related to your emotions, arising of the emotions. Okay, the Kabir ji, very quickly your question.

**Participant:** Geshe la, I was ruminating on the first seal of composite things being impermanent. And I was not able to come up with things that are non-composite because I felt they were all coming from my mind which is composite, so I, if you could just explain that a little bit. I wasn't able to come up with what is non-composite.

**Venerable Geshe Dorji Damdul la:** Okay, did we do the composite, non-composite things?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Tejal la. Okay, anybody from the Nalanda Diploma Course, we did, we did not, composite, non-composite, affirming, non-affirming, right, affirming, non-affirming. So, composite meaning something which is, something which has some substance of the physical particles or the mental temporal segments. Composite phenomenon means a phenomenon which is constituted of physical particles or mental temporal segments. This is known as a composite phenomenon. And whereas, for example, Kabir ji tell me what is in my left hand? Nothing there. So, is there a flower? No. Absence of flower is there.

**Participant:** No, I got that. But I'm saying that's all coming from my mind.

**Venerable Geshe Dorji Damdul la:** No, listen, listen. It doesn't matter, first listen. Okay, left, my left hand is there a flower?

**Participant:** No.

**Venerable Geshe Dorji Damdul la:** No flower. Absence of flower is there?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** So, absence of flower, it does not have a substance there. It's not about the your mind, it's about the substance there to say that I am the absence of the flower. There is no substance there to tell you that I am the absence of flower. You're getting it? It does not have any substance. In other words, don't think about the mind, think about what it is constituted of. If that is constituted, if that is not constituted of the physical particles like the

atoms or if that is not constituted of the mental temporal segments. If neither of these two is involved there this is known as non-composite phenomena. We don't have to think about the mind out there. You're getting it? Object per say, just take out the object per say. Okay, this is a very serious question, very important question as well. Okay, maybe last Tejal la.

**Participant:** Geshe la, a little bit connected to Badri ji's question, so just making sure the mindfulness of phenomena, so the phenomena other than the three in those three internal, external both are included.

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

**Participant:** So, this will basically in one sense be non-associated compositional.

**Venerable Geshe Dorji Damdul la:** No, now it is your job. You understood it. Take out the body, take out the feeling and the mind and what is left we include there.

**Participant:** Okay, thank you.

**Venerable Geshe Dorji Damdul la:** Okay, good. End dedication prayer.

**Participant:** Please turn to page 278 for the Additional Dedication Prayers.

**Dedication prayers in the end**

**Page 25**

# Class 85 – Four Fruits and Eight Sangha Members & Shamatha Meditation – Part 1 of 1

Session 1 of 13<sup>th</sup> Oct 2019

Subject : Four Fruits and Eight Sangha Members & Shamatha Meditation  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 13 October 2019  
Transcriber : Tenzing Nyidon  
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## Starting Prayers by a Participant

(Main Teaching Starts) [17:04:00]

**Venerable Geshe Dorji Damdul la:** Okay so, Nalanda Diploma Course, so this is going to be the last session for the first batch. And as the Tenzin Choegyal la, already made the announcement since long time ago that those who are interested and also who qualify some criteria they are eligible for sitting or being, becoming a part of the Pramanavartika. So, which is very important text and of course that text is like the power of the rationality to know the teachings of the Buddha. For example, the Four Noble Truths are taught there and how that is taught in the other texts or the usual presentations of Four Noble Truths is very different. So, that is so academically and so rationally proved, it's a very high level understanding of Four Noble Truths. Usually, we speak of the Four Noble Truths as a very basic teaching. So, how that is done is very different. So, Pramanavartika Chapter Two, so that is going to be available there for the participants of Nalanda Diploma Course, should you qualify those criteria delineated there.

Okay, so basically today is going to be like more like auspicious indication of our being together. And those who were doing Nalanda Masters Course, the basic criteria required for them, the first batch was to do the Foundational Topics. And how that was covered there, and how that is the same topics are being covered in here for Nalanda Diploma Course, and how that is covered is very different. The in a way those who attended the Nalanda Diploma Course, it's more systematic and the flow is there, most importantly flow is there because of the audience being the same. So, idea is this is to lay the ground for to move to Nalanda Masters Course. And so this is more like auspicious the continuation meant to open the gate for Nalanda Masters Course and eventually for your own studies, reflection, meditation.

Okay, so the topic today is the *shamatha* meditation [00:20:00] and along with the four fruits. And okay, so we turn to page of the this the book The Blaze of Non-dual Bodhicittas, if the we are on the same page it's 323. If we are on the same page, it's the *shamatha* meditation nine stages.

Tina la, what page? 232? Okay, is there any other versions? Bhuti la? Okay, same. Okay, so basically I'm not going to go into details. The so this is very beautiful picture there. Of course, I'm not going to go in details. I'm going to just very, give a very quick overview of the *shamatha* meditation. And then the four fruits. Okay, so basically the idea is number one that what do we want? We want the maximum happiness, we don't want suffering. This is how we begin. So, if we do that then the how to achieve that, this is the next question. Oh, all these questions whether achievable or not answer is yes on the basis of the Buddha nature. How can that be achieved? So, for that the idea is to get rid of the cause of all the problem. What is the cause? So, the with the details, the all the details there and then finally we boil them down to the self-grasping ignorance and self-centered attitude. And of the two to eradicate all our sufferings self-grasping ignorance and to achieve Buddhahood to get rid of the self-centered attitude. So, this is what we know now.

So, with this then the question is the this the mind which we are going to, it's going to, we are to tackle the internal factors to achieve the final answer. But for the immediate answers, immediate solutions we can tackle external as well. It's not that you forget about the external, purely focus on the, focus purely on the internal, this is not the point. For the ultimate answer, for the ultimate solution we have to resort to internal, to get rid of the internal factors. Otherwise, so while we are in the closest or while we are in the process of acquiring the remedies we have to take up the external factors also. Internal factors, external factors to the best we can.

Okay, now technically internal factors, it should be the mind which should be tackling internal factors. And internal factors we already identified them. Contaminated karmas, gross afflictions, then the ignorance, and the active seeds of these and the inactive seeds in the form of cognitive obscurations. So, this is what we know. Now, the how to get rid of these the in the ultimate sense? In the ultimate sense meaning finally what should we do? We have to train our mind. This is what the Buddha said that the commit no evils, accumulate as great wealth of virtues as possible, subdue your mind, this is he teaching of the Buddha. As simple as that. So, this one stanza teaching of the Buddha which a very simple ordinary person can understand it, which can be understood in its most sophisticated way by the greatest of the intellectual giants. They can also understand it in a very sophisticated way. So, the, in simple terms commit no evils, we all know that, we are not to engage in any negativities. Accumulate as great wealth of virtues as possible. In other words do virtues, this is also something easy. And then tame your mind. Of course, finally we have to tame our mind. This is the teaching of the Buddha. In a very simple sense.

But in a very sophisticated sense, commit no evils. In the first place we have to identify what the evils are. Evils meaning the negativities. Gross negativities we identify but the very subtle ones are there. We have to identify the subtle ones as well. Commit no evils. How not to commit evils? It is by resorting to the sense of renunciation. Evils, what we dislike is we don't want suffering, we want the maximum happiness. This is the basic premise. We want, if we don't want suffering, suffering's result of the evils. Suffering is a result of the evils. If you don't want suffering commit no evils, the line one. And in what way not to commit evils is by the refraining from the negativities, all forms of negativities. Refraining from negativities is known as renunciation. Renunciation it doesn't mean to renounce happiness, it is to renounce your

suffering. How to renounce the suffering is renouncing the act of evil, evil acts. That is the first line, renunciation, commit no evils.

Number two, not only that we don't want suffering, we want the maximum happiness. If you want happiness, the cause of happiness is virtues. So, therefore accumulate as great wealth of virtues because you want the maximum happiness. Maximum happiness should be giving rise to the virtues, maximum virtues. So, accumulate as great wealth of virtues. This is number two. So, this, what is the best of the virtue, what is greatest of virtue? Virtue of Bodhicitta. So, with the Bodhicitta practice then you, say everything good, every, all the virtues automatically will come to you with the Bodhicitta. So, the second line accumulate as great wealth of virtues is actually teaching on the Bodhicitta. So, first line is renunciation, line two is Bodhicitta.

Okay, number three, tame your mind. So, how not to engage in evils, how to engage in virtues, how? It is a matter of your mind. So, we have to tame our mind. So, the line, third, says tame your mind. Okay, how to tame the mind? Evils boil down to self-grasping ignorance, and the virtue, opposite of virtue finally boils down to the, say the opposite of the maximum virtue boils down to the self-centered attitude and the cognitive obscurations, these two. So, these two can be removed only by working with your own mind. The mind the wisdom of Emptiness. So, tame your mind, tame the mind from the gross contaminated karmas, from the gross afflictions and then from the self-grasping ignorance and then further to eradicate the subtle stains of your mind. That is how we have to tame our mind. So, there the wisdom of Emptiness comes into play. The first one is the renunciation, number two is the Bodhicitta, number three is the wisdom of Emptiness. So, these three are referred to as the three principal paths.

So, if we, whatever tradition that you follow Sakya, Kagyu, Nyingma, Gelug, Theravada, or say the Chinese Buddhism, Tibetan Buddhism, it doesn't matter as long as you have these three things intact then any other practice that you have, they become like a say the they become like a plus points. Very good. Without these three then the whole basic framework of the Buddha's teaching is missing. So, this the Buddha said that commit no evils, accumulate as great wealth of virtues as possible, subdue your mind, tame your mind or subdue our mind, this is the teaching of the Buddha. If this is missing then the we are, whatever we are doing, we thing we are doing some very sophisticated things, we are actually missing the Buddha's teachings.

Okay, so there the point is subdue your mind, tame your mind. How to tame the mind? For that this is going to be like, more like a summary of what we covered thus far. How to tame the mind? Taming the mind we see that the one the object, the mind is the subject, and the mind, this mind starts to behave nicely or not nicely the dependent on the object. Object plays a very important role. If the object for example say, if it is your mother sitting next to you and then you feel calm, if it somebody who is very nasty, so the unkind towards you the moment you see then agitation arises. So, the object plays a very important role. And the okay object plays a very important role, this is one thing. So, for that matter object which can make your mind more supple, which can make your mind most [00:30:00] say the tender, fearless is the Emptiness, that is the object Emptiness. So, for that matter we need the philosophy.

What the object is? Object with which our mind should be seen. Say when you see, when you see

a, say a very dirty undesirable things your mind gets agitated. When you see something which is not really desirable nor something nice, then we feel okay then if you continue to see that it makes your bored. And then whereas, if the object is very nice, instantly your mind is uplifted. So, the object plays a very important role in our mind, how the mind behaves. This is one. So, object wise the best object which can really make your mind behave in a very nice way is the Emptiness. And then whereas the nature of the mind itself, the nature, there are so many things, the nature of the mind itself, compassion, nature of the mind and so forth, there are so many of these things. For example, nature of the mind again it will make the mind behave very nicely. To see nature of the mind then you are not being affected by the external factors as much. But if you see nature of the mind as objectively real, nature of the mind is very clean, so pure, radiant, at the same time at objectively radiant, objectively pure, again something is wrong there. Whereas, in a very subtle way again there is a problem there. This is a very subtle the disturbance there. So, Emptiness concept that is the one.

And meanwhile, it is not that okay, finally the I have to survive. So, for survival what should I do, you know? Eat all these food, I can have all the food made in the form of tablets, I can take the tablets, tablets all the time, with no food. It will not work. Although that's true, finally it is to survive your body. This, the body will be survived by these basic, the protein, then the carbohydrate, vitamin, minerals, so forth. So, these you put everything in the form of tablet. And everyday you take tablets. It doesn't work. So, you relish the food. Relish the food meaning okay then the when we take the food then the your tongue and the oesophagus they will release the various chemicals the which will help to digest, the synthesise. So, all these things are happening there. It's not just the contents there. So, how you think, okay, I'm enjoying the food, so that again the secretion is happening separately. So, it sets a dependent nature, dependent on multiple factors. With this the say how the mind behaves, it behaves on the basis of how what kind of object that you see. And all these objects the like seeing the mind, even the compassion, just let your mind feel the compassion, that will really, relax ourselves, every cell of our body will be relaxed. All these facets are required but pertaining to the liberating factor which we learnt, of the paths there are two paths, the liberating path and the ripening paths. Finally, what liberates us is the wisdom of Emptiness and what helps us ripen our mind to go towards this liberation the other paths like meditation, impermanence, meditation on compassion, meditation on the awareness, the nature of the mind and so forth, they are like the ripening factors for us to take to the liberating factor. Okay, so this is one. So, which means from that point of view object wise which can really make you finally, perception of which, cognition of which finally makes us to achieve Nirvana and Buddhahood is the Emptiness concept, Emptiness. One.

Then the subject, say for example say this flower, if this comes from somebody say like your child or a very young, you know, tender child, who has nothing to give and gives you this, and others they are giving you, you know, so whatever, very expensive things on your birthday. And this child gives you a very simple flower like this. This is so precious because you feel, this is subject. It's not the object. Object wise this is very simple. But because that is subject, your, you could feel the other person, this young child's love for you. So, this the subjective feeling that makes you to see the object as very different and so precious. So, the subject, why the, say one is object how it makes the subject to behave in one way, and the very nature of the subject how you keep your subject in a particular form that will make the subject also behave differently. For

example, when in the spirit of love and affection whatever the other person says is so nice, right. For example, the mother, very young child who was totally sick for the last whole one week, who cannot, who can hardly talk. And then suddenly the child starts talking, say child says that mother you don't look nice. The child is saying that the mother you don't look nice. The mother is so happy that she is able to talk now, he is able to talk now. She is so happy. Okay, look so because of this love and affection whatever this child says is so nice. And if the child says that mother you look so nice, that is even better, right. You don't look nice, this is also very good. So, the way we, see if you put it here this flower or in the pot, this is also very nice. If you put there on the side, it is also nice. Whereas, when you don't love the person, when the basic spirit of your mind is not really in the feeling of closeness then this, it is put there, there is a problem, why should it be so disciplined there. If you put it there that is even worse, you don't know even where to put it. Whatever you do that is wrong. Whereas, when there is feeling of love and affection whatever you do is so beautiful. You're getting it?

Finally, there is no hard and fast rule to say that it should be there or there. You're getting it? There should be, there is no hard and fast rule. This is where we are talking about the need for when the feeling of love and affection is there then the why the rules are created, it should be like this, it should be like this, deadlines and so forth, why? Because somebody is little lazy, right. One held the money does not want to work. And the other person doesn't want to pay if the person doesn't work. Whereas, the mother will never say two years old child, I'm paying you, right, I'm investing so much on you, no, right. You have to study well. So, this when the love is there all these deadlines and so forth they are totally irrelevant. When the love is missing then the deadlines without these things then the whole world will not operate. When the love is there even without the deadlines world will operate so beautifully. This is how the world operates in the best way even without the deadlines, if the love is there as a fabric. When the love is missing then no matter what the, without the deadline love is missing, with the deadline, then the without deadline then the whole system will collapse. And with the deadline whole system will be in tense, what do you want? You want the system to collapse or you want system in tense? Right, this is evil choice. Go for the less evil. Whereas, with love system will not collapse, and the system will not be tensed at all, the love will relax it. So, therefore there is no rigidity there, it should be like this, it should be like that and so forth.

So, the point is finally the spirit of love and affection this is so precious. With this it doesn't matter, for example, say a boss and the employee. For example, I remember the once the Tibet House we are organising a big program, 2012, big program. And the secretary was very hard working, extremely hard working, and very intelligent and very smart. And one day she met, one day meaning during the program, she made a really a blunder, a very big, big the mistake. And then she came to me and like so nervous, Geshe la I made this mistake, I gave wrong information to the person, now the person cannot, the flight has to be cancelled, the person cannot come. And then it's not out of laziness. It's not out of the carelessness. Somebody who does the work will make mistake. Somebody who does not work, if you know this glass nobody cleans this up, who dares, if you clean it may break he will scold us. Keep it there so it will not break and it will be dirty doesn't matter, it will not break. So, if you don't work it will not break. It will be there and its going to be useless. Only [00:40:00] somebody with the heart works to clean it. Then the it may break. So, there you should be able to see two things, one it breaks, the

one person, because the person took the initiative to clean that. That is so precious. What is glass? Glass we can pay. Initiative we cannot buy, that is precious. To teach initiative you may have to spend like lakhs and lakhs of rupees but the glass you can buy for 10 rupees or 20 rupees, at the most 50 rupees.

Okay, so the point is that the so the spirit of love and affection, so the basic framework of your mind then that will make the mind behave differently. The object, see the object differently, the mind will behave differently. Finally, say this should be done like this, this should be done like that and so forth is that something should happen. Why should that happen? So that the people related to that will be happy. And then in the process to make it happy you are making everything tense like the companies. All the deadlines, universities, deadlines, tense. And then if it does not happen. Oh no, tension free, okay no deadlines, nothing will happen, everything, whole system will collapse. Why? The basic framework of love and affection is missing, that is missing. So, now the point is that finally for us to be happy object plays and role and the basic frame of your mind that plays a role, two. So, to see how to make the object or to create, make or see or discover the object in its most refined way which can make our mind automatically behave nicely, number one. Number two, how to design your mind, how to shape your mind – the basic frame of your mind as very loving, caring, affectionate, so the mind will automatically behave very nicely, two.

Okay, so for that say the number one the object wise for that we need the study of the philosophy. Subject wise the basic framework for that we need to have the psychology, to know the psychology, how the mind works, how the basic frame of the mind works for that we need to know, we need to study psychology. So, therefore the philosophy and psychology play a very important role in shaping our mind.

Now, *shamatha* meditation, in what way *shamatha* meditation, in, how does it come here is object wise, object which can affect us to shape our mind, to make our mind behave so nicely. You see the Emptiness automatically your mind will behave very differently. For example, some people, the same person can behave very differently in the with respect to two different people, right. With person A whatever the person A says yes sir, yes sir. Whatever person B says okay, I'll look at it, I'll check, okay, we will see. No but, that is good but. This is our attitude. So, double standard, what do you call it? Some problem is there. Okay, object, some object, you meeting with some object is not, so that relates with the your attitude and your relationship with the other person. Whereas, the object per say even inanimate objects, some objects they give you a very healing feeling. Some objects will give you a disturbing feeling. You're getting it? Okay, so this is a reality, it's not a cycle, right. It's a reality that the object plays a very important role. And then the seeing the Emptiness, it will make your mind behave so nicely that the if this experience is stabilised then you become fearless. Why we behave very differently, you know, between two different people or you know in a very cunning way and so forth? Because deep inside there is a fear, if I don't behave like this then I will suffer. There is a fear there. So, this wisdom of Emptiness will make you fearless. When you have no fear why should you have to behave differently towards, you know, amongst the different situation, different people and so forth, you become very fearless. This is amazing thing, one.

For that the subject, the wisdom of Emptiness, is a very sophisticated subject. Therefore we need a very sharp mind. So, this mind which we are going to employ, to tame the mind, tame your mind. For that matter the object which this mind should be seeing, given that this object is very subtle the mind should be very sharp. And it is not that okay I'm not very sharp so therefore this is not really made, not for me, no. The true nature of the mind is as sharp as the Buddha's mind. 100%. Guaranteed. So, anybody who says that oh no I'm not really very sharp, this is more for the intellectuals, I'm more for practice. Whosoever says this is either that person is totally ignorant of the Buddha nature. You don't have conviction in your own Buddha nature, number one. Or the person, the, did not get the correct information. So, therefore it is very important that in the process of just learning there, being, attending any kind of the lecture and so forth, reading book on Emptiness and so forth, in the process your mind is constantly being sharpened. And particularly discussing, somebody discussing, some other is discussing on Emptiness, you just listen to them. Or listen to some talks on Emptiness. In the process as long as your enthusiasm is there, only a little bit of you mind turning towards it, little bend of mind is there. That is good enough. Your mind is being constantly sharpened. And then enthusiasm is little flaring then your mind is sharpened incredibly. So, this is one thing which is very precious.

For this sharpening the mind what we need is the analytical meditation. To sharpen your mind we need the analytical meditation. So, the Emptiness meditation, Bodhicitta meditation, compassion meditation, impermanence meditation, Four Seals, all these are analytical meditation. So, analytical meditation, primarily to change the perception of the object.

So, to tame the mind it involves two things; one to change the perception of the object, other to change the perception, other to change the basic framework of the mind, subject. So, to change the object, to change the perception of the object we need the analytical meditation. Now to change the basic framework of the mind. For example, let's say that, okay these are the things that see I would also suggest you to be little observant of the situation. Be observant. Okay, say you are discussing a very sophisticated topic. And the, that person, person with whom you are talking, the person's mind is not with you. Did you notice such situations? The person's mind is not with you. But what you are discussing, what two of you are discussing is a very sophisticated topic. And the person's mind is you know the busy with something else. So, there the, just observe it. The person will not imbibe anything.

So, therefore say the Nalanda Diploma Course, the if somebody, for example, say there in the Tushita Centre, Dharamshala, usually my Bodhicitta retreats, it involves a very, the sophisticated, complicated topics are being discussed, Emptiness, Four Seals, within short span of time so many important topics are being covered. And then the one of the hosts there knew that. And then when I decided to go for the Bodhicitta retreat for the public, the group Bodhicitta retreat, so the host sent me an email saying that because that what you teach is very the complicated, very sophisticated, shall we announce that the participants should have already some exposure to Buddhist philosophy? I said no. I want only two things. One is that the person should have interest in what we are going to study, person should have interest, number one. It doesn't matter even if the person is totally new to Buddhist philosophy, number one. Number two, even if the person is not that sharp, it doesn't matter. [00:50:00] Number one is interest. Number two is consistency. The person should be consistently there for the one week or the eight days or ten

days. These two things are, I need. Otherwise, even if, no exposure to Buddhism and although the person may not be intellectually that the sophisticated, it doesn't matter.

Okay, this is, why I'm saying this is not because of my sympathy towards people. It's because this is my experience. I see that some people who are very intelligent, very sharp otherwise, after one year, after two years the person asks me question, questions are very basic questions. And somebody who is not really that sharp but really interested in this. And then within like span of one month, two months, they start asking questions, they ask very sensible questions. This is what I've seen with my own eyes. And interestingly the same person who ask very simple basic questions even after two years, three years. That same person, when starts to take interest in it, within a short span of time that person just picks up so fast. This is what I noticed. It's just the matter of the enthusiasm and the consistency. These two things are there, guaranteed you'll get it. It's not that no, I'm not that intelligent so I'm more practice oriented. No, practice, in the first place we need, practice means cooking, cooking food. Cooking food means we need the ingredients. Where are the ingredients to practice without the knowledge what are you going to practice?

Okay, so the point is that the one is analytical meditation where you need sharpen the mind. And then with this sharpened mind you can see Emptiness. This is one part. Second part is that your mind, the basic framework of your mind must be calm and peaceful. The basic framework of your mind must be very calm and peaceful. Where your mind is little agitated then the your mind does not have the ability to grab the subject matter. So, mind must be calm and peaceful. So, these two things are the very important. So, how to maintain this basic calm, the calmness some people, right, because the mind is really here, there.

One time, I think like the two years ago, no, last year, almost like, yeah, last year when I was applying for the visa, French visa. What is that? VFS. Yes, VFS. When I was there, the girl in the desk, the staff on the desk, her mind was, I could see that her mind was distracted, somewhere else. The official work, I could see that. And I was talking to her. It's not directly related to, you know, what is happening. I was asking some questions. And her mind is, she was saying yes sir, yes sir, like this. Her mind is not with me, I can see that. So, I did not talk.

So, the point is that when your mind is not in the calm and the basic framework of your mind when this is not calm, you will not hear what the other person is saying. You will say the when should I come, right. The person says yes, yes. Then you say what is the answer? What did you ask? The person was not there with you. No point. Frame, the basic framework of your mind is not calm and peaceful.

Look at His Holiness the Dalai Lama, His Holiness, we think that oh His Holiness is very, a big celebrity, like this. But when you are there he will give full attention to you. He will give full attention to you. He will not start a talk. He will ask you to talk. And then he will listen to you. You won't believe that such a highly, highly, reputed, respected figure actually listening to you like the mother listens to the child. This is something so unique of His Holiness. So, where he is fully there. He is fully there when you are talking, he, you could physically you could see that he is paying attention to you. He is paying attention fully. Okay, so this is so important. Okay, so

the basic framework of your mind must be calm.

And then if that is stabilised. Look this is very important. If that is stabilised, if this calmness is stabilised then somebody says nasty thing towards you, your mind will easily feel disturbed, agitated. No, because that this mind has gained stability of the calmness, the inertia to remain calm is there even if the external factors there are something nasty, remarks and so, coming to you, your mind will not agitate easily. Because it has gained inertia of the maintaining calmness. That is so important. So, with this stability of the mind, the calmness of mind combined with the very subtle object, combined, its going to be like laser beam like power, powerful. It's going to be extremely powerful.

Okay, for this matter one thing that I'd like to share with you, very important point, is that often times this is what we have to learn, this is something so precious that many people who talk about the mindfulness, mindfulness, meditation, meditation, they even have no clue of this. One, that the mind, it is not just the mind should sit still. This is not the most important part. This is required as an indispensable part that the mind is still and not affected by, not being moved by external factors. Stillness is one. Now, say in emergency case okay there is earthquake, right. What will you do? Okay, I will calmness, stillness. No. You are going to die, your family they are going to die. You should act so effectively. You should be able to act so fast. You should learn how to act so fast, very effectively. So, there are two things. Stillness, okay, oftentimes people talk about the be in the present moment.

One, IAS officer asked me this question. IAS officer, very important, very bright, IAS officer he asked me this question. He must have heard about this, be in the present moment. How can we be in the present moment all the time? If we be in the present moment, then you will, you cannot think about the past, you cannot think about the future, you cannot plan, then you will suffer. So, how can, is it possible, you know, does it make sense? This is question. What is your answer? Anybody? Be in the present moment all the time. If you be in the present moment all the time then the you have to make plans for sentient beings. You have to think about the past. From the past experiences then you have to plan for the future. So, how can you always be in the present moment. This is question asked. So, this is where many people, the they just say, they heard something, they say be in the present moment, right. And then when these technical questions are asked they get lost, right. And then they say nice words. The past what is the use, it's already gone you cannot get back. Future what is the use it is not predictable. Say in a way they have no answer, right. We have to plan for the future, right. So, be in the present moment. What does it mean? The great saints they said it. Be in the present moment. It doesn't mean that it is meaningless. It has meaning but people could not comprehend the meaning. They just take it so literally, they could not go into the nuance.

What do you mean by present moment? Okay, be in the present moment doesn't mean that just stay there like this. Even if you are very successful with the awareness of the mind or whatever, just stay there. This is not the meaning. Then you should be extremely effective. What is required within say time and space, what is required? Your mind must be present with respect to that requirement. If you have to go to, if you have do the planning be your mind present with the respect to the planning, be your mind present with the respect to the future, be your mind

present with the respect to the past. It's not that always present, present, present, forget about the past, future. This is not the connotation, right. So, for that what we need is that we need the sharpness of the mind. [01:00:00] One the sharpness, not only sharpness, the fastness of the mind. Not only fastness, control of the mind.

Okay, let's say if you are to, which is more difficult you run the maximum you can and then there is a line there, you should stop there, you run the maximum, right, so that the you are the winner. What is that line?

**Participant:** Finish line.

**Venerable Geshe Dorji Damdul la:** Finish line, right. Finish line, oh, I should stop there at the line, then now I will slow down. If you slow down then somebody else will be winner, right. So that you should be the winner but the another job is that at the line you should stop there, not cross further. Which is more difficult cross or stop there?

**Participant:** Stop.

**Venerable Geshe Dorji Damdul la:** Stop. You're getting it? Run so fast and stop. And stop and suddenly run fast, right. This is is very difficult. This is the skill the Bodhisattvas cultivate, this is the skill which is not being discussed anywhere. Only in the Bodhisattvas the scriptures you will find this description where the mind is so, so effective, right. Okay, so for that matter the mind, two things that one is to build the sharpness, the swiftness, effectiveness of the mind with the speed.

Okay, so the in the corporate world. Okay, how many of you are from the corporate world or had experience of the corporate world? Raise your hands. Okay, deadlines, all these things are there, right. And the effectiveness, how much the person can, efficiency, right. What does it mean by efficiency? Okay, Rebika la you want to say efficiency in the corporate world, in the context of corporate world what do you mean by efficiency? The measure of the efficiency?

**Participant:** Geshe la, maybe I put it this way that we have minimum resources and maximum output.

**Venerable Geshe Dorji Damdul la:** Amazing. Minimum resources and the maximum output. (TL, GL) You put it so nicely, right. Time wise less, minimum resources, timed resource, time very less and the materials also less. Less number of staff and the effect that you come is like the how the you know staff like four staff, but effect should be like 100 people's the work, that should be done. That is expected. This is efficiency. You're getting it? So, where say things within a very short span of time what is, what others can produce within ten years, if you can the same produce the same thing with the same amount of resources, whatever, but this time span within one year is so effective, the profit will be ten times more. Because ten years you are going to produce it. You're getting it? So, therefore the time factor, so this is okay, we have just in one year (TL). Okay, so the, you will talk about all this efficiency, renewal the energy efficiency, right. Okay, all these things are there. Okay, this is exactly, these things are very precisely discussed in

the Mahayana *shamatha* practice and the special insight practice. Okay, so these are just the glimpses for us to know that these things are there.

So with this what is in the basic, the first we have to create the basic. So, the basic is that the basic framework of our mind should be calm and peaceful and then the efficiency, right, then the efficiency. First we should build our mind, basic framework of our mind to be calm and peaceful. What makes us not to have our mind calm and peaceful? This is the question. You're getting it? What makes the mind not calm and peaceful? Basic framework of our mind. I'm not talking about someone is agitating me, I have deadlines, I'm in so stressful, the my parents are in hospital, the, yeah, so all forms of things. I'm not talking about the other factors. Basic framework of your mind to be calm and peaceful. This is what we're talking about. For that matter what we see is that say, so basically that okay anyways just sharing very quickly. The, anybody who likes to share with us as to the say the did you ever experience in your life where basic framework of your mind is not really calm and peaceful. It's not about the on this day that happened, that is different. Basic frame of your mind. Or if you have not, if you could not really recall any of such situation, do you notice in other people? Anybody? Mannan ji you'd like to share something?

**Participant:** In other people there are sometimes outward visible signs they have, fidgeting around.

**Venerable Geshe Dorji Damdul la:** Exactly. What is the word?

**Participant:** Fidgeting.

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

**Participant:** Restlessness.

**Venerable Geshe Dorji Damdul la:** Restlessness. Okay, say the somebody is the, okay, there is one monk in my monastery and the debates, kind of debates that he discussed. And then the there is one the previous, His Holiness the Ganden Tripa Rinpoche. That monk was the previous, His Holiness Ganden Tripa Rinpoche's student. And then the that monk was my classmate. And then the previous Ganden Tripa Rinpoche told him that just forget about all these debates, you learn how to sit for five minutes. (TL). He cannot sit for five minutes. He'll sit, in two minutes he'll stand up, right. And the his teacher, His Holiness Ganden Tripa Rinpoche Rinpoche, the previous one said that forget about all these sophisticated debates, just learn how to sit for five minutes, I will be very happy, if you can do this much I will be very happy. He cannot, literally he cannot sit. This is what Mannan ji is saying the fidgeting and restlessness.

So, there tell me what advise would you give? If this is my problem what would you advise me? What advise would you give me? Anybody? Tina la? No advise? (GL) Who cares, this is your problem. (TL, GL) Be kind. What advise would you give?

**Participant:** I think one should observe himself or herself at that moment. So I would say.

**Venerable Geshe Dorji Damdul la:** So you advise me to observe yourself. Wow, this is amazing.

**Participant:** You will not be in that position to observe in that moment because you are already.

**Venerable Geshe Dorji Damdul la:** No, so what advise would you give me? Okay, Gauri la?

**Participant:** Geshe la, I guess I would say try and calm yourself and concentrate.

**Venerable Geshe Dorji Damdul la:** Okay, try to calm yourself, oh yes, yes, I will stand up, how to calm. (TL) Okay what will you do? Anybody? Palash ji what would you advise me?

**Participant:** Immediately I feel deep breathing can help to calm yourself.

**Venerable Geshe Dorji Damdul la:** Okay, so first let the person, this is very practical advise, something which the person can actually do easily. Don't ask him to do, sit for ten minutes, right, and focus on this, focus on that. No, breathing is very simple thing. Very simple. Anybody can very easily identify. Okay, don't do anything just count your breath and tell me, right. I'll also count my breath, you also count your breath and then after the one minute we will see what is your count, what is my count. Let the person, just distract the mind on the count of the breath. This is beautiful, this is amazing. Vinny ji? Vinny ji, there, the last.

**Participant:** I would engage the child or the person into some interesting topic, introduce, and.

**Venerable Geshe Dorji Damdul la:** That is amazing. Okay.

**Participant:** And bring out, you know, make him think, his intelligence, so his concentration comes on that particular subject.

**Venerable Geshe Dorji Damdul la:** Wonderful. This is extremely, extremely precious method. Say just first, oh, Tina la, did you also say it, right, first observe the person well. You said it. So, likewise Vinny ji is asking, is saying that first I'll observe the person what is his interest or her interest, [01:10:00] what is his or her liking, the topics and so forth. And then whatever the topic is of the person's liking then you, you know, talk about that and let the person engross with that topic, interesting topic for that person. So, that person will be, you know, will become gradually be glued to that topic which means that inertia is being built, that is to stabilise. This is very precious method. Thank you.

Okay, so what the Palash ji and what Vinny ji said and then the observation by the Dr. Tina, what they said is that the observe yourself, let the, if the person cannot observe then you observe and see what is the person's interest and what the person dislikes. Don't bring anything which dislikes. You bring something which the person dislikes, the person may last for two seconds, person will last for only one second. Stillness two second, otherwise two seconds, if you bring a

topic, boring topic will last just one second not even two seconds. So, bring a topic, interesting topic which the person likes. Okay, then say there are many factors, there are many ways. So way Vinny ji said bring that and let the person, you know, be focused on the, engrossed in the topic the person likes. And that topic should not be a topic to invigorate say the afflictions like desire and anger and so forth. The topic should be either neutral or virtuous. That is very important. This is what is very specifically said in the text.

Okay, with this in a way what we are saying is that arousing the person's interest. Okay, so what we are studying here is that in a way, finally what we want is we want the person to learn how to still the mind. Still the mind meaning that the person is able to in a relaxed state stay on a particular object as long as you want. That is the main goal. But then forget about this extent of the potential extent of the development. Even sitting for two minutes, one minute is not happening. So, for that matter we have to train the person like this. So, first we have to see what are the problems which hamper the person from maintaining this single pointed meditation. What are the problems the person is with which hamper the person from having a successful single pointed meditation.

Okay, so we are on page 323 and *shamatha* meditation, nine stages. Okay, for your information what we learned thus far is the meditation to sharpen your mind and to make your mind effective, and the meditation to calm your mind, two. Calm your mind meaning the basic, to maintain a basic calmness, to give a calmness to your basic framework of your mind. Two. One to the dealing with the object, other dealing with the subject. There are two. Dealing with the object, meditation dealing with the object that is technically referred to as the analytical meditation. And then in the say a very technical term for that is *vipassana* meditation, to sharpen the intelligence and to make the mind agile and swift, fast, effective and powerful and fresh and sharp. Okay, this is known as *vipassana* meditation.

So, now today most likely that of these last many years I've been given teachings in this hall, most likely this is the first time I'm using the word *vipassana* in this context. Okay, why I'm using this here is because now that you are already, you know, stabilised to some extent like one year, many of you are doing Nalanda Masters Course. So, this *vipassana* that I'm talking about here, this Arya Vipassana, the Goenka Ji's Vipassana practice, ten days, very popular the ten day program, the Vipassana. These two are very different. Don't equate the two things. Usually I use the word special insight. Special insight, i n s i g h t. I use this word. I don't use the Vipassana because people will get confused between the two things. People equate the two. These two are not equipped to be equated. And it doesn't mean that one is better than the other. The point is that these two go in a, they are both very good practice but the, they mean differently. Okay, the Vipassana, the ten day Vipassana course, this any new comer can start directly. But the *vipassana* that I'm talking about is very sophisticated and this is something that we can practice only if you are fully qualified with the first part, which is the single pointed meditation, *shamatha* meditation. Only when you are, you gain a great degree of experience in the *shamatha* meditation, single pointed meditation, then you are entitled to do the *vipassana* in the context of the mainstream Nalanda tradition.

Okay, so from this point of view if you are to look at the popular ten day Vipassana course with

what we are doing here, so it fits more into the *shamatha* practice. It fits more into *shamatha* practice. It's a beautiful practice. Keep this in mind. It's a wonderful practice. But of course, those people with health issue and so forth I would warn you that you cannot, you know, with health issue and so forth, if you think that oh other people can do it, I can also do, you go there. You can go disaster. So make sure that your health and so forth is very good. Otherwise it's an incredibly the powerful practice, beautiful practice. And it can give such a discipline to your meditation. This is very good practice. Okay, this is one thing. Meanwhile, the instructions must be very clear in your mind. You must get the instruction very clear.

Okay, so in other words, in the mainstream Nalanda tradition the *vipassana* meditation is special insight meditation which is to sharpen your mind, which is to make your mind fast, quality and effective. Okay, with the least what the, what Rebika what did you say with the least amount of?

**Participant:** Resources.

**Venerable Geshe Dorji Damdul la:** Resources the maximum outcome, right. With the least amount of resources, time, including time, the maximum high quality income, the high quality output comes out this is the, will be given rise to by the special insight meditation or the *vipassana* meditation in the context of the mainstream Nalanda tradition. Okay, now what we are talking about, what we are doing here is meditation on Emptiness, Bodhicitta, all these things which we did earlier, they are in that direction, in the direction of the meditation the *vipassana* or the special insight meditation. In other words, most of the time I use the word analytical meditation, in that direction.

Now today what we're doing is the single pointed meditation. Meditation pertaining to stabilising your mind, just stabilising your mind. Then later on we should blend the two, stabilising the mind and the effectiveness of your mind, sharpness should be blended together within the one mind-stream, entity wise same, isolate wise different. So, this is what should be created later on. For the time being, for somebody who is not, okay, whose mind is not really the say calm, stable, easily irritable, so forth. So there what is the problem? There are the five problems mentioned here. The five faults, you look at page 323. Yes, 323. The last part which reads the five faults. The five faults or the five problems which hamper us in doing a successful single pointed meditation or technically known as *shamatha* meditation. What are the five faults? Once we learn what the five faults are then we learn the remedies to overcome the five faults. Remedies there are eight remedies.

Okay, five faults are number one laziness. Laziness – not eager to practice, not eager to practice the single pointed meditation, number one. Okay, single pointed meditation the, okay, I will do it tomorrow, next year and so forth. [01:20:00] This is the laziness. This is one of the greatest problem. One of the greatest problems.

Okay, number two, even if you are not really you are so keen but number two is forgetfulness of instruction. Forgetting the instructions meaning that okay in my meditation I should be meditating on let's say the breath and then while you are the, while you are meditating on the breath and then the distractions happen then your mind goes into okay maybe how about the

having the Buddha image as the focal point, or how about Emptiness as the, or how about the chakras and so forth, that will be more fun, you know. You have already lost the object, you have already forgotten your object. Here forgetfulness of instruction meaning you have forgotten, you have lost track of the object that you are meditating. You lost track of the object that you are meditating. It's not that okay yesterday what did I meditate, this is a very gross forgetfulness, right. We are not talking about that. What we are talking about is in the process of meditation you lost track of the object, what you are meditating, your mind is distracted with something else, you have lost the object. That is known as the instead of forgetfulness it is forgetting the instructions. Okay.

Then number three. Now even if you may not forget the instructions, instructions are very clear in your mind, then next point is that okay you are meditating then the actual forgetting of the instructions is a very gross lapse then the actual problem is when the laxity and the mental scattering, pulling, and then falling asleep, mind becoming inactive, mind becoming overactive. Inactivity of the mind and overactivity of the mind. These two are the problems. So, number three is laxity which is inactivity of the mind and excitement this is overactivity of the mind. Inactivity of the mind and overactivity of the mind. And just for you, for a very subtle nuance, excitement, the word here used as excitement in Tibetan it is *goepa*, okay **Tibetan??(1:22:39)** *goepa*. Laxity is *jingwa*. So, this excitement of the mind *jingwa* and *goepa*.

Okay, this excitement there is a little difference between *goepa* or the excitement which we use as, the most people use, they translate it as excitement with the scattering. Excitement here and the scattering, mental scattering, discursiveness, mental discursiveness, or mental scattering versus mental excitement there is a slight difference. Mental excitement is a scattering, it's a form of scattering due to attachment. Excitement here is a form of scattering, mind, mental scattering due to attachment. Let's say for example you are meditating for five minutes and then suddenly a thought comes, oh I have to do laundry, right. I have to do laundry. Or what else? In some cases you may be shopping, right. Oh, I have to do laundry. Oh, I have the dishes to take of in the sink. Or what?

**Participant:** Emails.

**Venerable Geshe Dorji Damdul la:** Okay, emails, yes. Oh yes, then the two hours the what, the company, the what do you call it? Brainstorming. You have to five minutes meditation and two hours is coming. It's totally irrelevant. But your mind still gets glued to it, this is due to the attachment to that. It's not just a mere scattering. This is the mental scattering because of the attachment. This is worst kind. This is excitement. Okay.

Laxity and excitement. These are two real, when the some form of flow is happening in your meditation. So, number two is a very gross, your mind is totally lost, right, your mind is totally lost. And then the you are actually not really meditating you are totally lost, this is the forgetting the instruction. Then next one is better, where your mind, the flow is happening, within that the time the overactivity is happening or inactivity of your mind, little sloppiness is happening and so forth. This is laxity and excitement. First let me complete this.

Then the next one is when the, when these problems, mental excitement and the laxity, when these two things happen, then one must apply the remedies. Okay, tell me, say the let's say that there's the okay in a nation, it's not the, okay, there are two nations, nation A and B. So, nation A sends a spy to nation B. B sends spy to nation A. What is the job of a spy? Anybody? No idea? Wow. All from Himalaya? No idea about the world of the spys. Lotus la. Yes. Mic.

**Participant:** So his speculate secretly.

**Venerable Geshe Dorji Damdul la:** To keep an eye.

**Participant:** Keep an eye.

**Venerable Geshe Dorji Damdul la:** On what the country B is doing.

**Participant:** Is doing, yes.

**Venerable Geshe Dorji Damdul la:** Country B is doing pertaining to the military set ups then the finance, whatever, particularly military things, right. Okay, then if, okay, let's say if Lhamu la if you are the spy, you are not spy I know. Say if you are spy in country B and then you give all the information what is happening, danger, all the threats to country A, you give it your country, right. So, what is the job of, what should we do now? Lhamu la's job is done, not done? Her job is done. So, now whose job now? Actually Lhamu la informed that there is so much threat now, there is whole build up of the military base is happening, it's becoming so strong next to our border, right. So this information passed to your country. So, now whose job? Lhamu la's job is done. Whose job? Nilisha?

**Participant:** Country B.

**Venerable Geshe Dorji Damdul la:** PM's job. Country B's job. Country B, which one? Country B's the peon?

**Participant:** No, no, the information that is given to the.

**Venerable Geshe Dorji Damdul la:** Information already given to country B. So, what is the, whose job now?

**Participant:** The person who got the information.

**Venerable Geshe Dorji Damdul la:** Okay, the person maybe the IT person. So, IT person cannot do anything, right. So, that is executive, PM. It's a national that, threat to nation. So, it's the PM's job, it's not even the, in the case of India, it's not even the President, it's the PM's job. You're getting it? So, whereas, PM does not take any action let's say, does not take any action. Okay, Lhamu la it's fine, thank you for the information. No, action taken at all. Then tell me what would be Lhamu la's reaction? She will continue to get information, continue to pass or she will also become lax? She will also become lax. You're getting it? So, this is where once you

identify the laxity and the excitement, if you don't apply the remedies then the excitement and laxity will become a habit. They'll become a habit. Then it'll become so difficult to get rid of these two. The moment we identify these two then the actions must be taken. What actions? You have to apply the remedies. So that is, the next part is, okay, non-application, the problem is non-application of remedies. When you identify these two things happening then the problem is if you don't apply the remedies, then it's a non-application, this is a problem, non-application of the remedies. Okay, one.

Next problem is if there is no threat and Lhamu la is saying that oh, don't worry, now there is no threat at all and still the government doing, you know, sending all the building up the military things out of fear. This is also meaningless. For example, let's say, to give you a very solid example let's say that [01:30:00] you tell your brother or you tell your sister, or let's say mother. It actually happened one time when I was I think when I was in class 11 and my cousin he was very young, age six or seven, and then the my aunty asked me to in a way the asked me to teach, help my cousin with mathematics or something. I was teaching and the mother would come like every, after every like five minutes come, are you okay, you are studying okay to the young boy, to her son. She is almost getting there and started to really get focused there. Again, in five minutes come, you are okay, right. Again distracted. Again in five minutes come, you are okay. Then I thought there is no point now. It's the mother's thing, so fine. Okay, now you do, you are okay. (TL, GL) Right. Okay, tell me what is the problem with this? The mother wants the child to really do well. What is the problem? Overactivity, over application, right. Don't over do. Don't over do it. She was over doing, right.

So, that is where when the meditation is going very smooth then don't apply the remedies. If you apply the remedies, remedies will become obstacles. This is problem number five, fault number five over application of the remedies.

Okay, now how to overcome these five problems? Okay, tell me how many of us have the first problem? Yeah, how many of us has the first problem? Oh no, this is Nalanda Masters and Diploma Course, right. So, no, not, first problem only few people. Okay, those who do not have the first problem raise your hands. What about those who did not raise their hands in both cases? (TL, GL) Right. Laziness. Not able to raise the hands. That is the laziness. Okay, so number one. Number two, forgetting the instructions? How many have this problem? Forgetting the instructions meaning that in the meditation suddenly you are, you go totally different direction, right. So you're supposed to be meditating on Emptiness, whatever, and your mind is in the shopping mall, right. Totally engrossed there, you are so fascinated by the shopping mall and these things. Okay, so how many have this problem once in a while?

Okay, then the number three laxity and excitement. Okay, then the non-application of the remedies? Okay, over application of the remedies? Over application. We don't apply the remedies at all. (TL, GL) So how will, you know, over application happen?

Okay, okay, so how to overcome these five problems. For that we have the eight remedies. Okay, the next page, eight remedies. Faith, aspiration, effort, pliancy, mindfulness, introspection, application of remedies, and equanimity of remedy application. Okay, these eight remedies.

How the eight remedies work? The first one is faith. Faith does not mean the blind faith. Faith means conviction in the benefit of the meditation. Conviction in the benefit. The Tibetan word is **Tibetan??(1:33:54)**. So this **Tibetan??(1:33:55)** has a very nuanced meaning. So, whereas in English faith means it will just take more into the, we may get the feeling it is like the blind faith. No, it is a conviction in the benefit of meditation, single pointed meditation. So, this the first one the, is the, if you, in most cases when you don't have the conviction then we don't tend to, for example, even taking medicines, if you are not really convinced of the medicines, then we don't really, we are not too serious in taking the medicines. Okay, for example, like Tibetan, taking Tibetan medicines. Tibetan medicines, some people this is alternative medicines, Ayurveda, Tibetan, homeopathy, these are all something else. And some people they are also not really, they don't really trust in the allopathy medicines also, western medicine also. There are many versions. The point is that with the meditation unless and until you feel the benefit of this then you will not get the enthusiasm.

Okay, so therefore say, therefore what? The marketing, in the business world the marketing, right. Advertisements. They spend lot on marketing, right. Why is he doing, why are they spending so much? In order to gain faith in their product, right. In order to gain conviction that it has so much of benefit. You're getting it? Okay, so this is, for that matter we need to learn, read the text and so forth and see to the demerit of not cultivating meditation. The merit of cultivating meditation, we have to read this more. Then the when you see the benefit more and more then you feel like doing it.

Okay, for example, one thing with the very, the popular Vipassana, Goenka ji's popular Vipassana, one thing I'm so happy about that is that many people irrespective of religions, what religion the person is following. They are so happy to do that. Because they could, okay, you go to the person, okay, I have this problem. Go to Vipassana, right, go to Vipassana. Hey, did you go there? Yes, I did, went there three times, right. Look at the glow of the person. I went there three times, right. When the glow is there this tells us the person.

Okay, if I go to, if I buy a pen and you all need, you are in need of a pen. And there are multiple choices. And from there I bought this one, right. And then I bought this one, right. And most likely, I don't know the, Richa la, I don't know, right. Richa la has little, what, the independent thinking, right. Most, I don't know, most people will buy the same pen, right. Most people will buy the same pen. Richa la you will also buy the same pen? I'm not too sure. Okay, most people will buy the same thing, same pen. If you see that I bought it, not me, say the Gauri la buys it, or Richa la buys it, right. And many, most people okay I also need it. Where did you went? Then there are so many pens. Which pen do you want? Then you saw the Richa la's one. This is so familiar, right. And then you pick up, I want this, this. You're getting it? Even if there is a better one, still you will be doubtful. I want this. This is our thing.

So, therefore the point is that to see, to visibly see somebody who is practicing and with the benefit, the person having the benefit, you see the benefit there. Then the enthusiasm arises. So, number one is to gain conviction in the benefit of this practice. For this you have to meet with people, you have to read the text and you see your own limitations. And see what is, what, how to rectify your limitations. We, from all these angles then the first will come to you the faith or

the conviction that I have to meditate, that is there is the benefit there, number one. Number two aspiration. Okay, with this seeing the benefit there is, yes, there is a benefit there. Conviction is built then you want this or not, you want the benefit or not? Yes. Then the aspiration comes. Number two, aspiration comes.

Okay, then this aspiration will make you to put effort, right. Will make you to actually sit down. Okay, for this meditation I very strongly suggest, I'm not really worried about the Nalanda Masters Course participants and the Nalanda Diploma Course participants, still you are bound to meet with the other people. And for yourself and for others make sure that the effort that they put in is a proper effort. Effort which is meaningful, meaningful effort. This is so important. Why I'm saying this is that I met often times, I met, I meet people who say that I'm, I've been meditating for the last two years, three years, five years and so forth. And then in the course of discussion I come to discover that the, it's really wrong. [01:40:00] And some people say that now I'm seeing some lights, you know, I'm seeing some lights. And then now the I feel my body tilting, you know. Now I feel what is that, this word, vertigo, you know, vertigo and so forth. And then now I'm seeing buildings coming up in the meditation. I don't know what kind of meditation they are doing, you know (GL) building is coming up in the meditation. I'm not joking. This is what actually happened, right. Okay, then the I asked the person what kind of meditation, who taught you this? Then he said that no, I was going to Himalaya for a trekking and then the I met some American tourist adventures, adventurers and they told me that you have to meditate. Then I started to sit there and then close my eyes and meditate. What kind of do you? I just sit like this with the closed eyes, sit like this for three years. Nowadays buildings are coming up in his meditation. This is wrong.

So, therefore you are bound to meet with people who do not have proper instructions. So that is extremely kind of you, you don't have to tell them that okay I will teach you, you don't have to say like this but. You can very casually share the four points of the meditation with them. This is so kind, right. You don't have to share them as though like you are teaching. Because we don't know how receptive the other person is if you share them in the form of teaching. Whereas, in a very casual way you can share. Okay, so that is effort. Then what happens is that with the conviction then you have the aspiration, with the aspiration you put effort. Okay, once you put effort then you will see the result. What result? The pliancy. Pliancy is the serviceability of your mind, the agility of the mind, agility, the flexibility and the lightness of the mind. The correct word is the pliancy or the serviceability of your mind and which involves the characteristics such as lightness of the mind and a tinge of a joy is there, a joy is there and the freshness of the mind and so forth, that is the pliancy.

Okay, then number five and number six. Number five is mindfulness. In fact, number five and number six, these two are not necessarily in this order. It's not necessary in this particular order. Five and six is more like coming together. So, for our explanation we'll do the six first introspection. Introspection is where your mind is, introspection is like the spy. Oftentimes people talk about the mindfulness, mindfulness. So, there they are mixing up two things mindfulness and introspection, they are mixing up two things. Or they are conglomerating, they are combining the two and then put them, give the label, just one label, mindfulness. No. So, the what many people call as mindfulness meditation, so there it's actually mixture of the

two. One is the introspection, other one is mindfulness. It's not just complete mindfulness. Without introspection mindfulness cannot happen. Introspection should be like the, say the twin brother or sister of the mindfulness. Introspection is the spy and the mindfulness is the executive. Mindfulness is the executive and the introspection, this is spy. For a simple example that if you lose the dog, if you lose your pet dog what do you do first? Bhuti la what do you do first?

**Participant:** Search.

**Venerable Geshe Dorji Damdul la:** Go and search for the pet dog. Go and search. This is the vigilance, this is introspection. To keep an eye on the dog, where the dog is. Okay, keep an eye on your mind, whether the mind is meditating or it is distracted or it's sleeping. Just keep an eye on this. Okay, once you are with the introspection, once you find the dog, okay, the dog is there, you find it. The job of the introspection is done. The job of the spy is done. What is the next job? Job of the rope, tie the dog with the rope, bring it back home and tie to the pillar at the home. That is mindfulness. The rope is like the mindfulness, rope is like the mindfulness. Mindfulness is the one which brings the mind from distraction or from laxity to the intended object of the meditation, this is mindfulness. So, introspection will identify that your mind is distracted or in a lax state. Once identified then use the mindfulness like the rope to bring the mind like the dog back to the intended object of the meditation. This is mindfulness. So, number five, number six will always go together.

So, now the next point is that if you do see that your mind is into these two problems laxity and excitement then number seven application of remedies. You should know precisely when to apply the remedies. What remedies? Introspection and mindfulness. These two must be applied. Not only that you should know these two things but you should apply these two things. Okay, then when the meditation is going smoothly then don't overdo, don't overapply, number eight, equanimity. Equanimity meaning that maintaining a neutral stance, don't engage, over engage, maintain a neutral stance, right. Just let the mind flow in meditation. Don't over engage to see whether the mind is meditating or not meditating and so forth. Don't overdo. That is the equanimity of remedy application.

Okay, of the eight remedies, the first four are the remedies against the laziness. And then the next what is the second fault, the first one is laziness to overcome this we have four remedies. What are the four remedies? Number one is?

**Participant:** Faith.

**Venerable Geshe Dorji Damdul la:** In the faith or the conviction in the benefit of the meditation. Number two is?

**Participant:** Aspiration.

**Venerable Geshe Dorji Damdul la:** Aspiration. Number three is?

**Participant:** Effort.

**Venerable Geshe Dorji Damdul la:** Effort. Number four is?

**Participant:** Pliancy.

**Venerable Geshe Dorji Damdul la:** Pliancy. Very good. So, these four remedies are to overcome the laziness. Then number two forgetting the instructions, number two forgetting the instructions is the you have to know the instructions. Okay, forgetting the instructions this is because of the what? You don't get the instructions, you don't have the instructions. For that matter we have the, okay, forgetting the instructions we should have so basically it is the teachings that we should receive. Okay, so what it says here in this, in here it is the what we have been doing thus far mindfulness, introspection, these two always come together. Now here so the if you look down we see that there are the six powers, page 324, six powers, four engagements, the and then the nine steps, nine stages, they are all there. So, there we should keep in mind that where generally mindfulness, introspection, these two should always go like the two sides of same coin. Whereas, emphasis when you go into the specialisation meditation, then where the mindfulness is required more. For example, mindfulness in a very gross way, okay, the in my meditation let's say that on Emptiness meditation I have the five steps or the Bodhicitta I need to have the sevenfold cause effect, for this we have the one pre-requisite then the seven steps and then for the other step, what is that, equalising and exchanging method. How many steps? Nine steps are there. What are the nine steps? Number one, equalising self and others. Okay, so remembering all these steps. You're getting it? Remembering all these what we're going to meditate on, say in the meditation again you go back what is there, referring to the book. No. When you're in meditation, you have to have all these steps coming through your memory. That is the mindfulness. Very gross mindfulness. The mindfulness that we are talking about in terms of the mindfulness versus introspection that is very subtle one, right. So, this mindfulness is just remember in other words remember the points on your fingertips. You're getting it? What we should be meditating? What are the steps required? All these we should remember, we should have on our fingertips that is known as the mindfulness. You're getting it? So, therefore here in this the eight [01:50:00] remedies, the mindfulness is given in this context the gross mindfulness. To be able to remember what you, we should be meditating. Okay, so that is I said earlier in the middle of the meditation for example the Bodhicitta the seven steps, the nine steps, and if you don't remember what is the step in between number five, again go back to the book. This is not the correct way. So, there is the forgetting the main instructions. Okay, so there we should be mindful. So, this mindfulness is more pertaining to the gross mindfulness. In other words we should have the instructions on our fingertips.

Okay, then the next one is the laxity and excitement. When that happens how do we know that they happen? How do we know that they happen? So, for that we have to keep an eye. So, oftentimes the only when we practice breath is relatively easier, whereas the practice on the awareness of awareness meditation there mental, mind can easily slip into some other things. Very easily it can slip. So, there if you are not trained to see what I'm doing this is the job of the spy. Okay, just see observing, see what the other person is doing. Likewise, what my mind is doing. If we don't have this vigilance, if that part is missing then the your minds once it is being

pulled by the laxity and excitement just it will go off the track and then actual two minutes is so long. When your mind is scattered ten minutes is so short, when your mind is scattered even ten minutes you will not know how ten minutes is lost. But when you are properly meditating even two minutes is too long, right. It's not finishing. Then you again watch the mark, it's still is you know let's say the you have a timer, let's say for say ten minutes, press it. And then after a while you may be feeling tired whatever. You watch it. Okay, I have three minute, I have five minutes more. Now five minutes is gone. You look, still five minutes. Just only few seconds is gone and you think that five minutes is gone. Whereas, mind gets scattered, scattered means something which you like. Even ten minutes is nothing. It just flies. Okay, so there so how do we know? We have to learn how to keep an eye on your own mind. This is vigilance, technically it is translated as introspection, in Tibetan it is **Tibetan??(1:53:18)** in Tibetan.

Okay, then the next is easy. So, when the laxity and excitement, when these two things, okay, that is interesting. Usually we think that when the mind is lax then excitement is not there. When scattering, excitement is not there. When the excitement is there mind is not lax. But there maybe, okay, through okay there maybe cases where laxity and excitement both are happening together, right. Both are happening together. For example, let's say you are meditating and then the your mind becomes little heavy and then your mind is almost on the verge of going to you know, not really totally sleepy but semi-sleep, which means laxity. And then your mind is distracted towards other thoughts that is excitement. You're getting it? Excitement and laxity can happen simultaneously also. But these are very gross ones. These two that I'm describing now is very gross.

Okay, so where number four non-application of the remedies, non-application of remedies, when these two things happens, when either of the two happens or when both happen then we should apply the remedies. If we don't apply the remedies, it's very dangerous. If we don't apply the remedies then don't do the meditation. Nothing is better than something. If you don't apply the remedies, it will become a very bad habit. You must apply the remedies, introspection and mindfulness, that is the subtle one. Introspection and mindfulness must be applied when you see that when these two things happen, when the excitement and laxity happen, you must apply the remedies. If you apply the remedies, even if sometimes, once you know, if you are not aware, your mind maybe distracted for like ten minutes, if you are not aware that's fine. Once you are aware apply the remedies. If you are aware after ten minutes apply the remedies right there. If you don't apply worst thing is say getting scattered for like ten minutes. And then after that applying the remedy, getting scattered for like one minute and not applying the remedies. Not applying the remedies is much the bigger problem, it's a greater fault. Okay, this is very important. You must apply the remedy right there.

For that the, it will be good for us to you know build a habit, build a good habit. So, this what we do for example, okay, one thing that I noticed, once I mentioned to Tenzin Choegyal la also, the just recently. That the soldiers they have a very good habit. Okay, usually in my case, let's say nowadays I also try to be like a soldier. Say you drink tea-coffee whatever you keep in the sink. And next day also sink. Two, three and then you, after some time then you can wash them all together. Whereas the soldiers I don't know about all but those who I met they have a habit you serve the tea, they drink it, right there they wash it. They don't just stack it. This is an incredibly

precious practice. If you practice this then this is what will apply to the meditation also. This habit, this good habit, you will apply to the meditation also. Otherwise, meditation okay, one laxity, never mind I will stack it, right, let it happen five times, then I'll apply the remedies. It will become a bad habit, right. Right there do it, just there and then just do it there and then. This is so important. Built in me like a habit, little bit even nowadays, today, nowadays also I try to do that in my own the house. Say the my mug on the table, fine. Who will tell me that you have to put the mug in the sink, who will tell me, right? It's just by myself. But no, so it is related to my psychology it'll build a habit. Let me, okay, put it there. Oh no, let me do it after five minutes. No now, put it there now, right. So, when meditating oh there is a glass there I have to put it now. No, don't do that, right. That is excuse. We have to be, we have to see the nuances there. Where otherwise you have nothing really to do, then do it right there. Don't say that okay I will rest for five minutes, I will do it later. Just try to be away from these bad habits.

Okay, this is the non-application of the remedies. For that you apply the remedies. That the, the remedy is application of remedy is the remedy to non-application of the remedies.

Okay, then over application. Some times you are so anxious whether or not I'm meditating properly, right. And then actually there is a flow happening still you are constantly watching then it disrupts. The moment you, say you are meditating on the breath then you check your mind, object has switched from the breath to the mind. You have lost the object. So, whereas, when the excitement and laxity when these two are happening more grossly then switching to the mind. Am I really doing it, my mind is doing it or not, my mind. You switch to the mind. This is not a problem. In the sense that the problem is 1% and the benefit is 99%. Whereas, the meditation is going good, the problem can be 60% and benefit will be 60, the 40%. And then later on when the meditation is really doing good and then you over apply, over application then the problem can be 90%, benefit is going to be 10%. So, therefore this is where your meditation is going [02:00:00] very smoothly, you should have a sense of judgement, discretion that okay now I should not apply the remedy, I know that I'm meditating properly, no distraction, no laxity, no excitement, I'm meditating proper. So, just let it flow. Okay, this is important.

Okay now let me quickly complete with the four fruits, very quickly, four fruits. I'm sure we did this, some the we did it before, vaguely. No? Okay, four fruits meaning that the say in the context of Nirvana and Buddhahood, so there are four fruits to be achieved. Okay, very quick. And more detailed explanation will come in the, as a part of the Nalanda Masters Course. The four fruits before Buddhahood, no. Okay, say Nirvana is the goal, Nirvana let's say in the context of somebody who is seeking Nirvana, Nirvana is the goal. So, Nirvana, including Nirvana there are four. Before Nirvana there are three. Nirvana included four. Okay, one is stream enterer, the fruit of stream enterer. Okay, number two is the fruit of once returner. Then the next is the fruit of no more returner. And Arhatship, the fruit of Arhatship. Jason, you want to leave? Deepesh la. Tenzin Tseten la. Tseten la the, **Tibetan??(2:02:21)**. Okay, so the four fruits, fruit of once returner, no, fruit of stream enterer, fruit of once returner, fruit of no more returner and the fruit of Arhatship, the four fruits.

The four fruits just to give you a very cursory analogy is that the it is not necessary that these two four fruits should be achieved in sequence, not necessary. There are people who achieve the four

fruits in sequence, there are some who may skip the first and jump to the second, who may skip the first and second jump to the third, and who may skip the, then the first and jump to the fourth directly. There are various kinds. It's not necessary that we have to follow the four fruits in sequence. Okay, in terms of the order generally speaking the first one is the with the least benefit, then the second is more, third one is more, the fourth one is the most. So, this is the general presentation. Okay, generally, the details we have to study the, spend more time on this otherwise this is even the Nalanda Masters Course we are yet to do it in detail. So, that will come as a part of the Abhisamayalamkara text. Okay, so these four how do we understand this? In the sense that let's say one analogy that I give is that for example, let's say if we want to go to Bay of Bengal. You want to be, go to Bay of Bengal and you are in Gangotri. You know where Gangotri is? Kabir ji where is Gangotri?

**Participant:** Beyond Uttarkashi. It's beyond Uttarkashi you have to trek up.

**Venerable Geshe Dorji Damdul la:** Okay, so Gangotri from Gangotri what flows?

**Participant:** The Ganga.

**Venerable Geshe Dorji Damdul la:** Ganga flows. Okay, so let's say that you are in Gangotri and you want to go to Bay of Bengal and you have no idea how to go there, right. If you no, if you have no idea how to go there the best thing is jump into the stream, jump into the Ganga stream, right. Stream enterer you enter into the stream. (GL) You jump into the stream automatically it will take you to Rishikesh, right. Once you are there in Rishikesh, it will automatically take you to Varanasi. Once you are in Varanasi automatically it will take you to Bay of Bengal. You're getting it? Okay, so jumping in the stream, you are, as long as, the moment you jump into the stream you have got the first result that is the fruit of the once returner, no, stream enterer, you have entered the stream. Once you have entered the stream. Then automatically it will take you to Rishikesh, this is the once returner. Once you are there automatically it will take you to Varanasi, this is no more returner. Then the from Varanasi it will take you to Bay of Bengal, this is Arhatship, right. And from Arhat, from Bay of Bengal you will not go back, right. Okay, so now the point is that the what is really happening in these four? The first is stream enterer. Stream enterer meaning when you the stream that is the, is a metaphor is when you reach the path of seeing. Path of seeing is the stream which eradicates the mental defilements from the root. So, this flow which takes you to Bay of Bengal that is related to the flow of the mind of the virtues, the pure virtues, uncontaminated virtues. Okay, that happens from the initially the starting point is the path of seeing. This is once returner, no.

**Participant:** Stream enterer.

**Venerable Geshe Dorji Damdul la:** Stream enterer. Then the once returner, what do you mean by once returner? The meaning, why it is known as once returner is once returner means that you are in the desire realm. From there now before you achieve Nirvana you will have to come back to desire realm once. You have to come back to desire realm once. And that a more the, more discussions are there, desire realm once meaning desire realm as a human, human once, and the as a god, desire realm, the god of the desire realm once, these two. So, the as a human is

once, as a god is once, so this is known as the once returner, returning once as a god, returning once as a human. Why this restriction? So, this is, okay, so this is related to the karma, how the person has accumulated karma, how the person engaged or the accumulated karma is such that when you say the unless you come to desire realm once you cannot be liberated. This is the, sometimes it is, you know, some people, the unless you encounter with the very severe say the obstacles you do not succeed, right. So, that severe obstacle that is the karmic block. So, unless you clear this, the, you will not succeed in whatever you are doing. Likewise, these people, because of the karmic block for them they have to somehow, they have to come back to desire realm once. Once meaning once as human, once as a god, the desire realm god.

Okay, then the no more returner is that at the moment they are in the desire realm and then once they die they will take birth in the form and formless realm and they will never come back to the desire realm. They die, they will take birth where? Form and formless realm. They will not return to desire realm anymore as a the, what, Arhat as opposed to? Arhat as opposed to Samsaric beings. As a Samsaric being the person will not come back to desire realm any more. This is the no more returner.

Okay, then the next one is Arhat. That is when you eradicated the self-grasping ignorance or the afflictions completely then you achieve Arhatship. [02:10:00] Okay, one point I'd like to share here which is so important is that the okay so I'm going to give you like a, what is that, movie trailers, right. What other words is there? Gauri la.

**Participant:** Trailer, preview.

**Venerable Geshe Dorji Damdul la:** Preview. Trailer. Okay, for you to go into Masters Course. Okay, say now to go into little more technically versus second one, second fruit. Fruit of once returner, right. Once returner, what is the qualification required for somebody to be referred to as a, the, somebody referred to as once returner, what is the qualification? The qualification is that the okay, mental defilement, okay, mental, generally mental defilements there are two, what are they? Afflictive obscurations and the cognitive obscurations. So, here we are talking about the afflictive obscurations not the cognitive. Afflictive obscurations of the desire realm, afflictive obscurations of the form realm, formless realm. Now we are talking about the once returner means returning to the desire realm, so we are talking about the afflictions of the desire realm. Afflictions of desire realm also can be classified into two. Afflictions to be abandoned by the path of seeing and afflictions to be abandoned by the path of meditation, two. In other words afflictions there are two, afflictions which are acquired and innate. You understand it? For example let's say that if I say that oh person A is, I learned from somebody, you know, here, the my brother tells me that person A is so bad, he is so cunning, so nasty towards you, I did not know that. And my brother was telling me that person A is so nasty. Okay, when you say my brother is telling me, then the you may take it more seriously. Let's say person A, another person tells me that, a stranger tells me that person A is so bad, so nasty towards you and so forth. And then I am easily, I can easily manoeuvred, right, manipulated. And then I meet the person A, and I see that person A is so nasty, I can see that, right. Okay, this is affliction within me. This affliction is naturally grown or it's acquired?

**Participant:** Acquired.

**Venerable Geshe Dorji Damdul la:** It's, acquired. You know, I learned it from somebody and then I make it become so vibrant. That is acquired affliction. Whereas, the, okay, how many of you have seen that the small children age one, age two, you give a chocolate the okay, child accepts it. And then you say that then the child's brother or sister comes, very young one comes, share this. You give two, give one to them. What is this? I want it, this is mine. So, this who taught this person? Who taught this child? Hey, Lhamu la, who taught this?

**Participant:** Maybe it's parents.

**Venerable Geshe Dorji Damdul la:** Not parents. Okay, previous habits. Past life habit. You're getting it? Past life. I don't know whether I shared this with you about the child, right. Okay, Nalanda Masters students don't nod your head. You have heard it so many times. A child, did I mention this? Maybe yes, related to the rebirth, about the rebirth. A toddler in the baby what, chair, right. And the mother gave some noodles, baby looked at it and pushed it. And then gave something else, pushed it. Three or four times pushed everything. Finally mother gave a wine glass, a wine in wine glass, put it on his table. He looked at it and is so happy. How many of you have seen that clip? Deepesh la, one, two, three, you must get it. Deepesh la you must send it to all. You must watch it. This is not a baby. Guaranteed it's not a baby. He is in a baby's body, he is not a baby. (TL) Okay, what that is you know. I don't have to say it. It is not a baby, it is an old person. Yeah.

Okay, so, what I'm saying is that, why did I say this? Okay, innate. So, this child, so this nobody taught this child, right, nobody taught this child. So, this is what he or she brought from the past life, that is innate. What the person learned this time, this is known as, in this life, this is known as acquired afflictions. What you brought from the past life is known as the innate afflictions. Two. Of the two which is easier to be gotten rid of innate or the acquired?

**Participant:** Acquired.

**Venerable Geshe Dorji Damdul la:** Don't trust my face. You said it correctly. Have confidence. Which is easier to be gotten rid of?

**Participant:** Acquired.

**Venerable Geshe Dorji Damdul la:** Acquired. Very good. So, the acquired afflictions are to be got rid, afflictions to be abandoned by the path of seeing. And the innate afflictions are to be gotten rid of by the path of meditation. You're getting it? Okay, now the say the once returner, no more returner, they are related to the return where, return to where? Return to desire realm. So, that is to do with the afflictions. And the afflictions, which afflictions? Innate afflictions. And the innate, okay, now I'm going to little technicality here. It is good for you to pay attention. Then later on even if it seems to disappear from your mind, don't worry, right. At least imprint is created in your mind which is very important.

Innate, acquired afflictions when you cut, you have to cut from the root, acquired. Acquired when you cut you have to cut from the root. Innate when you cut, it is not necessary that you have to cut from the root, you can suppress. Still you can abandon them but not abandon from the root. So, for the acquired, no for the innate there are two ways of abandoning the afflictions, innate ones. One is from the root and the other one like suppression. Okay, one is what is suppression like? One example that I give is that for example okay how many have put your slipper outside? All of us we have put our slipper. Suddenly, we get the information that His Holiness the Dalai Lama is coming to Tibet House, right, suddenly. And then oh we have to clean up the shoes. And then the information is that His Holiness is already downstairs, right. So, we cannot remove the shoes, right there. So, what we do is that, we take a, why do you want to remove the shoes? Shoes are not nice. So, we take a nice cloth and cover the shoes with the nice cloth and put some flowers on it. You're getting it? So, the purpose is fulfilled. What is the purpose? It doesn't look nice. Now it is covered, it is still not removed. It is removed but covered with nice cloth and put some flowers on it. So, it looks nice now. Purpose is fulfilled but it is not from the root.

So, there are two ways of removing the acquired, no, innate afflictions. One by removing the root, cutting the root and the other by simply suppressing the power of the acquired, no, innate afflictions. Two.

Okay, to cut from the root what will help us, what is that remedy to apply to cut the root is the non-dual wisdom of Emptiness. Only the non-dual wisdom of Emptiness you can cut it from the root. Whereas, the other parts, for example, the part which we, I don't know whether we have learned it, Masters we learned it. That is the path, **Tibetan??(2:19:33)** the path with the aspect of the peace, peacefulness and the grossness. The path, technically referred to as the path which sees the peacefulness, aspect of the peacefulness and the grossness. That is that okay form realm is very peaceful, desire realm is very gross, right. So, this thought, this meditation **[02:20:00]** form is peaceful, desire is gross, desire realm is gross, form is peaceful, desire realm is gross. Then how peaceful? Then you can you know think about the meditative state and so forth, desire very gross, afflictions, desire, anger, jealousy and so forth, very gross. So, seeing this then your mind will shift from the grossness, what you dislike towards what you like peace. So, there what happens the desire realm's the afflictions you get rid of them. You get rid of them and then you move towards the form and formless realm. So, desire realm's affliction is removed. But not from the root. Because this is seeing the form realm as peaceful, desire realm as gross this is not the wisdom of Emptiness. So, the one which removes the afflictions from the root should be non-dual wisdom of Emptiness and other paths, the paths of the what, the paths with the aspect of the grossness and peacefulness, peacefulness and grossness that will only undermine the afflictions on the surface or the what, they will suppress the afflictions. Okay. Now, the second fruit, what is that?

**Participant:** Once returner.

**Venerable Geshe Dorji Damdul la:** Once returner. Third fruit?

**Participant:** No more returner.

**Venerable Geshe Dorji Damdul la:** No more returner. So, that is related to returning to the desire realm. So, when you remove the afflictions in the desire realm then you will not come back. No more returner means you remove the afflictions of desire realm. What afflictions? The say the affliction, in acquire, no, innate afflictions. Innate afflictions, okay, now little technical. Don't feel the heaviness. Oh, now going to technical. Don't worry about that. Even if you forget don't worry. Okay, I'd like to still mention little bit about this here. The innate afflictions, because we said that once returner, once returner means that they will come back to desire realm once. Why once? Right. Why once? Okay, why once, why not many times? Okay, that is again related to the afflictions. Afflictions many part of the afflictions' already removed. Only few parts of the afflictions is still left which still bind them to the, bring them to the desire realm once. What is that? Okay, so for that we have to afflictions, we divide that into innate afflictions of the desire realm, form and formless, all they are, let's say desire realm, innate afflictions are divided into nine groups. What are the nine? Very easy, that is easy. What are nine? That is very easy. Okay, first we group them into three the small, middle and the great. Small you group them in further three the great of small, middle of small, small of small. And the middle, great of middle, middle of middle, small of middle. Then?

**Participant:** The great, great of great.

**Venerable Geshe Dorji Damdul la:** Great of great. Great of middle. Great of small. Very good. Okay, this is easy, right. Of the nine minimum requirement for you to abandon, in order to be qualified as the once returner is that you have to abandon the sixth one. Of the nine the first six you have to, first six ranging from the grosser towards the subtler. Because the gross ones are removed first. Great, great of great, great of middle, great of small, three and the middle of great, no, great of middle, middle of middle, and small of middle. So, these six should be eradicated. Three small ones still not eradicated. So, when you eradicate the three greats and the three middle then you are entitled to have achieved the second fruit, the fruit of once returner. Then if you remove the remaining three, the three small, then you are entitled as the no more returner. Okay, now another, a small technical part that I'd like to share with you. Don't feel, what is the English word, anxious, and don't feel intimidated. Don't feel intimidated. So, these are just like the what?

**Participant:** Preview.

**Venerable Geshe Dorji Damdul la:** Previews, right. Or maybe trailer is a better word, everybody can understand it, right. Like a trailer, don't worry, even if you forget it, don't worry. Okay, now one technical part is that the six, the nine afflictions, the nine innate afflictions, nine divisions of the innate afflictions of the desire realm, the small of small, if you abandon small of small, then every, the all nine are removed. Because the small of small one is the subtlest one. It is always easier to remove the gross one as compared to the subtle one. So, when you remove the small of small, which means you remove everything. Okay, removing the small of small of the innate afflictions of the desire realm, remember this, removing, abandoning the small of small of the innate afflictions of the desire realm this can be done in two ways. One with the non-dual wisdom of Emptiness and the other will the other paths, the path of the peaceful and the grossness aspect. The two, one with the non-dual wisdom of Emptiness and the other with

the other paths. Okay, keep this in mind.

If you eradicate the, okay, to make it the, same concept, to make it little simple, if you eradicate the afflictive okay, afflictions of the desire realm, innate afflictions of desire realm, all the nine, by the non-dual wisdom of Emptiness, you eradicated the three afflictions of three realms, desire realm, form, and formless, all three together. If the remedy employed is the non-dual wisdom of Emptiness. Whereas, if the remedy employed is not the non-dual wisdom of Emptiness but the path of the peacefulness and grossness aspect, then you abandon the afflictions of the desire realm, still you have the afflictions of the form and formless realm. You're getting it? Okay, so you may understand it. It's not difficult, it's little technical, it's not difficult. You understand it now, then after a while, after maybe few days, if you don't review this. The easy, it can easily slip from your mind don't worry, as long as now you got something, it's good enough.

Okay, which means that what we learned is that afflictions of the desire realm and the acquired afflictions, no, innate afflictions of desire realm, innate afflictions of form realm, and innate afflictions of the formless, the first three formless, they can be eradicated, they can be abandoned by both the paths, non-dual wisdom of Emptiness and the path of grossness and the peaceful aspect. But the last one, what is the last one?

**Participant:** Small of small.

**Venerable Geshe Dorji Damdul la:** No, I said desire realm the four, the four form realm and the first three formless realm. What is the last one? Okay, so, you did not pay attention, right. Okay, so peak of existence, or peak of existence Tibetan is **Tibetan??(2:28:52)**. Peak of existence, afflictions, innate afflictions of the peak of existence cannot be eradicated by the gross path. Path, the path of the grossness and the peaceful aspect. It can be eradicated only by the non-dual wisdom of Emptiness. Because peak of existence after that what is next?

**Participant:** Nirvana.

**Venerable Geshe Dorji Damdul la:** After that is Nirvana, right. Peak of existence, if you get out of that, then you achieve Nirvana. Nirvana can be achieved only by the non-dual wisdom of Emptiness not by the path of the peaceful and gross aspects. Okay, these are the small technical things that you can note them down, and then later on just quickly browse through once in a while, that will be very helpful and will be like a great preparation for us to jump into the Masters Course, Nalanda Masters Course. Okay, I think that is it. Okay, that is it. **[02:30:00]** So, the maybe we can have one or two questions. Okay, the Badri ji.

**Participant:** Geshe la, we have been looking at the nine stages of *shamatha* meditation.

**Venerable Geshe Dorji Damdul la:** Yes, yes.

**Participant:** And then you mentioned that the fruit of the stream enterer is achieved at seeing the path of seeing, looking at path of seeing.

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

**Participant:** But does not this require analytical meditation.

**Venerable Geshe Dorji Damdul la:** Which one?

**Participant:** Path of seeing.

**Venerable Geshe Dorji Damdul la:** Oh, path of seeing is the combination of analytical and single pointed meditation. It's a very refined version. Yes, so the nine steps here, this is nine stages here, it has nothing to do with the analytical, it is specifically with the single pointed meditation, *shamatha* meditation. These are the precursors, precursor steps to achieve the actual *shamatha*. So, these even we can achieve very easily, if we are set in the proper condition for the meditation then even these we can. The some teachers say that, okay, standard texts says that if you are in a proper condition everything is proper, intact, then the *shamatha*, all these nine stages and then finally *shamatha* you will achieve within some say four months.

**Participant:** So, does this mean that the path of seeing cannot happen till you've reached *shamatha*?

**Venerable Geshe Dorji Damdul la:** Path of seeing is *shamatha* is very basic. *Shamatha* is very basic. In other words, say the path of accumulation the first path, most people will achieve *shamatha* before path of accumulation. And many will within path of accumulation. The minimum criteria would be like, there is some texts says that to generate Bodhicitta you have to have the *shamatha*. But then some scholars they don't agree with this. But the minimum criteria is that the like the say the path of accumulation split into three, the third one from there, the third one, the small, middling, great, and then the path of preparation, four, the first one is heat. So, within these phases you have to have the *shamatha*. *Shamatha* you have to have. Not only *shamatha* with the when you are entering the path of preparation you should have the *shamatha*, the union of *shamatha* and the special insight. That is required. So, nine steps, although there are nine steps path of seeing. So, this path of seeing is like a very condensed version, nine steps is are very detailed version, very small section of the five paths. This is a very small section. Detailed version of the small section. And this is something very basic. Path of seeing may take quite a while but these nine steps in *shamatha*, if you are very serious you can achieve within the five-six months. Kabir ji?

**Participant:** Sorry, Geshe la, just a follow up from my last question, I've still got some doubt.

**Venerable Geshe Dorji Damdul la:** Yes, yes.

**Participant:** I was trying to think about composite things being impermanent and you had given an example of the absence of the flower in your hand.

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

**Participant:** And you had said it doesn't have spatial and temporal elements and that is what makes it permanent, but, I think something along those lines.

**Venerable Geshe Dorji Damdul la:** Yes, yes, perfect.

**Participant:** But then I was thinking, reflecting on that. And the absence of the flower can change in a temporal way when you bring a flower in your hand.

**Venerable Geshe Dorji Damdul la:** Say it again, absence of flower.

**Participant:** The absence of flower will change when a flower is placed in your hand. So, the temporal element that we were talking about would perhaps undergo some change and then would that then not make that a permanent phenomenon?

**Venerable Geshe Dorji Damdul la:** Okay, so this is a very serious question and very important question. Because of which, I'll try and explain this, and still if you don't get it, then you must go with the argumentative Nalanda Masters people.

**Participant:** Okay.

**Venerable Geshe Dorji Damdul la:** Nalanda Masters people, they will, okay I will try my best here (**TL**). Okay, this is a little bit of discussions time and so forth, so the you can check with, later on, you know, after this still if you are really not convinced we can do more but Deepesh la is there then the Pooja la is there, okay, there are number of people there, Tejal la is there. And who others, Nalanda Masters Course, anybody from there? Deepesh la, then Pooja la, Tejal la. Okay, that is it from there. Okay, oh, Lhamu la, not Masters. Bhuti la? No. Tina la? Not Masters. Okay, so, the point is that first let us the, this is very important point permanent, impermanent. Permanent, impermanent how we understand it on two levels. One is how the ordinary people, conventional ordinary people understand permanent and impermanent. Then how technically the logicians, the experts they understand permanent and impermanent. Why this distinction is that ordinary people they are trapped in internal contradictions. On hand they say permanent, then you put some questions again they will say it's impermanent. So, there is internal contradiction. So, therefore this is how we say that according to ordinary, conventional, ordinary people, conventional ordinary people and the convention of the experts, logicians. Two. This distinction is made by the Acharya Dharmakirti in his text Pramanavartika. Okay, so what is this distinction.

How does, how do the ordinary people understand permanent, impermanent? Something which lasts for long is known as permanent, something which does not last for long is impermanent. This is how the ordinary people understand it. Okay, this glass, let's say it has been with Tibet House for the last four years. Is it, then ordinary people will see this as oh, this is permanent, right. And then you say that oh four years, everything is permanent, right. Permanent. Yes, okay. Then say the mountain, a big mountain which newly came up and in five years it is gone. Oh, that is impermanent, right. Five years is impermanent, four years is permanent. This is contradiction. You're getting it? So, in other words, ordinary people how they understand

permanent, impermanent is something which lasts for long is known as permanent, something which does not last for long is impermanent. This is ordinary people's understanding.

Whereas, the Acharya Dharmakirti very clearly said this is not how the logicians and experts understand it. How they understand as impermanent is something which undergoes momentary change, and permanent as something which is devoid of change. It is not about lasting long, short. This is not the point. The point is something which does not undergo change, which is devoid of change, that is permanent, it can be very short like this within like, you know, say the, so this sound this sound, how long does it last? Gauri la.

**Participant:** Fraction.

**Venerable Geshe Dorji Damdul la:** Fraction of eon? (GL) Then?

**Participant:** Of a second.

**Venerable Geshe Dorji Damdul la:** Fraction of a second. Let's say fraction of a second, this sound of a clap is a, it lasts for a fraction of a second, it's so momentary, its so impermanent, this sound does not have a, this sound is does not have a music. It is absent of music. So, this sound has the one of the characteristics of this sound is the being absent of the music, or the absence of music. Absence of music of this sound is the characteristic of this sound. The moment this sound is gone, absence of this sound is also gone. So, just as this sound lasts for fraction of a second, absence of the music of this sound also lasts for a second, fraction of a second which is so brief. Because it is so brief, therefore it is impermanent. This is not the connotation. It does not matter what the duration. Permanent is something which is devoid of change. Impermanent is something which changes. Permanent is something which is devoid of change. It has nothing to do with duration, how long. This is not the connotation.

Okay, having said this, [02:40:00] then the point is in what way absence of the flower in my hand is permanent? Let's say, say the, let's say I put the flower here then I removed it for one second, I put it back. For one second my hand was absent of flower, for one second. So, that absence of the flower of this hand for one second, this one second, just as the, okay so this absence it lasts for one second. And yet this absence it does not have the, it does not have a substance to undergo, it's the absence. Absence meaning okay the how do you know that there is a flower in my hand? I can see this with my own eyes there is a flower there. The object there, the substance there to say that I am a flower. Whereas the absence of flower, how do you know that there is absence of flower in my left hand? There is no object there is to tell me that I am the absence of flower, there is no substance there. So, because that it does not have a substance, there is no substance to undergo change. To undergo change, there should be a substance to undergo change. So, since the substance is not there so there is no change going there. So, that is known as the absence of change. What is the absence of change? It can be just as brief as one millisecond, still that can be permanent.

**Participant:** Sorry, I just wanted to. Is the fact that it's a negation that's permanent? Does that lead somehow to Emptiness eventually?

**Venerable Geshe Dorji Damdul la:** Okay, this the, this if... depends on many factors. Your previous karmas or previous studies, previous life's exposure and otherwise in this life you have a very conducive factor who talks about Emptiness all the time, impermanence, Emptiness. So, impermanence can be a factor to take you towards Emptiness. So, where the Acharya Kamalashila said all the teachings of the Buddha can be classified into three categories. One which point to the ultimate truth. Number two which leads to the ultimate truth. Number three which establishes you into the ultimate truth or which makes you manifest the ultimate truth. The all teachings of the Buddha can be classified into these three. So, the impermanence is what points to the ultimate truth. So, those people who are more intelligent, they see impermanence and the very easily say the get used to understanding of Emptiness. For some people it can take much longer. Yeah. Yes, Richa la.

**Participant:** Geshe la, my question is could you please explain or tell what is the small of small innate affliction, what exactly is it?

**Venerable Geshe Dorji Damdul la:** Okay, this is a good question. Small of small, so we have to start Nalanda Masters class now. (TL) Okay, so the text says the small of small, identifying the small of small is difficult. So, therefore deliberately, its not that small of small is the one which feels attached to the flower. It's not like that. Within attachment to the flower great of great, small of small all are there within the same. Like the say the if I say that the cloth, the dirt, some can be very subtle, some can be very gross, right. Tell what is that subtle one is that the stain of the cloth or the stain of the flower or stain of your clothes or stain of somebody else's cloth? No its not like that. Within the same stain, say the cloth falls on the mud, you take it out, there is a very gross stain there and within that there is a subtle stain there within the same cloth. How do we know this? Dip this in the clean water all the gross will go away and the subtle will be left. Dip in the second the bucket with the clean water, it will become still cleaner, it will become cleaner. And then eventually you will reach to a point where no matter how much you dip it in the water there is one stain which will never go away. You have to, to remove that you have to use detergent, right. So, this stain was existent at the time of the gross one. Both are there. Now it becomes prominent because the gross ones are gone. Likewise, the it's not in terms of the object or the subject difference like this. It's the very nature that the it becomes the say the gross ones are gone then the manifest, become angry, all stop. And then maybe a tinge of unhappiness comes to you, tinge of irritation comes to you, right. Otherwise before the practice it can really become very gross and right out there you know head on the fight with the other person. And then with the practice, right, this manifest anger goes down, and then you observe so well then you see that a very slight anger, not really anger, agitation, this is a sign of anger. Not a manifest anger but sign of anger. So, likewise, the text says that to, so there is one known as the six precursors, there is a mention of the six precursors again to the first form realm because of meditative state to reach to the first form realm. So, there you have to abandon the afflictions in the desire realm. So, when you do that then at the one point, number four, so there okay whether or not I have abandoned now, did I successfully eradicate the afflictions of the desire realm completely. So, for that the person has to check, deliberately the person exposes himself or herself to the triggers of the afflictions. And afflictions arise then this is indication that the subtle one is still there. Then they put more effort to overcome the afflictions. So, these are the what is mentioned there in the text.

Okay, these are, it's not like the you know the say you feel, okay, so the afflictions towards the iPhone X, afflictions towards the old style, the old the iPhone five, it's not like that. So, within the same affliction within that then there is categories, subtle to the gross within the same affliction. Yeah. Okay, Badri ji.

**Participant:** Sorry, Geshe la, I've been, in fact asking.

**Venerable Geshe Dorji Damdul la:** So look, you know, these questions, if you take these questions very seriously we see that there are many nuances, which will, otherwise they are being discussed in these very sophisticated text. Otherwise we will never ever even hear about these nuances. It's so precious to study these things. Okay, Badri ji.

**Participant:** Thank you for explaining how the absence of the flower is permanent phenomenon. Because I was also very confused about this for a very long time. My follow up question to that is that the mind which apprehends the absence of the flower, isn't that impermanent because that, it's made of momentary parts?

**Venerable Geshe Dorji Damdul la:** Okay, the, let us keep in mind that okay we did not really study that here. The classifications of the phenomena, we studied? Studied. Okay, so permanent, impermanent. Within impermanent there are three categories what are they? Form, mind, non-associated compositional factors, three. So, whatever falls under any of these three divisions automatically impermanent. If any, anything which falls under category of mind, in other words whatever, as long as something is the mind it should necessarily be impermanent. So, the mind which views the absence, the mind which views permanent phenomenon is also impermanent. Yeah. Okay, Richa la.

**Participant:** Actually I was just following up to my question. You mentioned its mentioned in the text. So, which text is this?

**Venerable Geshe Dorji Damdul la:** Abhisamayalamkara, it's commentaries, wonderful, its amazing. Yes, Tejal la.

**Participant:** Geshe la, these four fruits that we are studying these are related [02:50:00] to the five paths of Shravaka and Pratyekabuddhas, is that right?

**Venerable Geshe Dorji Damdul la:** Okay, interesting.

**Participant:** The context.

**Venerable Geshe Dorji Damdul la:** Interesting. We cannot really correlate so easily, they can overlap. Stream enterer, initial jump into the stream enterer is always path of seeing, initial jump. Then as a stream enterer you can be the into the path of meditation also, not necessarily path of seeing. From stream enterer you can directly jump into Arhatship.

**Participant:** No, my question is this is particularly about Shravakas and Pratyekabuddhas and

not the Mahayana practitioners.

**Venerable Geshe Dorji Damdul la:** Okay, this is good question. In fact for the Bodhisattvas they are the equivalence. There is a mention of, you know, the various fruits for Bodhisattvas and which can easily be explained if you study the eight, no, the four fruits then from there you can extrapolate the Bodhisattvas achievements. Okay, the very quick that we discussed the four fruits. Because the four fruits we need to know the eight sanghas, eight sangha members. Meaning that four fruits are there, so there are four kinds of beings, four kinds of practitioners who are relishing the four fruits meaning that who abide in the four fruits, right. Who in other words who achieve the four fruits. So, these are known as the four abiders of the four fruits. Four abiders, the sangha members. Then there are four because the four fruits are there, there are practitioners who are striving to achieve that. So, four are known as the enterers. The four enterers into the four fruits and the four abiders into the four fruits. In other words, with the first fruit what is the first fruit? Stream enterer. Fruit of stream enterer. So, the enterer of the stream enterer and the abider of the stream enterer, two. Once returner, enterer of the once returner, abider of the once returner, two. Likewise, enterer of no more returner, abider of no more returner. Then enterer of Arhatship, abider of Arhatship. So, these are known as the eight sangha members. Often times you find the mention of the eight sangha members in many texts. When you study the, okay, where is that, in Chapter 24, okay, if you can turn to page 114 of The Blaze of Non-dual Bodhicittas. Okay, 115, verse four;

### If the ‘eight persons’ do not exist

The sangha of eight persons meaning eight sangha members. What are eight sangha members? The four abiders and four enterers. Okay, so look, if you study these technical parts then when you read you will not feel complicated, you will not get lost, right. Okay, good. Yes, Gauri la.

**Participant:** Geshe la, just one clarification. So, the difference between no more returner and Arhatship would be no more returner has removed all nine afflictive obscurations.

**Venerable Geshe Dorji Damdul la:** All nine innate afflictions of the desire realm.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** But they are yet to remove the afflictions of the form and formless realm. Because the Arhats they abandon all.

**Participant:** As well as the cognitive?

**Venerable Geshe Dorji Damdul la:** Oh, not cognitive. The afflictions only afflictive afflictions, not the cognitive, only afflictions of the desire realm, form realm, formless realm. Not the cognitive obscurations. Any more questions?

Okay, so the, okay, let us recite *yeh Dharma* mantra three times and *tadyatha gate gate* seven times as auspicious the journey to continue our journey of study, reflection and meditation and I pray that

each one of you continue this journey of study, reflection and meditation and then eventually become self-sufficient, not that Oh!, I have a teacher or you know so okay she is my root guru, he is my root guru, I don't know what he would say, what she would say. Make yourself self-sufficient in terms of your Dharma practice. Where, of course, you know, say even you become self-sufficient still you can rely on your teachers, this is not a problem. But you must gain self-sufficiency in the sense that you cannot be wavered by the wrong path, that you be in the proper path all the time, not only in this life but also in the future lives, that you be able to have a sense of judgement, proper sense of judgement as to what is the correct path for me, correct path for the Buddhahood for all dear mother sentient beings. So, for that matter the let us recite these mantras and then we'll do the end dedication prayer.

*Om yeh Dharma hetu prabhava hetum tesam Tathagata hyavadat tesam cha yo nirodha evam vadi maha sramana yeh svaha*

*Tadyatha Om gate gate paragate parasamgate Bodhi Svaha*

Okay, before the prayers, the dedication prayers I'd like to say just few words. One is pertaining to say the follow up, so what we did for the last like [03:00:00] one year, but then incorporating the breaks and so forth like one and half years, what, to be like the follow ups of that, number one. Then number two is on a daily basis what can we do to bring about the say the plans for the transformation, mental transformation, what could be like, for example let's say if there is the river flowing and the there should be the source there, the source like the Himalayan mountain, the snow mountain should be there as a source. So, what will be a source for us, the source of the continuous flow of the Dharma within with us that the transformation can be expected. Then the next one is what should be on our day to day practical level, along with the theory, what can I do, three things.

The first one follow up what I would suggest is that this book The Blaze of Non-dual Bodhicittas, and some of you are going to do the Pramanavartika, so you will be, you will somehow be connected, maintain the connection. Whereas, the others you can read like one or two pages from this book The Blaze of Non-dual Bodhicittas. One. If possible make it like a habit, not necessary that you have to read like one or two pages from this book, one or two pages from the transcript, not necessary, just somehow you make it a habit to read one or two pages from whichever, from a standard book, The Blaze of Non-dual Bodhicittas and the benefit of the transcripts which the Reema la put so much effort with the help of the her team and then Deepesh la, the so much of support given there. So, there the transcripts are the available there. So, all of us here taking the, coming in person and those doing the online let us all pray that Reema la, has a very severe health issues, let us pray that her health comes back to normalcy, that we can reap the benefit, that her Dharma practice, she can continue to go for study, reflection, meditation and then the her Dharma practice will be very, and then I'm very confident that she is very special, no doubt, very special and I have a special respect for her. So let's all pray that such a benevolent being on the Earth that the health comes back to normalcy, one.

And then the efforts in the form of transcripts because that you attended the classes in person and those online you listen to the teachings yourself, so therefore transcripts will have a special

bond with you, will have a special connection with you. You read it, it's going to be a bit different from reading other materials. And of course, there are other materials which are highly standard but then the connection, you will feel the connection. In other words the benefit just for reading one page, the benefit that you will get because that you have already heard it there, even though you may not be aware that I listened to this but somehow you have implanted that seed within you. And then reading this the benefit is going to be exponentially great. So, therefore I would suggest you to continue reading the transcript of the classes which you actually did, which means this batch. This batch's transcripts. And maybe the later transcripts we are not sure the next whether there is going to be transcripts coming, not coming, it's not an easy job. It's a very, very the, it involves lots dedication commitment and the intelligence, the skilfulness, all these things are required. So, it's not that easy. It's all because of Deepesh la and Reema la that we are able to have these things possible. Okay, this is one thing.

Then the next in terms of like the, what would be like the reservoir or the mountain, the like the Himalayan snow mountain. So, what would that be like for us. Number one is the, okay, if you can recite the prayers which we do from page three more on a daily basis that would be wonderful. If not say the refuge and Bodhicitta stanza three times, *yeh Dharma* mantra three times, and then the meaning of the *yeh Dharma* mantra, and the Four Seals three times, if not three times, one time. And then the Bodhicitta stanza, I go for refuge in 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, three times or one time. And then the *gate gate paragate parasamgate Bodhi Svaha*, the mantra like seven times or three times, right.

Okay, then if possible when you say I go for refuge in 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, when you say this the think of say the this Bodhicitta, you, if possible, you can include after this you can say a word of commitment, may I become Buddha for the benefit of all sentient beings. Say this three times. And then transform into moon. Then quickly think about Emptiness, the five points. What am I doing? Dorji, the self, number one. Number two the six elements. What I'm seeing? I'm seeing the six elements, number two. Number three, two questions. Okay, what I'm seeing? I'm just seeing the six elements. Second question, where is Dorji? He is not there. He is empty. Okay, stay in this experience. That is number four. Number four which is space like Emptiness, that the Dorji is like space, it's empty with the respect to the ultimate analysis, stay there. Then from there come out. Again Dorji comes back, the self comes back. Objectively it's not there, from the object it's not here. Now coming back as a perception, just perception is coming back, appearance is coming back. That is the mere appearance, mere meaning from the object its not there, just the mere appearance. Okay, this is the illusion like Emptiness meditation. Five points.

So, with this awareness just see when you go by metro, when you go by car, when you go walking, when you're eating food, taking shower, brushing teeth, just see if you can be little mindful that everything is like illusion, everything, even the water that I'm washing is just the you know atoms, that is not really water from the object. Body which is being washed is also bunch of atoms that is not really entity as a body. Dorji is like just a you know six elements. And then the stains begin washed away, the dirt being washed away, even they are bunch of atoms. What

washes and what is washed there is no difference, actually, right. And who is washed also there is no really difference there. Just be aware of these things. Okay, illusion like Emptiness with this awareness. And then the say so this is what we can do as a reservoir of your flow of the practice like the Himalaya, Mount Everest snow as a reservoir of the water for us.

And then for the practical purpose, practical day to day practice say no to anger, number one. Number two try your best to be as compassionate towards others to the best you can. Try your best to say no to the anger. Starting from your family, not starting from you know the world, starting from your family how to minimise the anger. Just see how to minimise the anger. And just stay, just see how, don't take for granted oh, my family, they know me, don't take for granted. See how much you can extend love and affection towards your family. Unnecessary quarrels, they are the cause of the anger just stop all these things. Stop. And somehow if you somehow flow into the direction of the habitual tendencies of fighting unnecessary, you know, say the irritating, the when these habits come at least in your mind that don't at the assent, don't assent to these thoughts. Don't the what do you call it, the endorse, don't endorse what you are doing, don't justify what you are doing. Mentally at least feel guilt [03:10:00] that what I'm not doing, what I'm doing is not good. I'm showing anger towards my mother, I'm showing anger towards my father, I'm not, unnecessarily this problem could easily be solved between the brothers, sisters, uncles, whatever, right. I can easily solve these problems. But I did, could not do this, I failed in my duty. I will not do it again, right. I will not relapse. I will not show myself as vulnerable, right. I will prove myself strong. Strong not by fighting, strong which the ordinary people cannot do. Strong by refraining from anger which the ordinary people cannot do. What the ordinary people cannot do, if you do it, this is your strength. So, show love and affection, extending love and affection. And then saying no to anger.

And try to be positive. Be positive. And just see how to say yes to others, yes meaning to make things happen, to make, you know, things easy, to make things happen for others. Don't be good at saying no, right. These are things that we need to keep in mind. And in whatever capacity for virtue, even a small virtue don't ignore, don't neglect just see how much we can embrace this virtue. Okay, if you can do and then the keep in mind that finally study, reflection, and meditation will take me to Buddhahood, right.

And then the say this daily practice which I just suggested, just see if you can end with one or two stanzas of dedication. And before you go to bed recite some mantras like Buddha Shakyamuni mantra, right. And don't go for too many mantras, too many the recitations and so forth. Then whole your energy will be gone. Make it short and nice, right. Okay, so the if you do that and then later on those who want to join the Nalanda, no, the Pramanavartika, welcome. And those who the cannot it doesn't matter. So whenever the Nalanda Masters Course, the next batch opens up, then we can the join. And then meanwhile the say whatever other options are there, its not necessary that oh Nalanda Masters Course from Tibet House, its not necessary. So, anywhere, where there is a very standard study, reflection, meditation happening join it. That will be very good.

Okay, so with this let us do a quick the dedication. And let us pray that His Holiness the Dalai Lama the true source of joy and happiness on this Earth that he lives long and that his wishes be

fulfilled spontaneously. And let us also dedicate that all these great learnings, seats of learning like Ganden, Sera, Drepung and all the monastic universities of Sakya, Kagyu, Nyingma, Gelug where the study, reflection, meditation are emphasised and in the Theravada tradition, in the Chinese tradition wherever these learning centres are may they thrive in the activities of study, reflection, meditation as, and as many beings be benefitted out of their service.

And may I personally dedicate the merits thus gathered that each one of you through your concerted effort soon be able to experience the most beautiful mind of Bodhicitta which cherishes the others more than oneself to become Buddha for the benefit of all dear mother sentient beings and to see the light and the dawn of the fearless mind of the wisdom of Emptiness within yourself so that each one of you become such a reliable guide to lead all dear mother sentient beings towards ultimate happiness which is Buddhahood. And let us also dedicate the merits thus gathered that the teaching on Bodhicitta and the teaching on the wisdom of Emptiness flourish in all ten directions in time and in space.

And let us dedicate, also dedicate the all the people who are involved in this project like Deepesh la, who put so much of effort despite all the heavy toll on his life because of the family, health issues, the parents surgery, and the illness of the in-laws and the Reema la, and all these problems. And then he personally, being extremely extremely kind and beneficial to so many people not just Nalanda Masters Course, so many people, you know, he is being, so beneficial. Let us pray that the Deepesh la, that his the basic interest of the joy and interest of the Dharma the flare in his studies, reflection, meditation that he also has a good health and that all his the family the ill health and so forth they all dissolve and they you know that everything becomes so conducive for him to be of service to the Dharma and to his, for his own spiritual progress.

And then Reema la, the she is going through the pains at the moment, let us pray that all these pains be mitigated and that the her strength comes back and that her desired aspiration, her aspiration of the spiritual growth may they come true very soon.

Okay, with this in mind the let us do the quick dedication prayer. Page? And also that there are many people who are supporting this the Nalanda Masters program and also Tibet House in general the let us pray for all of them. For example like the Tejal la has been helping a lot, and the Pooja la helped us a lot. And then we have the Kaveri la who is constant, constant support to our the programs in many ways. And then we have others, many people who are supporting Tibet House like say the Sanjay ji helping us in many ways. So, we see that there are many people supporting Tibet House. So, the let us pray that all of them they have good health and that their basic aspiration for Dharma be fulfilled spontaneously. Yeah.

**Participant:** Page 278 Additional Dedication Prayers.



## **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.

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