



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 5 - Edition 1)



西藏
TIBET HOUSE

Cultural Centre of His Holiness the Dalai Lama
New Delhi

RAW (UNEDITED) TRANSCRIPTS
VOLUME 5
NALANDA DIPLOMA COURSE IN
BUDDHIST PHILOSOPHY
BATCH 2018-2019

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Volume 5

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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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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

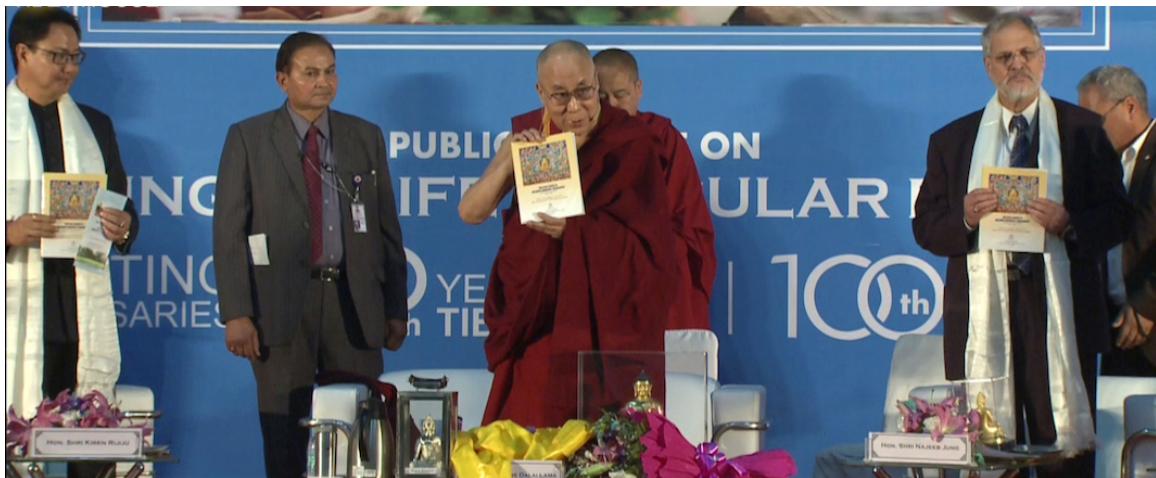
**H.H. THE DALAI LAMA'S ADDRESS
FOR THE LAUNCH OF
NALANDA MASTERS COURSE**

H.H. THE DALAI LAMA'S ADDRESS

AT THE LAUNCH OF

NALANDA MASTERS COURSE

9th December 2016, Thyagaraj Stadium, New Delhi
on the occasion of the 51st 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 vipasana¹. Vipasana is most appropriate way to tackle destructive emotions.

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

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

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

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

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



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

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

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

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

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

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

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



VOLUME 5
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 56 – Tenet Systems – Part 1 of 10

Session 1 of 20th Mar 2019

Subject : Tenet Systems
Teacher : Venerable Geshe Dorji Damdul La
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(Main Teaching Starts) [00:00:20]

Venerable Geshe Dorji Damdul la: Okay sorry for keeping you waiting because of some other engagements and the prior appointments. Okay, so today I'm thinking of doing tenet systems not that detail as we did in, as a part of Nalanda Masters Course, it's going to be very say comprehensive at the same time abbreviated, not in great length. Okay, let us, say of all why do we need to study the tenet system is the question. For that matter, we shall, we will not forget the purpose of the studies of the tenet system. As the mantra which we recited earlier tadyatha *om gate gate paragate parasamgate Bodhi svaha*, the purpose is to awaken this treasure of Enlightenment that you already have, that each one of us, that you already have which is also referred to as the Buddha nature *Tathagatagarbha* or the Buddha nature, the Awakenedness. The, it's already the true, the treasure is inside us, the treasure of Enlightenment, the treasure of ultimate happiness is within us. Only thing is to awaken it. Awaken it meaning that although it is there, I cannot see it. Why it's not perceptible is because that the gold when mixed with the soil, you don't see the gold. It does not mean that the gold is absent. It's only the obscuration, it's only the mixture with the soil that the gold seems to remain not perceptible. So, our job is to separate the gold from the soil or to remove the soil from the gold. Likewise, the gold-like the true, the treasure of Buddhahood, the treasure of our ultimate happiness is within each one of us. And our job is to remove mental dirts and the gold-like Buddha nature, the *Tathagatagarbha* becomes manifest.

The next question is how to do that, this is next question, how to separate the mental dirt from this the tinge of the mind, the Buddha nature, how to do that? This is the next question. For that we have to follow this *gate gate paragate parasamgate bodhi svaha* meaning it's a journey of removing the mental dirts to awaken this true nature, removing the mental dirts.

And how to remove the dirts, how to remove the mental dirts this is next question. So, this journey, because that this journey is not easy journey it requires two things. One is that we should have the sense of direction, where we are going. And we also need the energy to go. Two things. And pertaining to, so, these are the two facets, these are the two factors, components we require to undertake this journey. And the say the direction that you should be having, the factor, the component of the direction, component to give you the direction that is known as the wisdom. Wisdom gives you the eyes to see the reality and the direction. So, we need the

component of wisdom. This is known as accumulation of wisdom. We need to enrich, accumulate meaning enrich this wisdom. And the next is the with this wisdom we need the energy to take this wisdom, wisdom to remove the darkness of the mental stains, we need energy to use this wisdom. Although you have a very sharp axe but you don't have the strong, the strength of the wood-cutter the axe cannot do anything. Although axe is very sharp but the with the very, say weak the wood-cutter the poisonous wood, the poisonous tree cannot be cut. So, for that matter not only we need the sharp axe, we also need a very strong say the strength of the wood-cutter. Likewise, this wisdom must be accompanied by very strong energy. That energy to take you, move, energy to make you move towards the intended goal. That energy is known as the merit, merit accumulation. Okay, so we need these two things, the merit accumulation and the wisdom accumulation, the two things. Now, say the for that because that this is journey, journey involves three things. One is the traveller should know where he or she is, the reality that he or she is in. He or she should know the place where he or she is in at the moment. One, that is the reality that he or she is in, the basis or the reality. And then he or she should also know where one is going, destination, the goal. He or she should also know the goal. The goal is the result, two. Number one, where you are now already. Number two, where you are going the goal. And then number three what connects you between where you are now to the goal. That is known as the path. What connects you, what takes you closer towards the goal that is known as the path. So, to undertake this journey, to undertake any journey we need to have, we need to know these three things, where you are and what goal you are seeking and how to connect you to the goal, with where you are now. Or say the ways and means to make you, take you closer towards the goal which is also known as the path.

So, for that matter any traveller undertaking journey must know these three things. One, the basis or the reality that you are in. Then number two, the goal that you are seeking. Number three the path that takes you closer towards the goal. Okay, there are three things.

Now, what is that reality that we live in, what is the goal, what is the path? When we speak about these three things then the say the there are different views coming. And finally, that because that this path is not something, this particular direction is not, the wisdom is not something for us to easily accessible. So, the Buddha taught this wisdom in steps. Okay, initially, so this takes us to the stanza which the Buddha said, **Tibetan??(0:08:43)**, this path, the reality which I've discovered is so profound, it's peaceful, it's devoid of elaborations, it's clear light, it's non-composite, such a nectar like path is what I've discovered. Finding no one who can fathom the depth of this teaching or this reality, I will retire into the woods in silence. So, this is what the Buddha said. And then at the request of the kings of the gods and goddesses, Indra and Brahma, they descend, they descended to the Earth. And then paid respect to Buddha Shakyamuni and made the request please don't remain like this, please continue to, please start giving the teaching, please share the light on the wisdom of the reality. So, the Buddha started to give teaching. First by going to, oh, first he was, the Buddha Shakyamuni just was, according to historically speaking.

So the Buddha's biography we should know that, we should know it on two levels, one the historical biography and the, number two is the uncommon biography. **[0:10:00]** Historical biography is the biography of the Buddha which everybody, even the non-believers, anybody

who read it okay this is his biography, the way he demonstrated as a human being, as just a prince. And he was disillusioned by what was happening in the palace, what was happening in the world and he left the palace, he went into the forest. So, this journey as can be seen historically that is known as historical biography. And so, according to. Whereas the other biography which is the uncommon biography, which is the real biography which the say the which is, which deviates little bit from the historical biography. For that, somebody to really digest the second biography, one has to be well exposed to the philosophy of the Buddha's teachings and be exposed to the psychology. Only then the vast array of the Buddhist psychology, the philosophy, only then one can really digest the second biography which is uncommon biography. Okay.

So, according to the historical biography the Prince Siddhartha after becoming Buddha under the Bodhi tree and the request of the king Indra and Brahma of the gods and goddesses, so then he accepted to give the teachings. Then he went, first he was exploring or he was just thinking about the say sharing his teachings with two of his teachers. The Acharya Alara Kalama and Acharya Uddaka, two of them. So, coming to realise that both of them passed away then he turned towards Varanasi, Sarnath. And then he say the met with his the five colleagues, originally as colleagues then as students. He met five of them. And this is how he started to give teachings. So, there then as he said that this path which I've discovered we are talking about the basis, goal and the result. Sorry, the path, the basis or the reality that you are in now, and then the path which you have to follow. And then the result which we are going to achieve. The basis, the path and the result. The basis is *she*. The path is the *lam*, in Tibetan. And then the result is *dre bu*. *She lam dre bu, she lam dre sum*. *Sum* is three. *She* basis. *Lam* is the path. And *dre bu* is the result. *Dre* is the short form of *dre bu*. *She lam dre sum*. *Sum* means three. The trio. Okay, then the we see that the Buddha, himself acknowledged that the path which he discovered was very profound. And then finally he accepted to give the teachings.

So, how did he teach? So, he taught that in a form of, in the form of four tenet systems and the three vehicles. Four tenet systems and three vehicles. Okay, now in terms of, okay, let's say so this journey requires two things which we said earlier, requires two things one is the wisdom other one is the, wisdom and?

Participant: Accumulation of merit.

Venerable Geshe Dorji Damdul la: Merit, accumulation of merit and accumulation of wisdom. Okay, with the wisdom, we need both. If we have wisdom without the merit the problem is like the we having the a very good car, very good strong car without the fuel. That is with the wisdom, without the merit. Now with the merit but without the wisdom what is the problem? The car with the full of fuel, full tank of fuel but steering broken. Steering out of function. So, that is the one with merit without the wisdom. So, we need both. Now, today in reality what we see is that there are people who are so learned but they are not really practising anything. Which means that they are into the wisdom, they are not with the merit. And you do find some people, particularly if you go to some the remote places and that too don't just go anywhere, go there through say inquiry, through getting proper information from others where people say there is a group of meditators there and amongst them for sure there are some, at least one, two, three,

four people who are so, so dedicated to the practice without learning. So, they don't have the direction they only have this enthusiasm collecting merit like accumulation the say the just do, make prostrations, then say prayers, reciting mantras, just doing that and not at all into wisdom of Emptiness and so forth. So, this is one category. So there, they accumulate so much of merit but they are not with the wisdom. And there are some who are greatly learned but they don't really put effort to practice.

Okay, and nowadays in many of the, not many, some universities and I would say some university professors, not all, some professors they are really, really amazing, I have a tremendous respect but some you know. Okay, interestingly I met somebody, one professor for a conference. And I introduced myself to the professor. Professor also introduced herself to me. And then, she said that I'm teaching Arya Nagarjuna's philosophy. Wow, I'm so happy. I was so happy. Then the I said where did you learn Arya Nagarjuna philosophy? She said I just read it. And what is your background? She said that my background is in mathematics and then I just came across Nagarjuna's, she was saying Nagarjuna not Arya Nagarjuna, say the I came across Nagarjuna's book, and then I read it and I found it very interesting. Then I started teaching this. And the university, slowly, slowly the university also assigned me to teach this. So, this is how she became a professor in Buddhist philosophy. Okay, then the I was little, okay, that is fine. There is nothing wrong in it. Somebody who reads it and who, you know, whether you understand it or not, that is one story. But in that area nobody was really there fully qualified to teach Arya Nagarjuna's philosophy. But at least that lady teacher, professor is making some people maybe two, three, four, five, six, whatever, some people be connected with Arya Nagarjuna's teachings. Even that is so precious. So, out of curiosity I asked her, tell me Arya Nagarjuna's philosophy is very profound and you are also very impressed by this, so in what way, in your day to day life whether or not it has some impact in your thinking, in your day to day life. So, this question was something new to her. She was not at all expecting anybody asking this question. What do you do? I teach Arya Nagarjuna philosophy, that's it.

Okay, so what I'm saying is that even that person is so good, as compared to not reading Arya Nagarjuna's text at all. So, we have to talk in the relative terms. So, the in comparison with others who have no contact, clue of Arya Nagarjuna's text and it's amazing that she had this contact. Not only she had this contact, she was also making others come in contact with this. This is amazing.

Okay, so what I'm saying is that the say the now in a proper, with a broader picture we see that there are two sides, facets when you undertake this journey. One is the accumulation of merit, other is the accumulation of wisdom. Both are required. And now say the wisdom side, so the one facet and the other one is merit. So, now if you see the Buddha's teachings now you can see the Buddha's teachings in a broad sense, we can see the Buddha's teachings in two categories. One is the philosophy side and the other is the practice side. In a loose sense, I'm saying this in a loose sense, one is philosophy side and the other is the practice side. Philosophy side, philosophically we talk about the tenet systems, philosophically we can talk about, we talk about the tenet systems, [0:20:00] various tenet systems. And then for the practice side we speak about the three vehicles. So, the whole teaching, the genre of the Buddhist teaching can be classified into these two categories, the teaching on the philosophy, teaching on the practice. So, on the

basis of the philosophy, there is section of the philosophy. Then the it is split into four known as the four tenet systems. And then on the basis of the practice we talk about the this whole practice, we split that into three groups, known as the three *yanas* or the three vehicles. Okay, Shravakayana, Pratyekabuddhayana and the Mahayana. Okay, three groups, three practices.

Now very important point to keep in mind, very important to keep in mind. Say, we are to, because that this is a technical class, we expect people to learn, to know the technicalities, not just okay Mahayana I know. So, I went for conference and somebody is talking about Mahayana, Hinayana. Now, this is not where we should get stuck. We should go deeper into the technicalities. Mahayana, Hinayana, or whatever or the Mahayana and the say the, okay, let's say the Mahayana and the personal liberation *yana*, Pratimokshayana. Let's say Mahayana Pratimokshayana, two. And you will often hear the word Hinayana. Okay, to speak very honestly there is no problem in using these two words Mahayana and Hinayana, there is no problem. But nowadays there is a problem. Then the say whole what do you call it the prejudice that you know, both sides, those who are not learned from the Mahayana group they have a sense of ego that I'm from Mahayana and the Hinayana smaller. And for the other section those who are not learned they have a sense of you know, sense of hurt that how dare that they call us Hinayana, right. Okay this problem is there. To avoid this problem the best thing for us to do is the to say to modify the vocabulary, say the Mahayana and Pratimokshayana.

Okay, now when you speak about the Mahayana and Pratimokshayana, okay, Mahayana, Pratimokshayana, the same concept Mahayana and the Pratimokshayana can be understood in the context of the wisdom and in the context of the practice. You're getting it? Okay, so therefore whenever there is a mention of the Mahayana, Pratimokshayana or the Hinayana, these two vocabularies, you come across these two vocabularies don't fix yourself. Then don't confine yourself okay this is Mahayana, the Tibetans are following, the Chinese are following. This is the Pratimokshayana which the, what, Sri Lanka, Thailand, Burma, Cambodia they are following. Okay, so let us not confine ourselves to this. We have to know the technicalities. When somebody particularly if somebody is talking in a more technical form, you must be able to ask this question, Mahayana, Pratimokshayana in what context, in the context of the tenet systems or in the context of the practice. You're getting it?

Okay, first let me talk to you about the Mahayana and the Pratimokshayana pertaining to the practice say it has nothing to do with the philosophy, it is purely the motivation, practice. Practice means the motivation. What is your motivation? Motivation to become Buddha for the benefit of all sentient beings or motivation to achieve personal liberation, Pratimoksha, to seek Pratimoksha, Pratimoksha means personal liberation. What is your motivation? Whatever you are doing, your intention, the motivation to practice the Dharma, to practice the meditation on impermanence, *samadhi*, compassion or the wisdom, whatever you are doing, what is your motivation? To achieve *moksha* – liberation for whom? For yourself or for all beings. If your motivation is for all beings automatically you fall under the category of the Mahayana practitioner. Mahayana in the context of the practice. Mahayana, you fall in the category of the Mahayana in the context of the practice. Whereas, if whatever you are doing, practice, okay, we have to practice this mantra recitation, then going to the pilgrimage, and then say the study, meditation, all these things. If you do that for your own personal liberation, for yourself, not

really for others then automatically you fall under the category of the Pratimokshayana. Pratimokshayana pertaining to the practice. You're getting it? Practice.

Okay, now I'm not touching the philosophy at the moment, I'm just touching the practice side, practice. Okay, now within that, within personal liberation then you see which personal liberation you are seeking Shravakayana, Pratyekabuddha, Shravakayana's personal liberation or the Pratyekabuddha's personal liberation? Which are you seeking? On that basis then what you are following is the Pratimokshayana and Shravakayana. Okay, when we say Shravakayana, Pratimokshayana, already you go into the practice. Whereas if you say personal liberation, Pratimoksha, what is it, Shravakayana and Pratyekabuddha, when you go into this part, Shravakayana and Pratyekabuddhayana automatically you are talking about the practice, you're not talking about the philosophy. Don't forget it. Whereas when you say Shravakayana, no, sorry, the personal liberation *yana* or the Pratimokshayana. Pratimokshayana, Pratyekabuddhayana is different. Don't forget it. Pratimokshayana is the main umbrella, within that Shravakayana, Pratyekabuddhayana, two. Pratimokshayana is the main umbrella. Pratimokshayana, following Pratimokshayana can be thought be Pratimokshayana in the context of the philosophy, Pratimokshayana in the context of practice, two. You're getting it? I'm just talking about the technicalities for the time being, technicalities. Okay, and what is your philosophy? That is very different. It's unrelated, it's very different. That we're going to speak later. Pertaining to the practice which *yana* are you following, are you following the Pratimokshayana or Mahayana that depends on your basic motivation, for whom are you practising, for yourself or for all sentient beings. If you practice for all sentient beings. What you practice is become? Mahayana in the context of practice. Whereas if you do that for yourself then you are following the Pratimokshayana in the context of practice. You're getting it? Okay, one.

Now, the next part is these are the technicalities we have to know. And oftentimes people see that, okay, particularly when I try to explain, I try to make things very simple. When I make things very simple and some people; it's okay that is very easy, right. And that is very easy today. Then after a few months I talk about these things, you have lost the facts, you don't have, you have not registered the facts. And then later on, what is Mahayana practice, what is Mahayana the philosophy? Bodhisattva's practice. No, being so naïve. You have forgotten the details. You're getting it? So, therefore while I'm trying my best to explain in very simple way, here on the spot everybody will understand. Even somebody who has not at all attended any teaching thus far, they listen to me they will understand it. But they will soon lose these facts, there are facts underneath there. These facts later on, after few months, not only after few months, even after one week you will lose the facts. The moment you lose the facts and then I build on the additional information on the what we have already done now, then you may think that it's very complicated, I'm, get lost. You are lost because earlier when you thought it's very easy, it was easy. You did not register. [0:30:00] You just say overlooked the information. You did not register, have the information register. Okay.

Now the next part is the philosophy, Mahayana philosophy and the Pratimokshayana philosophy, two. So, that is with the philosophy we have to think of the four tenet systems. Vaibhashika school. Then what is second? Sautantrika school. Number three? Chittamatra school. Number four? Madhyamika school. Okay, these four we have to have on our fingertips.

Number one Vaibhashika V a i b h a, Vaibha, or b a s h i k a, Vaibhashika school. Number two Sautantrika school, S a u t a n t r i k a, Sautantrika school number two. Number three Chittamatra school, C h i t t a m a t r a, Chittamatra school number three. And number four is Madhyamika school, M a d h y a m i k a, Madhyamika school. Okay four schools. And the what is the third school? Chittamatra, the synonym of Chittamatra is Yogachara, Yogachara school, Chittamatra school, same, they mean the same. Then for your information Madhyamika we, okay, the for the time being no need to split them in two. Let's say four tenet systems, four Buddhist tenet systems. Vaibhashika, Sautantrika, Chittamatra, Madhyamika, four.

Okay, now your information one technical part here which is not difficult now, later on can become the not difficult, later on you may see that now I'm lost. One of the point is here that of the four schools the first two schools are known as Hinayana schools, Hinayana philosophical schools or the Pratimokshayana philosophical schools. Number three and number four are known as Mahayana schools, Mahayana philosophical schools. Okay, now what is important is now so these are the facts that we need to keep in mind. For example, say let's say person A who follows Arya Nagarjuna's philosophy which is Madhyamika philosophy, who follows Arya Nagarjuna's philosophy is Mahayana practitioner or the Pratimoksha the practitioner? Mahayana. Is he Mahayana or the Pratimoksha, the Hinayana philosopher? Mahayana. Okay, now I ask this question, deliberately I asked this question for you to pay me more attention. Why? Okay, we can think of somebody a Mahayana practitioner but not a Mahayana philosopher, can be a Hinayana philosopher. Mahayana practitioner but following Hinayana, but a Hinayana philosopher. You're getting it? Okay, somebody who says that, okay let's say somebody who is so kind, who is so compassionate and kind since birth really working for others and then finally meets a teacher. A teacher who believes in Vaibhashika philosophy. Vaibhashika philosophy is Hinayana philosophy or Mahayana philosophy?

Participant: Hinayana.

Venerable Geshe Dorji Damdul la: Hinayana. So, you met with this teacher. This is the teaching of the Buddha. That is very true. Vaibhashika, Sautantrika, Chittamatra, Madhyamika, all the philosophies are taught by the Buddha Shakyamuni. This is the Buddha's teaching and you are so kind like the Buddha. So, you have to practice it. Yes, sir or yes, ma'am whatever. And then you learn this. So, in terms of your practice you practice for all beings. But what you are practising philosophy wise you are studying, you are practising the Vaibhashika philosophy. So, philosophy wise you are a Vaibhashika philosopher. In terms of practice, practice wise you are a Mahayana practitioner. You're getting it? So, you are Mahayana practice point of view, Hinayana philosophy point of view.

Okay, now can you think of somebody who is a Mahayana philosopher as well as Mahayana practitioner? Can you give me any example? His Holiness the Dalai Lama. Of course, right. He follows the Mahayana philosophy because he follows Madhyamika philosophy. And he's the Mahayana practice because he practices Bodhicitta, compassion for all beings, Bodhicitta for all beings. His aspiration is to become Enlightened for all beings. Okay, so that is the Mahayana practitioner plus Mahayana philosopher. Okay.

Now, can you think of somebody who is following the Mahayana philosophy but Mahayana practitioner. No, Mahayana philosophy and Hinayana practitioner? Okay, somebody who happened to be at the time of Arya Nagarjuna, right. And yet, whose aspiration is personal liberation. Okay, let's say at the time of Buddha Shakyamuni there were so many Arhats, Shravaka Arhats, Pratyekabuddha Arhats who sought personal liberation. So, these Arhats in terms of their philosophy, their philosophy was the Madhyamika philosophy. So, that is Mahayana philosophy but as practice they are, they follow Hinayana practice or the Pratimoksha practice. You're getting it?

Okay, now can you think of somebody who is the following, who is following the Pratimoksha practice, who is the Pratimoksha practitioner and the Pratimoksha, the Hinayana philosopher, Hinayana practitioner, Hinayana philosopher. Can you give me one example?

Participant: Thich Nhat Hanh.

Venerable Geshe Dorji Damdul la: Okay, never ever give real names, (TL) right. Okay. So, it can be very offensive. Okay for good things you can give real names. For the something not so nice never give real names, right. Let's say someone who seeks personal liberation and follows Vaibhashika philosophy or Sautantrika philosophy. Someone who seeks personal liberation and meets with the teacher who teaches only Vaibhashika philosophy or Sautantrika philosophy. So, in what way he or she is the Hinayana practitioner? Hey! In what way he or she is a Hinayana practitioner? Because he is seeking personal liberation. Very good. In what way he or she is a Hinayana philosopher? Because he is following one of the two, one of the first two philosophical schools. Very good.

Okay, now can you think of, okay, can you think of somebody who is following the Mahayana philosophy but Hinayana practitioner, but who is a Hinayana practitioner? Say at the time of the Buddha I told you the Arhats they seek personal liberation but the philosophy wise they are following the Madhyamika philosophy. So, Madhyamika philosophy is Hinayana philosophy or Mahayana philosophy?

Participant: Mahayana.

Venerable Geshe Dorji Damdul la: Why Mahayana philosophy? Because it is one of the two late, the what, the later philosophical schools, right. Okay, the first two schools are known as the Hinayana philosophical schools, the later two are known as the Mahayana schools. You're getting it? [0:40:00] *Maha* here means greater, in terms of philosopher it is much greater as compared to the first two. So, first two are referred to as the small, and the later two are referred to as the great or the *maha*. As simple as that. Got it? Okay.

Now, say following this path *gate gate paragate parasamgate Bodhi svaha* we require two things; merit accumulation and the wisdom accumulation. So, what kinds of merits, what kind of wisdom? When you speak about this then the say the Buddha taught particularly the wisdom being very, very subtle the Buddha taught in four steps, came to be known as the four Buddhist tenet systems. You're getting it? Four Buddhist tenet systems. Now, this four Buddhist tenet systems,

each one of them is like a self-contained school, self-contained philosophical schools. Meaning that each school they have their own presentation on all aspects of the path. So, each school, they have their own understanding. Okay, say what we said is that when you follow the path there should be three components. What are they? The basis, the goal and the path. We, there are three components involved when we speak about the journey or the path there are three components; the reality where we are now, and then the goal that you are seeking, and the path which connects you to the goal. Three components. And the for the, what are these three components, what the reality that you are in now? So, the reality as explained by quantum physics, the reality as explained by neuroscientists, the reality as explained by the psychologists, western psychologists, Buddhist psychologists, non-Buddhist psychologists, very different reality. And the path also very different. Some say that go to east, some say go to west, some say go to north, south, right. Path is very different. So, some say that you have to see the Emptiness of everything. Some say that no, no, you cannot see the Emptiness of everything this is nihilism. You have to see the, you are not to see the Emptiness of objective existence, but you have to see that objective existence, only then you will be liberated. Some say no, if you see the objective existence, this is bondage. You have to see the Emptiness of the, different paths are there. And even the goal is very different, even the goal. Some say that when you achieve this goal you will have the very pervasive cosmic reality that you become one with. And some say no, no, it's just, you are say the you abide in the ultimate reality which is absence of objective existence. And some say you will just experience you will now see the luminous nature of the mind. Even the goal is very different. Okay, so all these four tenet systems. Just as any system Buddhist, non-Buddhist, within Buddhism the four schools, philosophical schools, four tenet systems they have, they are all not only Buddhism, even the non-Buddhist, whatever traditions. Within Buddhism the four different schools they are all self-contained tenet systems. Meaning that these systems they provide, they try to give their own explanation of the basis, the path and the result. You're getting it? The basis, the path, and the result. Okay.

Now, what we are studying as tenet systems here and particularly which is so beautifully done by the Venerable Kunchok Jigme Wangpo, whose texts we study as a part of Nalanda Masters Course. So, this text we are not going to go into that detail just to give you the overview of what this text is going to be like. And then on that basis you will get very broad picture of okay how to see the Buddhist different, different Buddhist schools, and how to see the non-Buddhist schools and how to see any presentation pertaining to the philosophy, where does it fit, how profound that is, in order to get a very broad picture of that, I'm giving you say the overview of this tenet systems the way Venerable Kunchok Jigme Wangpo presented. Okay, and that book is the English, it's available, two. One which the Geshe Sopa la and Jeffrey Hopkins worked on this. The book is known the, say the root text translated from Venerable Kunchok Jigme Wangpo and then Geshe Sopa la and Jeffrey Hopkins wrote a short commentary on this. The book is known as Cutting Through Appearance. Okay, but Tibet House because of the copyright issues, we don't use that book. But you, if you, those of us here who are in Tibet House you can go borrow that book, Cutting Through Appearance from Tibet House library here, you can go through the book here, that is fine. But whereas, so, others we cannot make copies of these things. So, therefore we don't officially recommend this book because then the say the, and then also we don't use that as a text book of Tibet House program. Otherwise people have to have this book. Officially we should be able to give them access and then we don't have the copyright.

So, there is a what do you call it, litigation problem. There is an issue there. So, therefore the that made me to translate this whole book, the whole root text once more. I translated that. So, that is available from Tibet House. So, that is anybody can use this, the, no copyright issues. Anybody who wants to use it can freely use that and it's available, the soft-copy's available, anybody can use that. No copyright issues. And if somebody wants to use it more for what do you call it, say the need more copies, a 100 copies, 50 copies, whatever even for study purposes, not, without the commercial intent involved then they can just submit a letter to Tibet House requesting for permission. And then we'll be happy to give the permission. And whereas, for commercial purpose it's not allowed. If somebody really wants to make a commercial, say the for commercial purpose they want to print more, then all these what, the procedures have to be followed, proper procedures have to be followed on the level of the, that is accordingly we have to follow the procedures. Otherwise the anybody who wants to use this my translation, free. Anybody can use it for free. Individually no need to even seek permission. Whereas, if you want to publish to want to make more printouts like 10 copies, 20 copies, or 100 copies they can just seek permission from Tibet House Office. That's it. That is copyright free, no problem, no issue there. So, Tibet House for, because of the copyright issues I translated that text myself. So that is available there. So, we are using that text. And the except for some minor details the Cutting Through Appearance by Venerable Geshe Sopa la and Jeffery Hopkins, Cutting Through Appearance is a beautiful book, except for minor details, particularly pertaining to the commentary, except for one or two minor details it's a beautiful commentary and the translation is very good. Okay, so this is what I'd like to, and those of us who can say the effort to get a copy for yourself elsewhere in the world, those in the particularly here in Delhi you can buy it or you can use the Tibet House copy, that's fine. Whereas those elsewhere who can afford it, okay, very good, that is highly, highly recommended. I would highly recommend that book. But I cannot officially say this because officially we have no right to use it as a text. Okay, so the point is that we do have the two options, one is the Cutting Through Appearance, and the one is the, other one is the official textbook which Tibet House used for the Nalanda Masters Course. Okay, both are available there.

So, with this in mind the now according to, there are so many books on tenet systems. And I personally, would say that the this [0:50:00] by Venerable Kunchok Jigmey Wangpo, this would be one of the most succinct and the holistic comprehensive book on tenet systems. It's beautifully done, it's amazing. And his thought processes, they are like very modern. It's amazing. Yeah.

Okay, so on that basis, so what we're going to, we'll, we may do this for about like maybe three or four sessions, the whole thing. Of course, we're going to, not going to go through the details and those the online participants as well as those who are attending Tibet House in person, if you do want to cite the any of these two sources feel free to cite that is fine. But the others if you see that some people they already know so much and then I'm not really even close to them. You may get such feeling when people bring all these matters on the education portal, you may feel overwhelmed. Those who feel that okay some are already learned, I don't know anything. This is by no means the point. The point is that if you feel that this is so overwhelming no need to go through all these details, what other people are going to through, don't worry. Only when you are in the Nalanda Masters Course, and then after completing the second year of Nalanda

Masters Course, still you feel that it's so overwhelming then you can write complaint to me. Otherwise till that point don't feel overwhelmed, you can easily, many of you can easily catch up with even those who are already exposed to Buddhist philosophy for the last 10 years, 20 years. I guarantee you that. If you are very consistent with the studies you can easily catch up. Even those people who already studied Buddhist philosophy for the last 10 and I would say to some extent 20 years even, you can easily catch up. Don't worry. Till that point be little patient and the education portal it is not really in our hand. Say the everybody is free to post. But of course, there are some rules and regulations there. We have to follow rules regulations. But some people because that they already learnt something and they're so eager to learn more and then may throw so many other materials, and some of which may not be total, may not be of any relevance. Still they may throw so many things there and then other people may feel overwhelmed. So, what I'm saying is a warning that I'm giving that others by no means, if you feel that these are too much, just forget, leave all things from the education portal.

And those who feel that it's fine, I feel even more stimulated by this. Then you can continue with this. There is no the harm there. At the same time, even those people who are putting the post there, I request you don't bring any materials from any teachers or any books. And sometimes, they may say that okay my friend who is ten years junior to me he said this and you put it as a post. This is totally useless. So, this is by no means helping anyone. It is very harmful to others. Don't just quote anybody, right. If possible for the tenet system you can quote these two books and the very standard books. Don't say that one teacher said it like this, his teacher said it like this. Don't say like this. Okay, by no means I'm the person to judge anybody else. But the point is that this is the rules and regulations, we must follow the rules and regulations. Otherwise we are not, we don't know whether what we are doing with the best of your intention whether you are harming others or helping others we don't know. Many people they may feel discouraged and they may drop the studies altogether. So, this can be a great, great demerit of somebody overly enthusiastic and putting so much of the materials there. And this why we are deliberately not doing it. We are deliberately not putting the heavy materials there because not to, it is for the reason not to overwhelm the beginners. Nalanda Diploma Course we can't, we are not at all expecting them to be like somebody who is exposed to the Buddhist philosophy for the last five years, 10 years, 20 years, 30 years. We don't expect that. So therefore, people who are already exposed to the Buddhist philosophy for like the last minimum like last five years and so forth, be very sensitive, be very sympathetic towards the new-comers and don't try to overburden them or overload them and don't overwhelm them by putting all these the materials there. And then they feel so demoralised, so many things, look how people are discussing, it's amazing. I don't know anything. I don't, could not even follow what they are discussing. It's not really for me. They can easily quit.

So, therefore you are doing more harm than help. And particularly those people who are this Nalanda Diploma Course it's a preparation for somebody getting enrolled in Nalanda Masters Course. So, this is not a very, very professional say the class as yet. So, therefore particularly those who are already exposed to the Buddhist philosophy for the last like more than four years, five years, so forth, I highly, highly suggest that say the keep in mind, put yourself in the shoes of a beginner. When you were in the first year exposure to the Buddhist philosophy, what was your standard. On that basis you control yourself when posting things on the education portal. Okay,

this is what I'd like to share with you.

Then the for the rest of the participants as long as you can understand what I'm talking about in the class that is good enough. And some people may put like ten times more than what I teach here, right, if you don't follow that, don't worry. Okay, don't worry. Even those people who post those things, we are not sure whether they really understand what they posted. You're getting it? So, the point is that as long as you understand what I'm teaching here that is good enough. And as long as there is a discussion happening on the basis of what is being taught in the class you can take part in this. Other things even if you don't know, whether we, it's not sure whether these materials they are very reliable or not. Don't worry. Just ignore them. Whereas, if you think that, if you have reached to such level whereby okay there is no harm, I can read and if that is not really helpful I can discard it. If you have this mentality that is also fine. Whereas if you feel that this is too much, just discard it. This is what I'm saying. In other words say the people who are more exposed to the philosophy already be in the shoes of the beginners, number one. And then on the basis of that see how much to put up there, see how much not to put up there. And particularly when you put something before you do that, you read all the guidelines given there, the basic guidelines. There are guidelines given there. Respect the guidelines. There is a reason why the guidelines are set forth like this. And those who are really, really beginners there is no reason why you should feel overwhelmed when you see heavy materials posted there. Just ignore all this. If you feel that it's too much just ignore all this. And make sure that what is being taught in the class, this much you know. That is very important.

Okay, with this in mind, okay, the basis, the whole tenet system is designed, the whole tenet system as taught by Venerable Kunchok Jigme Wangpo that is designed on the basis of understanding the basis, the path, and the result. So, what is the basis, what is the path, what is the result? Then we see that all these things are taught differently by the different Buddhist tenet systems, tenet schools. So, we have to study each of the tenet systems. First, Vaibhashika, what the Vaibhashika has to say pertaining to the basis, the path and the result. Then followed by Sautantrika, followed by Chittamatra, followed by Madhyamika. Okay, this is the basic framework of Venerable Kunchok Jigme Wangpo's the book that the tenet system, Precious Garland.

The title of which is Precious Garland. And Precious Garland **Tibetan??(0:58:47)** Precious Garland. This is, you'll see that the there are so many books with the same title. One is the Precious Garland by Arya Nagarjuna that is on the, that is on Emptiness, that is on the say the basic framework of the practice by Arya Nagarjuna. So, simply because you heard the word you see a label, you see a title Precious Garland, don't just take it directly as Arya Nagarjuna's work or take it directly as Venerable Kunchok Jigme Wangpo's work. There are so many books with the same title Precious Garland. Don't forget it. So make sure that you know who the author is and who, the what the content matter is.

Okay, so according to this book Precious Garland by Venerable Kunchok Jigme Wangpo, the tenet systems the whole, all the four schools and non-Buddhist schools are also taught there. I'm not going to touch that here, today, this time. For sure when we study the tenet systems, you know, as part of the Nalanda Masters Course then we will touch **[1:00:00]** little bit of that part as

well, the non-Buddhist tenet systems, particularly the classical Indian philosophical traditions. Like Mimamsaka, say, Samkhya, Vedanta, Vaishayshika, Nyaya, and these traditions. And then here for the time being we're doing the basic overview of the four Buddhist tenet systems pertaining to the basis, the result, the path and the result.

Okay, first the Vaibhashika school. Okay, Vaibhashika school so unless and until we specify Prasangika school, Madhyamika school, Chittamatra school, till I complete or till I begin Sautantrika school whatever I talk, it is in the context of the Vaibhashika. Don't forget it, right. Don't say that okay so he said it, so it must be the Prasangika. No. As long, because that we are studying the Vaibhashika school for the time being. So, till we move to the next tenet system whatever I talk unless I specify the, something with the specific tenet system, it simply refers to, it should be in the context of the Vaibhashika system.

Okay, so Vaibhashika we have to study the basis, the path, and the result. Okay, the basis meaning that the reality that we live in, the reality. The reality can be understood in so many forms. The reality there are so many versions of reality. Okay, and the basis we have to know basis, the reality. One reality that we can think of, very important reality that we can think of is that okay every time say the, every time the heat increases in Delhi, it gives me little bit of fear. Did you notice that? Each one of us? Say suddenly there is the increase in the heat. You notice that? It's as though like the black and white, thus far it was cold and yesterday suddenly the heat picked up and today say the, what, we studied this one, right. The four path, the five paths. What is the second path? Something. What is the second path?

Participant: Path of preparation.

Venerable Geshe Dorji Damdul la: Yes, okay. So, these we have to have on our fingertips, right. What are the five paths? Hey? Path of accumulation.

Participant: Path of preparation.

Venerable Geshe Dorji Damdul la: Path of preparation.

Participant: Path of seeing.

Venerable Geshe Dorji Damdul la: Path of seeing.

Participant: Path of meditation.

Venerable Geshe Dorji Damdul la: Path of meditation.

Participant: Path of no more learning.

Venerable Geshe Dorji Damdul la: Path of no more learning. Okay, this is very important, right. So, what we do is that these things the say the enumerations, classifications, divisions, make sure that we have them on our fingertips. Ideally speaking, I'm not keen on giving all these

lists of divisions, I'm not keen on that. I, myself, I'm not really keen on that, I'm more keen on what really matters, right, what really matters. But what, when you speak about what really matters in terms of experience, in terms of the emotions, what really matters but for that it doesn't mean that we don't, we have to skip all the divisions, classifications, enumerations, it doesn't mean that. In fact, the number of the classifications, divisions that I'm giving is so less. So, what we give in the class make sure that we have them on our fingertips, make sure that. Okay, what are the five paths? Path of accumulation. Path of preparation. Path of seeing. Path of meditation. Path of no more learning. Okay, these are the things that we must have to have on our fingertips, like the for example four schools, Vaibhashika, Sautantrika, Chittamatra, Madhyamika.

And that too in the order, right. So, we have to have all these on our fingertips. These, some of these divisions, classifications, if you have them the very standard, general ones on your fingertips then when you attend the teachings of His Holiness the Dalai Lama you can really flow in the teachings of His Holiness, you can flow and you can really reap the benefit, reap the tremendous benefit. The joy that you get is going to be very different. And then when you read something, read a book, you can see, you are flowing your mind according to the thought process of the author, right. Okay, so this is very important. Very important to have these. Don't just think that okay we are Nalanda the Diploma Course and this teaching is very exciting, very enjoyable, no more homework, no homework there, right. We just listen to him and little bit of question-answers. We go, we don't have any responsibility. Again, next time we come back, again he will enumerate each one of them. Again, we listen to somebody else, right, automatically we'll learn. No, don't take it that easy, right.

Okay, so from my side I will try to make it as enjoyable, something which is as accessible, as easily understandable but from your side as well we need to put little bit of effort to make sure that these things which in terms of classifications, the numbers and then divisions and so forth, we have memorised that too in the proper order. Often times okay, some of the Tibetan boys and girls, young ones they learnt the basic Buddhist teachings in the schools. They are very fortunate, schools. And they all learn all the Four Noble Truths and so forth. And then when they come for Tibet House interviews, right. What are Four Noble Truths? Suddenly, they will maybe shocked, they were not expecting these questions coming up. What are Four Noble Truths? I think truth of cessation. They're picking the truth of cessation or truth of the path or something, right. No order. Okay, what I'm saying is that because that this is a say to some extent a professional class, because of which even orders must be there, in a proper order, sequence. And the let alone the numbers, even the order the sequence is also very important.

Okay, now the five paths. Okay, let's say that Delhi is now becoming warmer. Did you notice that? Okay, so the path of preparation. What is the path of preparation? How many divisions are there? We did it, not did it? We did it. What are the divisions of the path of preparation? Four. What are they? Heat, then the peak, then forbearance, then supreme of the phenomena. **Tibetan??(1:08:23).** Okay, **Tibetan??(1:08:27)** four. The first one is heat **Tibetan??(1:08:32)** heat. Okay, so in fact say let's say, I think yesterday and this morning also, the moment I entered, say the moment I entered one room in my, in the flat where I'm staying, I entered one room, I could feel this wave of the heat, you have the, not that unbearable but some, a similitude of what

it happens in the month of May, June, right, like this. It reminded me (TL) of the acute heat in the May, June, Delhi May June. It reminded me of that. Then, oh this must be the experience of the hot hell, right. Okay. So, what I'm saying so there, that is the object. And experientially, how do you describe this feeling? Like this.

Participant: Like dread, fear.

Venerable Geshe Dorji Damdul la: The fear, dread, like this. You cannot really bear it, overwhelming. Okay, so, object is that heat and the subject is the dreadful feeling, [1:10:00] the feeling of dread. Okay, now we need to know what the object is to know the reality, this is the reality that you are in Delhi May, in June, you are to see that heat. That is the object. And then the mind like this. Okay, how many of you have that experience say the suddenly you come under a freezing cold water, taking a shower with the freezing cold, what is the reaction, emotional reaction?

Participant: Shock.

Venerable Geshe Dorji Damdul la: Shock. (TL) okay, shock. So, the cold water is the object and the subject is the feeling of, unbearable feeling that it's the subjective experience. So, we have to know the object, we have to know the subject. This is also one reality. So, the reality within these two things we see that everything of the reality is encompassed, it's subsumed under these two things – object and the subject. Can you think of anything that exists in this universe which does not fall under the category of your object or the subject? Can you think of anything? Everything falls under these two categories. You're getting it? Subject and the object. So, to know the reality, the basis, to know the reality so the author classified all the realities under these two category – object and the subject. You're getting it?

Okay, now for the object, okay, for the object the I'd like to share with you that, okay, this is very important. Let's say let's say what is in my hand? A flower. What is in my hand? Nothing is there. Now there is a flower. Now nothing is there. Okay, absence of flower is there now.

Participant: Yes.

Venerable Geshe Dorji Damdul la: Absence of flower is there, so something is there. Earlier you said nothing is there. Now you are saying something is there, the absence of flower is there okay. What made you say, okay, say somebody who is on the street who is not exposed to any philosophy, if I ask him what is in my hand, what will he say? Flower. Now what is in my hand? He will say nothing. Okay, but you know that there is absence of the flower. Ordinary people in the street who have no exposure to philosophy, they will say nothing is there. But you will say that there is absence of flower, it's not that nothing, absence of flower is there. You're getting it? Tell me, why, what made them to say that there is nothing in my hand? What made them to say there is nothing in my hand while the absence of flower is there in my hand.

Participant: There was a flower first, now there is no flower.

Venerable Geshe Dorji Damdul la: Okay, there was a flower first, now there is no flower. Okay, anyone else?

Participant: No object.

Venerable Geshe Dorji Damdul la: Because there is no object there. Okay, your name.

Participant: Tithiya.

Venerable Geshe Dorji Damdul la: Tithiya. Okay, what Tithiya is saying is that there is no object there. In other words there is no object there means there is no substance there. There is no substance there as a flower, there is no substance there. Besides the hand and the palm, there is nothing extra there as the substance. You're getting it? So, the absence of the flower is not a substance. Absence of flower is there but it's not a substance. This is how we as who are exposed to the philosophy little bit we can talk about these things. Whereas, someone who has no exposure to any philosophy what is this absence of flower, it has substance, what is substance, no substance. They will not understand anything. For them to exist means there should be a substance. You're getting it? Okay.

Now, for your information. Unlike the other philosophical systems, unlike the other Buddhist philosophical systems this school. Which school?

Participant: Vaibhashika.

Venerable Geshe Dorji Damdul la: Vaibhashika school. They talk about they, for them existence means substance. This is one thing that you need to keep in mind. For them existence means substance. Where the ordinary people they say that there is no flower now, there is nothing there. You're getting it? Which means there is no substance there. For something to exist there should be substance.

Okay, the four schools we understood them as, in the form of steps, four steps to reach to the highest, the most profound teaching of the Buddha. Okay, the four steps. So, the first step should be closer to ground. Ground is the ordinary people's thinking. First step is Vaibhashika. Vaibhashika's thinking the philosophy and the ordinary people's thinking should be very close because first step and the ground should be very close. Okay, in what way these two are very close, ordinary people's thinking and Vaibhashika philosophy is that many of what the ordinary people think is what Vaibhashika philosophy also accepts. There is so much of commonality between Vaibhashika's thinking, philosophy and the common people's thinking, so many commonalities. One of which is that something which is existent should have a substance. Don't forget it. Anything which has a, anything which exists should have a substance. Whereas, the other schools, Sautantrika and above for them something exists it may not have substance. Don't forget it.

So, this is what we have to, we are learning. Existence and existence with substance, these two are synonymous according to Vaibhashika. Okay, so therefore whether permanent, impermanent

both have substance, according to Vaibhashika, whether permanent or impermanent both have substance.

Now, the next important thing that I'd like to introduce to you, which is so important is the object, we are talking, still about, talking about the object not subject. In terms of object, object is classified into two truths. This is so important. Object is classified into two truths. Objects are classified into two truths. Finally, achieving Enlightenment, uncovering the Buddha nature is done through awakening the wisdom. And what is wisdom? Wisdom is the discerning mind whose apprehension of the reality, whose apprehension of the object tallies with the reality. What is the reality? Reality – ultimate truth. Final reality, not just the reality in the simple, ordinary sense but the final reality. Final reality means ultimate truth. So, from this the concept of the ultimate truth and conventional truth, it came into being. So, the two truths, concept of two truths is so, so important in the teachings of the Buddha in order for one to cultivate the wisdom, to traverse among the paths towards Enlightenment. Two truths play a very important.

And before I go into the two truths of Vaibhashika, let me give you a very cursory, generic understanding of two truths from all four schools point of view, very generic, not specifically understood in a particular tradition, very generic understanding of the two truths. Okay, if you are not exposed to any philosophy. Imagine that you are not exposed to any philosophy and then somebody talks about ultimate truth and the conventional truth. You know what is ultimate. Although, you may not precisely know exactly know what ultimate is but you know this word ultimate. You have been using this word so many times. And maybe once in a while you also maybe using this word conventional. So, conventional as opposed to ultimate. So tell me what do you understand by conventional truth? What do you understand by ultimate truth in a very cursory form, in a very say the non-philosophical point [1:20:00] of view. So, just from the point of view of somebody from a street, somebody, you just pick up somebody from the street who has no clue of what the philosophy is and suddenly ask you do you know what ultimate is? You know this word ultimate? Yes, yes, yes, right. What he says is ultimate, what she says is ultimate, but what that person that is not real ultimate, right. We have to check, double check it. You're getting it? So, we use these words ultimate, conventional we use it not too often. But ultimate we use it pretty often. Okay, so imagine that you are just somebody who is just randomly picked up from a street without any exposure to philosophy. So, if somebody asks you what do you understand ultimate truth, conventional truth? These two are opposites. Now do you, what do you understand by ultimate truth, what do you understand by conventional truth? What is the difference, from your, in your own words? Anyone? Now, this is a great opportunity for you that you don't have to have the technical answers. Otherwise I'm expecting technical answers, right. Okay, now is a great opportunity for you to speak something, what comes to your mind. What do you understand by conventional truth, what do you understand by ultimate truth? Or the distinction between these two things.

Participant: Ultimate truth will be.

Venerable Geshe Dorji Damdul la: Okay, through the mic.

Participant: Ultimate truth will be Emptiness. But how to reach there, I don't know. (GL)

Venerable Geshe Dorji Damdul la: No, no, I'm not talking about. You are not exposed to Emptiness. I'm asking you to imagine that you are just randomly picked up from the street, you are somebody who is not exposed to any philosophy, forget about Emptiness, right. For you, I ask you do you know the word, have you ever used this word ultimate? You said yes. So, what is the difference between the ultimate truth? And one clue is ultimate truth, conventional truth, these two are opposites. Black and white opposites, right. So, ultimate, if you know this word what do you understand by ultimate truth, conventional truth? Okay, this is my question. And you can speak your mind. No hard and fast rule to say this is correct, not correct., whatever. You're getting it? Anyone?

Participant: Maybe conventional truth can be...

Venerable Geshe Dorji Damdul la: Closer, closer.

Participant: What you see is what you get, as is the apparent. And the ultimate can be nothing is as it seems.

Venerable Geshe Dorji Damdul la: Okay, you are more into philosophy.

Participant: No, philosophy.

Venerable Geshe Dorji Damdul la: Okay, anybody who is not at all exposed, no exposure to philosophy and still wants to attempt, right. In your own words, in your own understanding. Yes, Norbu la.

Participant: Conventional truth is like all the worldly people they agree on. And ultimate truth should be a mystery, it's just like.

Venerable Geshe Dorji Damdul la: Okay, ultimate truth is something mystery. Ultimate, who knows what is ultimate. Wonderful! Ultimate truth is something mystery, right. Whereas conventional what we can see, that is conventional. Very good. Anyone else? Yes?

Participant: Geshe la I may think that conventional truth is what applies to all of us and how we would see reality and ultimate would be how realised people or Enlightened people.

Venerable Geshe Dorji Damdul la: Okay, ultimate is something which is, which we cannot have access now. Only realised beings have the access, right.

Participant: Or the very evolved people.

Venerable Geshe Dorji Damdul la: Evolved people. They have access. How they see. What we see is the conventional truth. Very good. Anyone else? Yes, yes.

Participant: In very simple words like the conventional truth is the superficial truth, the one at the surface. And it does not have the complexity or depth of what is the ultimate, the real, get to

the real. To get the real we have to dive into the depths, but.

Venerable Geshe Dorji Damdul la: Okay, one with the depth is known as the ultimate truth. One which is superficial is the conventional truth. Beautiful. Anyone else? Okay, now this is **the chance**. Okay, Lhamu la? Lhamu la?

Participant: Geshe la conventional truth is what we experience now and ultimate truth is Buddhahood.

Venerable Geshe Dorji Damdul la: Okay, so I heard about something called as the Buddhahood. So, that must be ultimate. What we're experiencing is not the Buddhahood, this is conventional. Very good. Very good. Okay, very good ideas coming up. Anyone else? This is opportunity you can speak your mind. Later on, we expect somebody to speak only technical parts. Anybody? Last chance. Wangchuk la? Thapa la? Yes, yes, Thapa la. Okay.

Participant: If I don't have the understanding of philosophy like.

Venerable Geshe Dorji Damdul la: Yes, yes.

Participant: Then by the word ultimate I just like understand that it's the end of like extreme or something like that.

Venerable Geshe Dorji Damdul la: Okay, ultimate truth is something end or the extreme.

Participant: I used to use the word.

Venerable Geshe Dorji Damdul la: Exactly in that sense extreme, end.

Participant: And conventional means something which is very common or.

Venerable Geshe Dorji Damdul la: Something common. Okay, there very interesting combination of the ideas. Okay, Namkha la, any idea? Okay, Kanu, you like to try?

Participant: Conventional truth, I guess, is the truth which is what we accept, sorry not accept, yeah accept as a convention in the sense like convention means something we share, we experience, right. So.

Venerable Geshe Dorji Damdul la: Okay, so convention is something which we share in common. Ultimate is the final, which is not something which we share. Okay, these are all very good the insights, sharing insights. Very good. Yes, yes, your name, sorry?

Participant: It's Lotus.

Venerable Geshe Dorji Damdul la: Lotus la, yes.

Participant: So, from my view point conventional truth is which is blindly followed by people and ultimate is which is yet to be find the reality.

Venerable Geshe Dorji Damdul la: Okay, that is very interesting. Conventional truth is something which we just take for granted, we follow. Ultimate truth is something which we are yet to realise. Wonderful. Amazing. Okay, anybody else now? Yes, here.

Participant: Conventional truth is anything that exists based on mutually agreed upon parameters, that everybody, certain parameters that everybody agrees upon and that brings it into being. And ultimate would be some, what, undeniability or something.

Venerable Geshe Dorji Damdul la: Okay, so in fact I'm so happy that very interesting points are coming up. Okay, don't forget all the answers given there. Ultimate, let's say that okay tomorrow the Tibet House is closed. Who said it? Mr. A said it. Oh, not so reliable source. No, no, Ajeer ji said it, very reliable, he is the ultimate. You're getting it? So, say ultimate has connotation of reliability, something which is reliable. And what Ajeer ji this is end. You're getting it? What Thapa la end, Mannan ji said depth, this is the final depth, right. What Ajeer ji said this is final depth you cannot go beyond this. And then Lotus la what did you say? This the reality, this is reality the depth and this is the final and then here?

Participant: Undeniability.

Venerable Geshe Dorji Damdul la: Something which nobody can deny. What Ajeer said, you know, is the ultimate, that's undeniable, undeniable fact. What else we said, who else? Norbu la what did you say?

Participant: Mystery.

Venerable Geshe Dorji Damdul la: Mystery, right. That is the ultimate what Ajeer ji said this is mystery. (TL, GL) Mystery meaning it's so profound. Okay, so Lhamu la, what did you say? Buddhahood, this is the finally what you are seeing, you know, the final Buddhahood, this is it. Amazing. Okay. Mannan ji you want to say something? Okay.

Participant: We could, you know, so to speak probably go into something a bit more philosophical. So the convention truths they are relative so there can be as many conventional truths as there are minds, they can have a different [1:30:00] conception of the truth. Ultimate implies that there can be only a singular ultimate truth.

Venerable Geshe Dorji Damdul la: Okay, so ultimate has connotation of something which is singular.

Participant: Absolute.

Venerable Geshe Dorji Damdul la: This is something absolute, this is single, it cannot be multiple in nature. Okay, and Aditya what did you say?

Participant: The ultimate would be Emptiness...

Venerable Geshe Dorji Damdul la: Emptiness.

Participant: It will be Emptiness.

Venerable Geshe Dorji Damdul la: And what is Emptiness, I don't know, this is what you are saying.

Participant: That I'm seeking.

Venerable Geshe Dorji Damdul la: Okay, okay, very good.

Participant: Geshe la, universal.

Venerable Geshe Dorji Damdul la: Okay, what is ultimate? This is universal truth. Beautiful, amazing, this is universal truth. Yes?

Participant: And from the superficial and the depth we also.

Participant: Kaveri la, please, mic.

Participant: Also, from depth.

Venerable Geshe Dorji Damdul la: So, what Mannan ji this is ultimate. (GL) Yeah, the sound is produced that is ultimate.

Participant: I just wanted to say also gross and subtle.

Venerable Geshe Dorji Damdul la: Very good. Ultimate is subtle and what we see as conventional that is gross. Okay, very good. I'm very happy that the answers are coming. Answers are the pointing to the same point.

Okay, now what we are trying to explain?

Participant: Two truths.

Venerable Geshe Dorji Damdul la: Two truths. We already explained two truths.

Participant: Very generic.

Venerable Geshe Dorji Damdul la: Very generic. Okay, let us be very precise. Not just two truths in general. Two truths general meaning two truths without specifying which school, without specifying the schools still these two truths understanding of what we are doing is something which is applicable to all the four schools and yet which is very generic, not the

specific understanding of the two truths according to a specific philosophy. You're getting it? Okay, so generally speaking from what we did, answer that I got from you is the ultimate truth is something which is very reliable, which is the depth, which is singular in nature, singular, no multiplicity, singular in nature and very reliable, right. Lotus la, what did you say?

Participant: Real.

Venerable Geshe Dorji Damdul la: The reality. Okay, let's say the let's say something which is very reliable reality. Conventional truth is less reliable reality, less reliable. Okay, this is how we can understand the two truths. Ultimate truth and then you can go say ultimate truth which is so reliable and universal. When somebody tells truth, when somebody tells the truth like okay, if I say that Ajeer ji said it then anybody we just double check with Ajeer ji. He will say the same thing, he will never waver. Whereas, Mr. A said it. And then you go to ask him. No, I did not say this. Another person said yes, he, I said it. So, it can waver. So, ultimate truth is unwavering, reliable. Whereas conventional truth is wavering. So, unwavering is universal in nature. Unwavering meaning that unwavering no matter what situation, so universally it is unwavering. Whereas unwavering locally, unwavering in time that is not ultimate, right. It is the changing. Okay, so something which is unwavering, something which is stable, unwavering that is the connotation of ultimate truth. And as opposed to unwavering what is wavering, what is not stable, right. That is conventional truth. This is what you have to understand.

In fact, one time that was many years ago, 2000, I think 2004, I read David Hume's book, philosophy, David Hume's book Inquiry, his book the title is Enquiry into Human Understanding something. I read that and it was actually recommended by say one great, great western philosopher. I think his name is Mr. Claude or something. And I was, it was a great honour to meet him, extremely humble. And the okay this is just a little bit digression. I was going from say in Cambridge, England, from my place to the, to my language school I was going there on a bus. Coming back we already are, there were already some, you know, people who are more stably going, coming and using this bus. And there was one lady, who must be in her 60's. I was in my 30's. And I always have been seeing her. And then one day she just sat next to me. And she asked me are you Geshe Dorji Damdul. Very precise. I was little taken aback. I said yes. Then she said that my husband wants to meet you. (GL) I said who is your husband. Then she said that he is a philosopher.

So, the say the say my host sent the information my coming there to all the departments in the various colleges in Cambridge University. So, whosoever is interested to meet. And then the, then they fixed the date, timing for meeting. And then one day, on the fixed date and timing, she took me to her house. And her husband was there. And husband must be in his either 60's or 70's. And very kind, soft-spoken, highly knowledgeable, very tender, gentle, amazing. I was so impressed by him.

And we started to have some discussions on philosophy. I was enquiring about the say western philosophy. Then I asked him if I were to read one book from western philosophy which would you recommend. Then he said read David Hume. Then he was, then I asked him where can I get this book. So, he was so kind enough to give me his own copy of the David Hume's book, his

own copy. I still have. It was like 2004, 2003. How many years ago now?

Participant: 16.

Venerable Geshe Dorji Damdul la: 16 years gone. Okay, I pray he is still alive. Okay, so that book is still with me. I read that and I was so, so fascinated that what he was, he was not the David Hume was not say the systematically saying the two truths, conventional truth, ultimate truth but how he was describing was exactly the two truths. I was so impressed. Amazing. I was so impressed.

Then, just recently, maybe not even few days ago after like 16 years just recently I came to realise that David Hume was influenced by Buddhist philosophy, I came to learn that he was influenced by Buddhist philosophy. This was what I learnt just recently, just few days ago. How I got this information I'm not too sure. I got this information. Okay, and what he wrote so beautiful and of course a brilliant philosopher. And I was so impressed, the two truths.

Okay, so why I'm talking about this is that two truths is something which you can hear being talked on by many philosophical traditions not only Buddhists. Don't think that two truths is only confined to the Buddhist concepts, no. Two truths is explained by many, many traditions, Samkhya, Vedanta. And then Nalanda Masters Course, now the for Nalanda Masters Course now we are doing the selflessness of person and then how the person is identified by the different traditions. Then the concept of the two truths invariably comes in there. Okay, so this is something which the most of the traditions they talk about the two truths. In many cases who believe in creator god, they say the creator god is the ultimate, generally speaking, creator god is ultimate and everything else is the conventional or they say that this is the creation. They don't use the word conventional truth but the creation. And many of the Indian philosophical traditions they are being very precise that that is ultimate, all other are conventional truth. And then the Vedantic tradition interestingly they talk about the *paramatman* and that too the Advaita Vedanta. *Paramatman* as the ultimate and the *jivatman* and all others like maya conventional.

Okay, and [1:40:00] then the likewise the say the it's amazing, say Nyaya tradition few years ago, most likely four-five years ago, we invited one Nyaya scholar here, professor. And he talked about the Nyaya's version of how suffering comes into being and how sufferings are rooted to ignorance. It's amazing. Ignorance and how to discover this ignorance by shedding the light of the wisdom. So, what is this wisdom? That wisdom deviates from how the wisdom is posited by the Buddhist philosophy. Otherwise the basic framework is just the same, basic framework is same. Okay, so there we need little bit of openness. The two truths is something which is talked of by many traditions.

Now, say the say ultimate truth is a very reliable truth, unwavering, something which is unwavering, something which is reliable. Okay, this is there. And then something which is less reliable we call them as conventional truth. This is a basic understanding from all the traditions across the border of the philosophy, the different traditions. Whether the Buddhist traditions, non-Buddhist traditions, they speak about the two truths in that form.

Now precisely from Vaibhashika point of view say okay let's say the flower, okay. This flower and the dream flower. Okay, this flower, red flower in my left hand and imaginary blue flower in my right hand. Imaginary blue flower in my left hand, right hand. So what is in my left hand? Red flower. What is in my right hand? Imaginary blue flower. Some people may say that blue flower. I don't have a blue flower. Just imaginary blue flower. Okay, which of the two is more reliable? Hey, the red flower in my left hand and the imaginary blue flower in my right hand which is more reliable?

Participant: Red flower.

Venerable Geshe Dorji Damdul la: Red flower is more reliable, right. So, if you consider these two things then we can say that the red flower is ultimate and imaginary blue flower is conventional truth. Okay, but still this is not definition of the two truths according to Vaibhashika. I will give you, I'm just giving some examples. Okay, now going into the technicalities, right, going into technicalities, okay, what is this? White cup. Is it a white cup or this is Tibet House white cup?

Participant: It's white cup.

Venerable Geshe Dorji Damdul la: This is not Tibet House white cup?

Participant: This is a white cup in Tibet House.

Participant: Tibet House white cup.(GL)

Venerable Geshe Dorji Damdul la: My question is this white cup? Yes, no?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Is this Tibet House white cup? Yes, no?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Answer is yes, right. No? This is not Tibet House white cup? Okay. (TL, GL).

Participant: This is white cup.

Venerable Geshe Dorji Damdul la: Why not?

Participant: This is white cup, this is not a Tibet House white cup.

Venerable Geshe Dorji Damdul la: Okay, there is no Tibet House.

Participant: This is not Tibet House white cup.

Venerable Geshe Dorji Damdul la: Why not?

Participant: Because this is a white cup in Tibet House.

Venerable Geshe Dorji Damdul la: This is my cup or not?

Participant: This depends on your perception and my perception.

Venerable Geshe Dorji Damdul la: I see.

Participant: Your perception is different. My perception is different. So, your understanding is different, my understanding is different. But it's a white cup, not a Tibet House white cup.

Venerable Geshe Dorji Damdul la: If it is Tibet House white cup, it should, what should it be like? It should be little?

Participant: It should be written or something.

Venerable Geshe Dorji Damdul la: Which means your body is not Aditya's body. It's not written there. (GL)

Participant: If this same white cup.

Venerable Geshe Dorji Damdul la: Why, why this cup if it is Tibet House white cup it should be labelled as Tibet House.

Participant: No, no, just a minute.

Venerable Geshe Dorji Damdul la: Okay, okay, good, good. So, this debate is for two of us separately. Okay, so the point is that what we are seeing is a white cup. Correct? This is a phenomenon, it's correct. Impermanent, it's correct. It's a bunch of electrons, protons, neutrons, this is correct. It's the say the bunch of carbon, oxygen, hydrogen, correct. And it's Tibet House cup, correct. Tibet House bunch of electrons, protons, neutrons. This is also correct. All these are correct answers. You're getting it? All these are correct answers. And this is a physical form. It's correct, not correct?

Participant: Correct.

Venerable Geshe Dorji Damdul la: Correct. What is in my left hand is a flower, correct, not correct? What is in my the right hand is a physical form, correct, not correct? Which of the two is more stable? The flower and the physical form in my right hand, and the flower in my left hand which is more stable?

Participant: Cup.

Venerable Geshe Dorji Damdul la: I did not say cup, I said the physical form. Okay, so how to say this? You just break this, split into pieces, right. There is the petals, the leaves just split them apart. Now what happens to the flower? The flower disappears. You're getting it? Flower is waver, it wavered, it wavers, it's not stable. The moment I split into pieces the flower disappears. Whereas, this if split into pieces physical form disappears, still the physical form remains? Physical form disappears or physical form remains? It disappears. Okay, I break into two, the first part, first half is it physical form or not? Physical did not disappear, it still remains.

Participant: Physical form.

Venerable Geshe Dorji Damdul la: Mannan, physical form does not disappear, right?

Participant: Cup disappears.

Venerable Geshe Dorji Damdul la: I did not say cup.

Participant: That's what I'm saying.

Venerable Geshe Dorji Damdul la: Mic, mic.

Participant: Yeah, it will still remain a physical object just different.

Venerable Geshe Dorji Damdul la: No, no, I did not ask whether it's different or a cup it's a cup or not, I simply said physical form did it disappear or not.

Participant: It remains.

Venerable Geshe Dorji Damdul la: Very good. Physical form did not disappear but the flower disappears. Whereas, if I say the mug, white mug and the flower then both will disappear when I split that into pieces. Whereas, if I take the physical form, not the flower, not the cup, the flower in my left hand and the physical form in my right hand. However small I may break this into pieces, however small pieces that I may break this physical form continues to remain. Yes, no? So, the physical form is very stable. But the flower is not stable, cup is not stable. You're getting it? So, the physical form is very stable. No matter how much I divide this it'll continue to remain as a physical form. You're getting it? So, physical form is ultimate reality. Cup, flower, Dorji, Tibet House, all these things are conventional truth. Physical form is ultimate truth.

And your mind today's mind you break this into 24 hours, first hour mind, second hour mind. Today's mind meaning the 24 hour lasting mind. So, this mind when you're breaking into smaller pieces it disappears. But mind per say it does not disappear, right. Even the first part mind is also mind, second part of mind is also mind. So, the mind per say and the physical form per say they don't disappear. They are ultimate truth and so reliable. No matter what we do it continues to remain as they are. You're getting it? Okay, whereas, the flower disappears, the table disappears, Dorji disappears, Tibet House disappears, everything, the moment either you hit with a hammer or split into pieces then identity disappears, that is known as that is not stable that is

conventional truth. What does not disappear no matter what you do, whether you physically split into pieces or whether you mentally split into pieces if the identity remains as it is it's known as ultimate truth. You're getting it?

Okay, now what are the ultimate truths, what examples do we have according to which school? Vaibhashika. You're getting it? According to Vaibhashika. So, thus far what I've been sharing with you now after the general presentation of the ultimate truth and conventional truth what I'm talking about now something which is so stable, something which retains one's identity even after either physically destroyed or mentally destroyed, mentally split into part, the object retains its identity that is ultimate truth. And what is either physically destroyed or mentally separated, split into pieces the object does not retain its identity it is known as conventional truth. Okay, now, each one of us we'll give some example very quick. Okay, Deepti, one example conventional truth, very quick.

Participant: Notebook.

Venerable Geshe Dorji Damdul la: Notebooks. [1:50:00] Tejal la?

Participant: Pen.

Venerable Geshe Dorji Damdul la: No need to pass this now. Pen. Mug. Acha Dawa la.

Participant: Today.

Venerable Geshe Dorji Damdul la: Today. Okay, today is complicated. Okay, today let us not forget it today because Acha brought a controversial. Fine. Lhamu la?

Participant: Chair.

Venerable Geshe Dorji Damdul la: Chair. Namkha la? Oh Table. Namkha la?

Participant: Textbook. Mic.

Venerable Geshe Dorji Damdul la: Mic, yes. Okay, yes there? Clothes? Pen?

Participant: Thangka.

Venerable Geshe Dorji Damdul la: Thangkas. The book.

Participant: Flowers.

Venerable Geshe Dorji Damdul la: Flowers.

Participant: Dreams.

Participant: My body.

Venerable Geshe Dorji Damdul la: Dreams. Okay, dreams is another complicated point. Yes, body. Yes, Deepesh la?

Participant: Deepesh.

Venerable Geshe Dorji Damdul la: Okay, Deepesh, yes.

Participant: Phone, mobile phone. Cell phone.

Venerable Geshe Dorji Damdul la: Thapa la? Cell phone. Yes, behind Ajeer ji? Pen. Ajeer ji?

Participant: Tibet House.

Venerable Geshe Dorji Damdul la: Tibet House.

Participant: Prayer flag.

Venerable Geshe Dorji Damdul la: Prayer flags.

Participant: Spoon.

Venerable Geshe Dorji Damdul la: Spoon.

Participant: Clock.

Venerable Geshe Dorji Damdul la: Clock.

Participant: Sound.

Venerable Geshe Dorji Damdul la: Sound.

Participant: Water.

Venerable Geshe Dorji Damdul la: Water.

Participant: City.

Venerable Geshe Dorji Damdul la: City.

Participant: Human being.

Venerable Geshe Dorji Damdul la: Human beings. Okay, Chandra?

Participant: Stars.

Venerable Geshe Dorji Damdul la: Stars. Very good. Okay, so there are two controversial things. What are the two controversial things? Today and?

Participant: Dream.

Venerable Geshe Dorji Damdul la: Dream. Okay, let's say today is made of 24 hours, so you break into pieces 24 hours, each one of them are they today or not? Still today, right. Okay, so today falls under permanent, no, ultimate truth. Okay. And the dream, you break the dream into pieces it still remains as dream, right. Whatever, however minute part of the dream that is still the dream. So, therefore dream remains as dream. So, that is ultimate truth. It's very interesting. Okay, very good. This is how Vaibhashika understands the two truths. You're getting it? Okay, so we'll stop here. One question maybe if you have. If somebody has one question. Okay, not then end dedication prayer.

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

Dedication Prayers at the End

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Class 57 – Tenet Systems – Part 2 of 10

Session 1 of 31st Mar 2019

Subject : Tenet Systems
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 31 March 2019
Transcriber : Tenzing Nyidon
Verified by :
Edited by :

Starting Prayers By Participant

(Main Teaching Starts) [00:18:47]

Venerable Geshe Dorji Damdul 1a: Okay, last time we were doing the tenet systems particularly Vaibhashika. We completed the Vaibhashika two truths. We finished the two truths. Finished or? Okay, so the tenet systems, the position of the different schools. We can understand one, to make it very comprehensive is that the how they present, the whole the, they are to present everything that exists in this universe. So, to present things say the of the various ways of presenting, one way of presenting is what is the reality out there, [0:20:00] what the knowing the reality, what path one should follow. Following the path then what result. So, we, the basis, the path and the result which, this is what we discussed earlier.

Now pertaining to Vaibhashika's presentation. For Vaibhashika the basis, the path and the fruit or the result. The basis to know the reality, the basis, again the basis of the reality we can see that the to make it very comprehensive one is object and the subject. And there is nothing which the besides these two you cannot think of anything else as the basis or as a reality, object and the subject. And for the object, the Vaibhashika's the presentation of the object, what constitutes the object? The, there are say the few presentations which are something so unique. And if I jump the explain the unique presentations of Vaibhashika except for the two truths. At times it can, later on, because that this is going to be the first imprint in your mind, it may not be too helpful. It may be little harmful because you may think that okay this is the Buddhist presentation. Later on, when you study something else then the other imprints that you're going to have may be, may not be that deep as the presentations of Vaibhashika. So, the those technicalities pertaining to what constitutes the object, what constitutes the basis of the object, something unique of the Vaibhashika's we will, where necessary we will study the after going to the Madhyamikas. Because finally the real imprint that should come, that should be embedded in our mind should be the Madhyamika's philosophy, Madhyamika's understanding of the basis, the path and the reality.

Okay, whereas the two truths, I told you already, two truths the say the two truths in general then the two truths in relation to the specific philosophical schools. In general, what we said is

that the two truths, conventional truth and the ultimate truth, a truth which is more reliable, truth which is more stable, reliable we call it the ultimate truth, and truth which is less reliable, less stable we call it conventional truth. This is a very generic understanding of the two truths. With this then you apply this to how the two truths are understood by the four different schools. Okay, so Vaibhashika we already talked about their version of the two truths. Any phenomena the dismantling of the object, the physically or mentally dismantling then the idea or the mind seeing this object although the identity of the object, the object disappears that is conventional truth which is not stable. Whereas, no matter what you do physically you destroy it or mentally you dismantle it but the identity of the object continues to remain as it, we call it ultimate truth. So, can you give me some examples of the conventional truth according to Vaibhashika school, anyone conventional truth? Say you physically destroy this or mentally destroy this then the object loses its identity. Any examples? Richa la?

Participant: Like for example the, when we subject rose to.

Venerable Geshe Dorji Damdul la: Just say rose.

Participant: Okay, rose.

Venerable Geshe Dorji Damdul la: Rose is what ultimate or conventional, the ultimate truth?

Participant: Conventional. But when we subject it to electron micro.

Venerable Geshe Dorji Damdul la: Let's say the rose is it conventional truth or ultimate truth?

Participant: Conventional.

Venerable Geshe Dorji Damdul la: Why?

Participant: It's convention.

Venerable Geshe Dorji Damdul la: Okay, have confidence, right.

Participant: It is conventional truth.

Venerable Geshe Dorji Damdul la: Okay have confidence no matter how I say, how the physical expression, facial expression whatever I show you, don't lose your confidence, maintain your confidence. If you say its conventional truth, conventional truth. Then I may put you some debates, right. You have to defend it. Okay, so the flower is conventional truth. What makes you think that the flower is conventional truth? In what way the flower is conventional truth? Because this is entity which when physically or mentally dismantled, the identity of the flower disappears, right. That is the conventional truth. Okay, can anyone give me another example of conventional truth? Very quick. Kanu, you want to give me example, conventional truth?

Participant: Book.

Venerable Geshe Dorji Damdul la: Book. Okay, book. Is it conventional truth? What makes you think that a book is conventional truth? Why? Kanu, you want to defend it?

Participant: Same analysis as the.

Venerable Geshe Dorji Damdul la: Yes, yes, tell me, it doesn't matter, repeat it.

Participant: Yeah, because mentally we can.

Venerable Geshe Dorji Damdul la: Physically or mentally.

Participant: We can.

Venerable Geshe Dorji Damdul la: When we dismantle it this then the identity as a book, entity as a book dissolves. Very good. Okay, now can you think of some examples of ultimate truth? Anyone ultimate truth that show the opposite of that. Tenzin la?

Participant: Geshe la, last time we discussed dream as an ultimate truth.

Venerable Geshe Dorji Damdul la: Okay, dream as ultimate, this is very, yes, dream. How dream is ultimate truth?

Participant: Because however we try to destroy dream, it will remain as dream.

Venerable Geshe Dorji Damdul la: Oh, how will you destroy dream? When you wake up, right.

Participant: Yeah.

Venerable Geshe Dorji Damdul la: When you wake up the dream disappears.

Participant: Yeah, it disappears.

Venerable Geshe Dorji Damdul la: So, therefore it's not ultimate, right. The ultimate is something which doesn't disappear.

Participant: No, Geshe la, like when we talk about the dream as such then the dream will be dream and like even if we try to further analyse the dream like.

Venerable Geshe Dorji Damdul la: How do we analyse?

Participant: Like the.

Venerable Geshe Dorji Damdul la: Moments?

Participant: Moments.

Venerable Geshe Dorji Damdul la: Very good. Okay, so dream we destroy a dream, instead of saying destroy dream mentally you segregate the dream, right. Not waking up. Waking up you are keeping aside the dream. We don't keep aside the dream. Keep the dream as it is and then you segregate it into smaller parts. The dream if you dream for like one hour, right. Dream split into two first hour dream, first half of the dream, second half of the dream. First half is, both are still dreams. First half of the dream again we split that into say the another two seconds. Again, the first, first second that is still dream. It can continue to be dream no matter how much we split, it continues to be dream. So, therefore this is ultimate truth. Because the identity or the entity as a dream never disappears, no matter how much you split this into pieces. Very good. Any other example very quick. Yes, Gauri la?

Participant: Geshe la, the pages of the book.

Venerable Geshe Dorji Damdul la: Oh, pages of the book.

Participant: I tear the book and, you know, throw it all over.

Venerable Geshe Dorji Damdul la: Let's say the pages of the book, right. the first page or second page?

Participant: All that are.

Venerable Geshe Dorji Damdul la: All the pages. Okay, all pages you split into atoms then they are still pages or not? Atoms are pages?

Participant: I, if you split then they are still, then they become atoms.

Venerable Geshe Dorji Damdul la: They are not pages?

Participant: If I.

Venerable Geshe Dorji Damdul la: So, the entity as page dissolves the moment you split into smaller, into atoms. So, therefore the identity, entity as a page, entity as a piece of paper disappears, right. So, that is conventional truth.

Participant: No, Geshe la, what I was trying to say was the book is the conventional but when I tear it up, it's no longer a book which is conventional.

Venerable Geshe Dorji Damdul la: Okay, so book is conventional truth. Very good. But what constitutes the book, the pages, they are ultimate truth. This is what you are saying?

Participant: It's, yeah.

Venerable Geshe Dorji Damdul la: Same the even one page you break it, again the page disappears.

Participant: Yes.

Venerable Geshe Dorji Damdul la: So, therefore it's conventional, right. One conventional thing can be made of the next conventional truth which in turn can be made of another conventional truth. That is very possible. It is not necessary what is conventional truth must be created by ultimate truth this is not necessary. Okay, any other example of conventional, ultimate truth, anyone? Yes, Phuntsok la?

Participant: Geshe la, today. [0:30:00]

Venerable Geshe Dorji Damdul la: Oh, today. That is interesting. So, how?

Participant: So, just as the same analysis Tenzin la gave. So, today in the morning and today in the afternoon, you know.

Venerable Geshe Dorji Damdul la: So, you can split today into morning, afternoon, evening.

Participant: Yeah but the.

Venerable Geshe Dorji Damdul la: Still they remain as today. And today morning again you split into further divisions, nine the, nine am, today, ten am today, it still remains today. So, it continues to remain as today, that is beautiful, that is amazing, Okay, that is ultimate truth. Very good. Any other examples? Okay, over there, yes?

Participant: Geshe la, I'm sorry I actually didn't understand that analogy about today being ultimate because today when it becomes tomorrow then it's...

Venerable Geshe Dorji Damdul la: Then you are shifting the today away, you are not splitting the today. You're getting it? There are two things say as I said the dream, what Tenzin la said dream we can, we come out in the dream. So, which means that you are coming out away from dream. So, the idea is don't come out of this stay there, go within today, keep within today morning, today afternoon. Don't go to tomorrow, right, morning, afternoon, they are all today. Okay, any other examples?

Participant: Geshe la, mind?

Venerable Geshe Dorji Damdul la: Okay, mind. How?

Participant: Which travels, which has beginningless.

Venerable Geshe Dorji Damdul la: Mind is made of neurons, right?

Participant: Temporal segments also. I mean, yeah.

Venerable Geshe Dorji Damdul la: Yeah, mind is made of temporal segments or the neurons.

Participant: But we are, like, we are staying in a dream and not waking up but inside the dream itself it's not what do you call it, disintegration.

Venerable Geshe Dorji Damdul la: Mind is made of neurons?

Participant: Yeah.

Venerable Geshe Dorji Damdul la: Neurons are not mind, right?

Participant: Neurons are not mind but mind is made up of neurons.

Venerable Geshe Dorji Damdul la: So, therefore the mind when split into neurons then the mind disappears, right.

Participant: But we are not splitting, I mean within the mind.

Venerable Geshe Dorji Damdul la: Within the mind, yes.

Participant: Temporal segments of mind, one second, next and so on, we are not splitting but we are in that space just like we are inside a dream. So, that can be.

Venerable Geshe Dorji Damdul la: So, likewise the mind we are inside that mind then we see that neurons, right, and neurons are not mind.

Participant: They are constituents but they are not the mind.

Venerable Geshe Dorji Damdul la: So, therefore the mind disappears when you go to the neurons, right? Anyone?

Participant: Geshe la, impermanent phenomenon of the object, any object.

Venerable Geshe Dorji Damdul la: Okay, this is a good question, good point. Okay, first we have to settle this the mind, right. The mind we split into, then we come to the neurons, mind cannot be split into neurons. You're getting it? Mind and neurons these two are like the two things going in parallel. For the gross minds mind always flows, you split into part, you will never find neurons, right. Mind and neurons, they coexist, they help each other, they support each other where the neurons stop the working, or work in a disorderly way the mind also works in disorderly way. So, these two are like say the support and the supported, right. So, the mind you split, you will only find mind, keep finding mind. So, therefore mind is example of ultimate truth that is very good. And then the impermanent. Okay, Adarsh ji, impermanent, how is it ultimate truth?

Participant: Because there is, we cannot find anything of, anything in nature till now in my life that there is no change of the object.

Venerable Geshe Dorji Damdul la: Anything which is impermanent you just go into it you will only see impermanent this. You split into two, three, hundred, thousand, millions, all these constituencies they are always impermanent. This is what you are saying? Very good. Okay, yes Kabir ji?

Participant: Sorry, I have more of a question than, I'm just wondering the concept of dependent origination would that be a conventional truth or an ultimate truth?

Venerable Geshe Dorji Damdul la: Good question. Okay, let's say instead of conceptual, okay dependent origination is it conventional truth or ultimate, this is good question. Okay, dependent origination is it conventional truth or ultimate truth? Anyone? For your information. Okay, thank you, Kabir ji. Dependent origination, from the Madhyamika philosophy point of view dependent origination is applicable to all phenomena, from Madhyamika point of view. Vaibhashika, Sautantrika, and Chittamatra, these three schools, according to these three schools dependent origination is applicable only to impermanent phenomena. Don't forget it. This is the difference in the presentation of dependent origination. Madhyamika school dependent origination is applicable to all phenomena. Whereas, for the other schools Chittamatra, Sautantrika, then Vaibhashika, these three schools dependent origination is applicable only to impermanent phenomena. In other words, according to these three schools impermanent phenomena and dependent origination these two mean the same, right. Okay, now dependent origination because it means impermanent phenomena, is it ultimate truth or conventional truth? This is my question to you. Anyone? Dependent origination which means impermanent phenomena, is it ultimate truth or conventional truth? Gauri la, you want to try? No? Anyone else? Kanu la?

Participant: It will be conventional truth, I think.

Venerable Geshe Dorji Damdul la: Oh, dependent origination conventional truth. When you speak dependent origination then dependent origination will disappear?

Participant: It will disappear because.

Venerable Geshe Dorji Damdul la: How?

Participant: It will reach Emptiness.

Venerable Geshe Dorji Damdul la: Oh, that is Madhyamika, you are Madhyamika, you are not fit to stay here for this Vaibhashika class. (TL) You need to be in Madhyamika class. So, therefore this is what I'm saying. You're getting it? So, it's wonderful Kanu that your mind is imprinted with Madhyamika philosophy's imprint. Very good. Okay, so the idea is Vaibhashika's presentation and all the four schools their presentation differs. It's not that, you know, what we have learnt thus far, where did you get this from - ultimately you come to Emptiness? You got it

from Deer Park, right?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Yeah in Deer Park. So, that is purely Madhyamika.

Participant: But Geshe la, in the case of Vaibhashika, where will, like if we, dependent origination.

Venerable Geshe Dorji Damdul la: Yes.

Participant: I thought even for that the other side of the coin will be Emptiness, right.

Venerable Geshe Dorji Damdul la: (TL) No, this is according to Madhyamika.

Participant: So, Vaibhashika is not that?

Venerable Geshe Dorji Damdul la: So, therefore (TL) you have to study tenet system, right. So, therefore we study tenet system. Okay, tenet system means that the because of presentation which we learnt thus far in Deer Park may not be applicable to the other schools. So, that is the highest presentation. What you learnt is the highest presentation. Now we are learning all the other schools. You're getting it? Okay.

Okay, so dependent origination to make it very quick. Don't worry too much. As long as say particularly when I'm asking questions and then people are, other people are giving the answers, you are suggested to listen to what the answers are. And then bring your own thoughts, answers to see whether they tally. Later on, I'll try to the, to if the answer is not correct, I'll try to give the answer. Then see the say how do the two answers, other's answers, your answer, my answer they correspond, just see. Okay, this is very important. Don't remain the passive when others are giving answer, okay, so this is not what I'm, why I'm here, I will listen to him not to you know, I don't have to listen to others. Don't think like this. So, when others [0:40:00] are giving answer you may, your thinking, your answer may be better than the others. And then see in what way your answer is better. Or in some cases when the other, when you may think that your answer is better but the other, when try to give that, the, defend the position then you may get many other insights. So, that is very helpful particularly when I ask question to somebody it doesn't mean that it's just for that person. For all of us.

Okay, so in other words dependent origination it equals impermanence in the case of Vaibhashika, Sautantrika, Chittamatra. So, for these three schools dependent origination and impermanent phenomena these two are synonymous. So, what we learned thus far is from the Madhyamika point of view that is different. Okay, so therefore now I'm not so keen to explain the something unique presentation of Vaibhashika at the moment. Then this is going to be your imprint of the mind. And later on when we start Madhyamika you may say that the you've may bring the Vaibhashika's presentation, unique presentation and you may say that this is the Buddhist final presentation. So, therefore there is a danger. Okay, so good.

Now let's say that the, so this is the two truths what we learn is the object and the subject. And for the object what we have to understand is object there are three kinds. Object, there are three kinds. Okay, oh no, sorry, object and the subject. Object there are so many ways of presenting the objects, the two truths is pertaining to Vaibhashika, the two truths is something which I'd like to share with you. Otherwise there are several unique presentations which it is better to study later on rather than now. Okay, whereas when you switch to Sautantrika school, Sautantrika then the Sautantrika presentations is like the presentations they are like the ground for all other schools. There could be unique presentations still it may not affect you as much, affect you badly as much when you go to Madhyamika. So, the we will learn the greater detail. And then what you study in Sautantrika, these you can most, almost like 80% you can apply this to Vaibhashika, Chittamatra, Prasangika Madhyamika, we can extend this to other schools also.

Okay, now the let's say object and the subject, now from the subject, now we are going to study subject. Subject, the it's a very general presentation. Subject is of three kinds. Subject meaning for example, let me say that okay, how do you know that there are the prayer flags on the ceiling? I can see that. So, the prayer flags are the objects. And how do you know that they are there? Is because of the, you have to go to the subject. I could see that. Likewise, when we say that, what is this? This is *nyogu*. What is this? Butti la, what is this? *Nyogu*, right? This is *nyogu*. Okay, what is this? I never heard about *nyogu*, what is this *nyogu*. Okay, *nyogu* is a language, it's a label to refer to this object, right. This object is an object what helps us to refer to this is the subject, the labels. So, one is the mind. How do you know the flower is there? My mind could see that. The mind. Other one is the labels. Oh, this is flower, this is not chocolate. This is pen, this is not the book. Labels. The other one is the person. Who says that today is holiday? The Dean, say the Principal said it, school Principal said it, right. The person.

So, for the subject there are three kinds, the person, the consciousness, and the labels. Labels or the terms. When you speak about the subject there are three kinds. Subject is not always the mind. Subject there are three kinds of subjects. The person, the consciousness or the mind, and the labels. Three kinds. Okay.

Now, what is person? What is person, right? Three kinds of subjects. What are three kinds of subjects? Very quick. The person. Consciousness. And the labels. Very good. Labels or the terms, same. Now, what is person? Person say the person exists or not exists? In Buddhist philosophy, many people they think, let's say people who are little bit exposed to Buddhism, Buddhist philosophy, Buddhist texts when they heard about the *anatta*. *Anatta* means selfless, selflessness, *anatta*. Or *anatman* no self. Or of the four seals. What are the four seals of the Buddha's teachings, anyone? What are the four seals? All composite things are impermanent.

Participant: All contaminated.

Venerable Geshe Dorji Damdul la: Hey, all contaminated things are of suffering nature.

Participant: Everything is of selflessness.

Venerable Geshe Dorji Damdul la: Everything is of the nature of Emptiness, selflessness.

Participant: Transcending sorrow is peace.

Venerable Geshe Dorji Damdul la: Transcending sorrow is absolute peace. Okay, people may ask you what are you doing? Oh, I'm studying Nalanda Diploma Course. And what is that like? It's amazing. What are the four seals? Oh, let, just wait, right. (TL, GL) Okay, let us not be like this, right. What are the four seals? All composite things are impermanent. All contaminated things are suffering nature. Everything is the nature of Emptiness and selflessness. Transcending sorrow is Nirvana. Okay, this is what we have to have on our fingertips. If you don't have them yet, right, today take away is to have these four seals on our fingertips. This is what we have to learn, right.

Okay, so the thing is what is person? The person exists or not? Many people think because reading some Buddhist texts, Theravada texts, Mahayana texts, Chinese Buddhism, Tibetan Buddhism, Zen Buddhism, Theravada Buddhism, you read and this concept of the *anatta*. What is *anatta*? No self. I see in Buddhism there is no self. This is a total naïve understanding; this is not the good understanding. In Buddhism self does exist. Okay, don't forget it. Self does exist. Everything exists. Self exists. Then what is *anatta*? *Anatta* says no self. It is a short form. For example, we speak about WHO, W H O, WHO What is who? World Health Organization. It's a short form of World Health Organization. It does not mean who, right. It does not mean who-who. It simply means World Health Organization. It's the short form of World Health Organization. Likewise, when you speak about the *anatta* no self, it's the short form of no independent self. This is the understanding, right. It's the short form of no independent self. It should not be taken as no self. It should be understood as no independence. Where there is in Buddhist texts, any Buddhist texts, be it Theravada, Chinese Buddhism, Tibetan Buddhism, Zen Buddhism, wherever, where you find the mention no self you have to read it as no independent self. This is very important. Otherwise even professors, I know some professors, very acclaimed professors they say that in Buddhism there is no self. This is totally a great, great naivete, right. This is not the real understanding of Buddhism. This is just a reading Buddhism; this is not the actual Buddhism. Okay, so the question is what is self? Tell me. Okay, what is self? Anyone, what is self? Okay, Dorji la. Self exists? Yes. Where does it exist? And where is it? Where is Dorji la's self? Phuntsok la? Yes, yes, Dorji la?

Participant: In Tibet House.

Venerable Geshe Dorji Damdul la: Okay, that is good. (GL) Dorji la's self is in Tibet House. Where in Tibet House? Tibet House there are so many parts.

Participant: In conference hall.

Venerable Geshe Dorji Damdul la: In the conference hall. Which part of conference hall, all over or one parts?

Participant: I think in second last, second last seat, I guess.

Venerable Geshe Dorji Damdul la: Okay, second last the row, right. On that cushion. Okay,

on that cushion I only see your body. Is that you?

Participant: It's part of me.

Venerable Geshe Dorji Damdul la: It's part of you. So, that is not you?

Participant: It's the.

Venerable Geshe Dorji Damdul la: No[0:50:00], your body is that you or me?

Participant: It's a part of me like it's not like Phuntsok la, it's one part of me.

Venerable Geshe Dorji Damdul la: Yes, yes, I know that this is part of you. Is that you? This is my question. Is that Dorji la?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Oh, your body is Dorji la. Which means you are part of Vaibhashika's school. Okay, anyone else? Yes, yes, Mannan ji. What is self? This is the question.

Participant: It is like the entity which apprehends, observes and experiences all phenomena.

Venerable Geshe Dorji Damdul la: Okay, say it's an entity which observes, apprehends and?

Participant: Experiences.

Venerable Geshe Dorji Damdul la: Which experiences the things.

Participant: Yeah, things, every, yeah.

Venerable Geshe Dorji Damdul la: Okay, your mind. Is that Mannan's mind?

Participant: I'll try to distinguish it from just the mind. The self is like.

Venerable Geshe Dorji Damdul la: According to you the mind also qualifies that characteristics, right.

Participant: I'm just trying to say which one is the subset of the other. But the self is I think it's a subjective experience of the entity which is, it's like the sink for every phenomenon. It's.

Venerable Geshe Dorji Damdul la: The mind, right? Your mind.

Participant: Yeah, I would say it's.

Venerable Geshe Dorji Damdul la: Okay.

Participant: The mind is a substrate in which there is the.

Venerable Geshe Dorji Damdul la: Yes, so which means what is Mannan? Mannan's mind is Mannan. This is the answer?

Participant: No. Mannan, itself is something outside of the mind. That is some label which is assigned to me.

Venerable Geshe Dorji Damdul la: Okay, label. Label is coming from our mind. So, Mannan is coming from our mind. From my mouth.

Participant: Yeah. Oh, others give me that.

Venerable Geshe Dorji Damdul la: Oh, Mannan is coming from my mouth?

Participant: I'm from others mouth. Others like you call me Mannan. It's a label.

Venerable Geshe Dorji Damdul la: Yeah, the Mannan, Mannan the person comes from my mouth?

Participant: The name or the label assigned to a person.

Venerable Geshe Dorji Damdul la: So, label is not a Mannan, right.

Participant: No, it's not.

Venerable Geshe Dorji Damdul la: Okay, Mannan is not the label.

Participant: Mannan is the label but.

Venerable Geshe Dorji Damdul la: Mannan is label.

Participant: Even if you remove my name I will not disappear. Just my label has been removed.

Venerable Geshe Dorji Damdul la: Okay, so which means that even the label is gone, still Mannan remains.

Participant: Yeah.

Venerable Geshe Dorji Damdul la: So, therefore Mannan is not the label. What is Mannan then if it's not label.

Participant: It is the.

Venerable Geshe Dorji Damdul la: The mind?

Participant: It is the one who is, yeah, it is the mind but one, it is the way we experience phenomena we see it in terms.

Venerable Geshe Dorji Damdul la: That is the mind, right?

Participant: Yeah, okay maybe it's synonymous. (TL) I'm trying to see a situation where.

Venerable Geshe Dorji Damdul la: Okay, why am I pushing so hard? Is for us to really explore what this self is. Self, meaning I. What is this I? I'm here, yes. My body is not me. My mind is not me. I'm here, right. Okay, what is this I? This is the question. Yes, Gauri la.

Participant: Geshe la, could we say it's the body and mind and the imprints.

Venerable Geshe Dorji Damdul la: Okay, it's very complicated. Body, mind, imprints.

Participant: By imprints I mean everything that I have done. But again, this I is coming up. But everything.

Venerable Geshe Dorji Damdul la: For example, say Gauri la it's your body, female body, your mind, your imprints, these three together or individually?

Participant: My body and mind is a manifestation of my imprints or everything I did.

Venerable Geshe Dorji Damdul la: No, no what is Gauri la this is my question. Just present what is the flower. Don't say the it's born from; it's coming from the seed. Don't say flower is this.

Participant: Then it is.

Venerable Geshe Dorji Damdul la: This rose is a flower. Be very direct. What is, who is Gauri?

Participant: The body and the mind.

Venerable Geshe Dorji Damdul la: Okay, the body and the mind.

Participant: Yes.

Venerable Geshe Dorji Damdul la: Say the you are the body; you have body and the mind. So, you, you have female body and you have the mind. So, let's say in your past life you may be boy, right. You did not have the female body, past life. But you were still there. Which means it's not the body and mind, right. Okay, where is this? Okay, are you really there? Anybody, each one of us, are you here with me? (GL) Hey, Namkha la? You are here? Yes? Namgyal la you are here, right. Pushkar ji you are here. We are all here, right. Peldon la, you are here? Jigmey la, here? Thapa la? Okay, how many of you really think that I'm really here. Okay, what is that I, tell me?

What is that I? Okay, Kanu la don't speak from Prasangika point of view. Yes, Kanu la, Kanu, Kanu?

Participant: I will be the.

Venerable Geshe Dorji Damdul la: Not I will be.

Participant: Oh, sorry.

Venerable Geshe Dorji Damdul la: Not I will be, I am.

Participant: Sorry. The concept of self, self is the object of apprehension of the mind by the mind from a third person perspective.

Venerable Geshe Dorji Damdul la: (TL) Oh, that is very complicated. (TL) Say it again. Self is the object of apprehension of the mind by the mind by the third person.

Participant: From a third person perspective.

Venerable Geshe Dorji Damdul la: Oh, not the first person perspective?

Participant: I think so, not.

Venerable Geshe Dorji Damdul la: First person point of view the self is non-existent?

Participant: Yes.

Venerable Geshe Dorji Damdul la: From Kanu's point of view Kanu is non-existent? (GL)

Participant: It's dependently existent.

Venerable Geshe Dorji Damdul la: (TL) Yes.

Participant: It is conventional truth.

Venerable Geshe Dorji Damdul la: (TL) Yes, from Kanu's point of view Kanu exists or not exists?

Participant: Yes, it exists.

Venerable Geshe Dorji Damdul la: From Kanu's point of view Kanu is first person or the third person. Kanu is first person or third person with respect to Kanu?

Participant: It will be third person.

Venerable Geshe Dorji Damdul la: Oh! (GL)

Participant: I'm looking from the.

Venerable Geshe Dorji Damdul la: No, no, what I'm saying Kanu is he first person or third person with the respect to Kanu? With respect to me you are third person. But respect to Kanu you are first person, right.

Participant: Okay.

Venerable Geshe Dorji Damdul la: Okay, so now after saying that I, I, so how many of you are say in your 20's? Raise your hands. How many of you are in your 20's? Okay, Butti la, there, one, two, three, four, five. How many of you are in your 30's? Okay, how many of you are plus 30's? Okay, so we all have this sense of I. All these like 20 years, 30 years, 40 years, whatever, all these many years we have this sense of I. But now if I ask what is this I, we cannot locate it, right. It's very complicated, we cannot locate it. Okay, this is a very serious philosophical question. Because we cannot locate it easy, philosophy is involved. It requires philosophy.

Okay, for that matter say the some people say that okay, this self, this I, which is so important and because of this to, you know, to and that is very true. Charles Darwin said that what, survival of the fittest. Survival of the being who is the fittest. Which means that you should be very fit to survive. So, I should be so fit to survive, I. Because of which sometimes we show anger, sometimes we smile, sometimes we spend lot of money, sometimes we spend lot of time, energy and so forth. Just for to make this self happy and not suffer. You agree with me or not? So, the finally what we, each one of us, what we have been doing all these 20 years, 30 years, 40 years, is to make this, try to make this person, I, happy, try to make this person not suffer. This is the all the agenda of our life. This is what we've been doing all these the many years. What is this? What is this thing which is the most important agent with respect to you? This one. What is this? It's very strange. When we are to, when we disagree with somebody this self becomes very prominent, I comes out very strong. When you really are, whereas somebody ask you what is this I, what is this I? Then it disappears. Again, you are stupid guy, you even don't know who you are. How dare you say this, again this I comes out so strongly, right. This is the dilemma. Where the self is with respect to each one of us the self is the most important thing. Believe it or not, all the amount of money that we spend, all the amount of time that we spend, energy, everything is just trying to make this self, the person with respect to you happy not suffer. You agree with me or not? This is the whole thing.

Yet, what is this I? When we try to examine, when we ask this question. We never asked this question before. When you ask this question it becomes so hazy. You're getting it? It's become so hazy. So, therefore we need to have the philosophy. Then the when the people think more on this, this is known as philosophical inquiry. [1:00:00] The moment you go into philosophical then different answers come into being, different belief systems come into being. Some say that this I, okay, when we die, right, the body will be left behind and the sometimes when we have the pictures, the what, movies, person dies and something which is like, you know, the similitude to this person's shape comes out, right. The movie, some movies are like that. So, the self is different from what you have, the body and mind that you have, it's different. When you die this will come out of this. So, there is a self which is different from the body and the mind. This is

one belief. And others says that no, no, there is no such a different from the body and the mind because it's only the body and mind. Say for example, I'm boy, I'm girl, it's because of this body. Boy's body, girl's body you call it boys and girl. If there is a self, different from the body then irrespective of what the body is you have to say I'm a girl, I'm a boy. But then irrespective of the body you cannot say that I'm boy, I'm girl. The fact that okay I'm boy, I'm girl, is all because of the, on the basis of the body that you have, one. Then say how compassionate you are, how compassionate the person is, is all determined on the thinking, thought process, mind, how compassionate mind is, right. And how intelligent the person is. Again, it's determined how intelligent the mind is. So, we cannot separate the self from the mind, you cannot separate the self from the body. So, what is this self then? So, the body is the self, the mind is the self. This is another system. You're getting it? All these systems they come into being because they start to question this, what is the self, then these different traditions came into being.

Okay, so now finally Madhyamika's, Prasangika, particular Prasangika Madhyamika, their presentation of self is very beautiful. So, if you say the self is different from the body and mind there is a problem. You will end up in contradiction. Because you said that you are a boy. If there is a self, if you are different from body and mind, why should you be boy, right. So, even if somebody, a boy in a girl's dress, because the dress is girl's, females dress, it doesn't mean that the person is a female, right. So, although the body is like the dress then, if the self is different from the body then the body becomes like the dress. Even if you have the girl body or the boy body, the self which is, if it is different from the body then it should not be boy or it should not be girl. But if you say that I'm not boy, I'm not girl, right, I have no gender. But body you are a girl, you are a boy. Then it becomes insane. It is totally absurd. So, therefore the you end up in contradiction to say that the self is different from body and the mind.

Likewise, if you say that okay there is a contradiction. I'm a boy simply because there my body is boy. So, therefore my body is the self, my mind is the self. Again, this is another system. When you say that again there is a problem, there is a contradiction. The girl or a boy who, whatever, if the boy dies and then can take birth as a girl, right. If the self is the, if self, body is the self, then the self when it takes rebirth whatever body that you have that should be the next self. Again, we see that boys, there are many cases although, and also the, in fact there are many cases where say people they really the say young children remembering their past lives have been mostly the, mostly age below five, during, the moment the child starts to talk, around that time then the regression of past life happens of course way before that.

But then becoming very the evident, prominent that oh this child is remembering the past lives where the person is able to articulate. So, there it happens during, mostly during age below five. Then there could be exceptions where through meditations one could remember the past lives through single pointed meditation, that is one thing. Otherwise for ordinary people the moment you cross age five then the imprints of this life becomes more active. The before age five imprints of the past life is more active. So, therefore say the people remembering the past lives is more often during that age. Okay, and there are many cases where the say the person is a girl in this life but in the former life was a male. There are many of such cases. In fact, there was case at the time of the Buddha, one gentleman passed away and he took birth as a girl. So, there is a shift in the gender happening because of the transition in life. These things happen. So, from this

we see that the body is not the self, likewise the mind is not the self. If you say that because the self is not different from the body and the mind. If you say that now there is no option, I have to say the body is the self or the mind is the self, again, there is contradiction. You're getting it? There is contradiction.

And many of the Buddhist schools they believe that the body is the, not many, some of the Buddhist schools they believe that the body is the self, all the five aggregates are the self. We already learned the five aggregates. All the five aggregates are the self. And many of the Buddhist schools they present the mind is the self. So, there is contradiction. If you posit mind is the self, or the body or the mind is the self, there is contradiction. So, if you say self is different from the five aggregates, body and mind, different from body and mind there is a contradiction. If you say body and mind is the self there is a contradiction. You're getting it?

Then comes the Madhyamika's presentation, particularly Prasangika Madhyamika's presentation which is so, so, so precious. With this presentation then you will see the world in a very different, from a very different the perspective, the presentation, view. And then because of this new way of seeing the world then all our negative emotions will come to an end. And then we will be liberated from all forms of miseries.

Okay, so what is this self? From the Vaibhashika point of view, they say that the, one part of Vaibhashika, even is interesting, even Vaibhashika, Vaibhashika the say the at the time of the Buddha's teaching, at the time of the Buddha. Say the predominantly what is most widely taught was Vaibhashika presentation. Predominantly. So, there the when the Buddha assumed *Mahaparinirvana*. This Vaibhashika's tenet system, the philosophy which is more predominant and of course there are the Madhyamika philosophers, Chittamatra philosopher, Sautantrika philosopher at the time of the Buddha Shakyamuni, they were there. But predominantly what is, what was considered in the public as Buddhism, as the teachings of Buddha is predominantly what is known, what philosophically we can say is the Vaibhashika philosophy.

So, this Vaibhashika philosophy, now, then when the Buddha assumed *Mahaparinirvana*. *Mahaparinirvana* meaning so in a loose sense passing away, leaving this body, then the whole system of the Buddha's teaching split into 18 divisions. We learnt this, right, 18 divisions? Okay, this 18 divisions, also 18 the systems, 18 systems. Now, how many of these systems are left? Only three are left. Of the 18 only three are left. One is Theravada, number two is Dharmagupta, number three is Mulasravastivada. These three systems are still left. Only these three, out of 18 only three are left. Theravada tradition, of course, we now we talk about Theravada, Mahayana that is the still there. And we have to keep Theravada tradition, Dharmagupta tradition, Mulasravastivada tradition, all these tradition in terms of practice, in terms of the basic tenet systems is exactly the same. They are just same with the very slight, with the minor variations, with the [1:10:00] very, very minor variations. For example, say it is like the say the what Delhi University in India, Harvard University in England, Cambridge University in England, no, Harvard University in America, Oxford University in England. Okay, all these universities the system is much more the same there are slight variations here and there. The basic system is the same. If the basic system is not same, then when you graduate from Delhi University you cannot be enrolled in the other universities. If you graduate from Harvard, you cannot be enrolled in

Delhi University because system is very different. Because the system is very much the same, so therefore you can speak about the equivalence or whatever. Okay, so likewise these 18 systems they are much more the same, except for like .01 out of 100%, .01 variation is there. And the slight variation, for example like when the sutra is recited, the language in which the sutra is recited. Like some recite in Pali, some recite in Sanskrit, some recite in *Apabhramsa* and some recite in. Is there anybody from Delhi University? The four main the, there is another one, another language *Prakrit*, yes, *Prakrit*. *Prakrit*, *Pali*, Sanskrit, and then *Apabhramsa*, right. Okay, so the sutra recited in various languages, the content is just the same, right. Whether you recite sutra in Tibetan language, Hindi language, Sanskrit language, its fine, contents are same. These variations are there. And then for example the monastics they use the symbol, they use symbol for their clothes, the symbol. What symbol that you use except the, and the symbol is not the practice. It's the kind of ritual. Except for these small-small variations in rituals, otherwise in terms of the philosophy, in terms of the practice it's just the same. Okay, so these three are there.

Then say the now of these 18 what we, what is left are three. One is Theravada which is very commonly seen there. And then the next is Dharmagupta which is followed by the Chinese tradition, same. And then Mulasravastivada followed by the Tibetan tradition. So, these are the three different traditions. So, they all share the same thing.

Now, Vaibhashika but then okay, Vaibhashika they talk about, when they were asked to, when they are asked to ask as to what is the self. This is question. Then the, they give the answer one part of Vaibhashika they give the answer that the self is the all the five aggregates. What are the five aggregates? Aggregate of form. The form, smell, taste? Form, feeling, discrimination, compositional factors, and consciousness. Okay, form, aggregate of form, aggregate of feeling, aggregate of disc, what, discrimination, aggregate of compositional factors, and aggregate of consciousness. Okay, five aggregates. These must be on our fingertips. So, the some of the Vaibhashikas, they say that the all the five aggregates they are the self. Because you remove the five aggregates there is no self left there. So, the self is not different from the aggregates, it's just the aggregates which are the self. This is one group of the Vaibhashikas. And most of the Vaibhashikas would say that no, that is not true, only the mind, aggregate of consciousness is the self. Only the aggregate of consciousness is the self. Okay, yet this is something which the, which is going to be rejected. And most of the Buddhist schools they accept the consciousness, the mind to be the self. This is what is going to be rejected by Prasangika Madhyamika.

Okay, so now this is consciousness. With the subject there are three kinds – the person, the consciousness, and the labels or the terms. Okay, the consciousness I'm not going to go into too detail. The consciousness we will do the when we are doing the Sautantrika school. When we go into Sautantrika then the consciousness we're going to go into little detail. Then next one is? The three subjects?

Participant: Labels.

Venerable Geshe Dorji Damdul la: Labels. Labels or the terms, right. Labels or the terms, labels and terms meaning labels and terms can be thought of in two ways. One is the verbal labels and other one is the mental label. Mental label and the verbal labels. When I say okay

prayer flags. If I say that I want prayer flags. Then you will bring me prayer flags, right. How do you know that I want prayer flags? Because verbally I said it, I used the verbal label. And how come that verbal label comes? Sometimes we get confused, we get mixed up, right. You meant to ask I want water and you say I want tea. Sometimes it happens, right. What you want is water, what you want is tea. And then you mistake it, slip of tongue you may say water. What do you want? Water. Actually, you are asking for tea. And when somebody brings you water you say no, I asked tea. And there is going to be fight happening, right. This is because that the label, verbal label and the mental label, these two are, these two don't correspond. You're getting it? So, labels there are two – verbal and the mental. Okay, we'll not go into detail there.

So, that is the say object-subject, the reality that we, the reality, the path and the? Hey! To learn the tenet system, we need to know the presentation of the reality, the presentation of the path, and the presentation of the goal or the result. Of this now we just roughly finished the presentation of the result, no, the basis or the reality according to Vaibhashika, just we did not cover many of the things. Now the second part is the path. Before we go to the path, I'd like to bring this very important point. There is what is known as the five basis in Vaibhashika presentation. It's beautiful. This is something that we have to know. And this is what we're going to, once we have this basic framework this is something which we will apply, we can take to all the other schools. Okay, for that matter let's see, first we have to understand it. Okay, we will deal with things that exist and not exist. And of the two, we'll keep aside the non-existent things. We'll only deal with the existence. You're getting it? Existential things.

Okay, do you agree with me that existential things, what exists can be grouped into two – permanent and impermanent. Do you agree with me? Good. Okay, what exists can be grouped into two permanent and impermanent. Now, impermanent phenomena we can group them into say the physical and non-physical. Okay, non-physical we can again group them into two – mind, non-mind. Mind and non-mind. Non-mind we call it abstract phenomena or abstract the abstract impermanent phenomena, non-associated compositional factors or the abstract impermanent phenomena. Technically we call it non-associated compositional factors.

Okay, [1:20:00] thus far how many things are there which are not classified any further? One is permanent phenomena. Then? Physical form, mind. Then? Non-associated compositional factors. Okay, now mind we split into two. Mind we split into two – primary mind and the mental factors. Okay, when we go into say if you know this, these five points. What are they? Physical form, primary mind, the physical form, primary mind, mental factors, non-associated compositional factors and the permanent phenomena, five. Now, whatever philosophy you study, whatever philosophy that you study, any tradition you study, when somebody is talking about the say a Vedantic philosopher comes and talks to you something, right. The moment the other person talking to you. Or western philosopher comes talks to you something, the some topic. Then you can easily see where, what is this person talking. Whether it's physical, about physical form, or the mind, or the mental factors or the permanent phenomena or the non-associated compositional factors, right. If you know this so well, you will easily see where, what this person is talking about, which area of the existential phenomena that person is talking about. Okay, these five, these are known as the five say the basis which comprehends all phenomena or which encompasses all phenomena, right. These five points. What are the five points? What are

the five basis which comprehends all phenomena? Physical form, first one is physical form. Primary mind. Mental factors. Non-associated compositional factors. And permanent phenomena. Okay, tell me what are they? Physical form.

Participant: Primary mind.

Venerable Geshe Dorji Damdul la: Primary mind. Mental factors.

Participant: Non-associated compositional factors.

Venerable Geshe Dorji Damdul la: Non-associated compositional factors and permanent phenomena. Very good. Okay, so with this now we are talking, we'll switch to the path, the basis is roughly done. Now with the path and the goal. For the path, path meaning when we recite, we all recited this one *tadyatha om gate gate paragate parasamgate Bodhi svaha*. You know following the path, go, go, go beyond, go utterly beyond and establish your Enlightenment. So, for the path what should we know about the path when you speak about practice, practice the Dharma is to follow the path.

So, what should we know about the path? For that matter we need to know three things. One is say the object of the path, objects of the path. Okay, once you know the objects of the path then you have to meditate on this. Meditating on this then your mental defilements will be removed. So, number two objects to be abandoned by the path. Number one is objects to be meditated upon by the path. Number two objects to be abandoned by the paths. Objects to be abandoned or obscurations to be abandoned by the path. And then number three the nature of the paths. Three. First what you meditate, while following the path what you meditate. Meditate on what? You have to practice what? You have to know what? Realise what? Right? What is the objects, what are the objects of the path? Say Emptiness, impermanence, suffering and so forth. So, what objects are there that you should be meditating on, one. If you meditate on this then what kind of mental obscuration, mental defilements will be gotten rid of. Objects to be abandoned or the mental defilements to be abandoned by the paths. Then number three, this path which abandons mental defilements, what kind of the paths are there like the five paths. Okay, the, this is basic framework and the okay just I will, just go with the first one. Objects to be meditated upon by the path. So, this from the point of view, strictly from Vaibhashika point of view it is the Four Noble Truths. What we should be meditating upon is the Four Noble Truths. And if you split this into greater detail, when you go into greater detail there is 16 aspects of the noble, Four Noble Truths. So, these are the things we should be meditating on according to Vaibhashika the school. So, if you really want to become Enlightened, Buddha, you achieve Nirvana you have to meditate these 16, meditate on these 16 points, 16 aspects of the Four Noble Truths. Okay, what are the 16 aspects, what are the Four Noble Truths, we should already, we learned the Four Noble Truths before, right. 16 aspects we did not really go into detail, don't worry.

Okay, 16 aspects is more like the more detailed version of each of the Four Noble Truths. This we will do later. That is fine.

Okay, so that is what we have to meditate on. Okay, from this then the question is then what

about we recite *om mani padme hung*, we make prostrations, right, and then we offer what butter lamps. So, what is this, what are these? These do not involve meditation on the 14, the 16 aspects of the Four Noble Truths. So, are they not paths? This is the question, right. Are they not the paths? Now, for that matter we need to know what is known as the ripening paths and the liberating paths. The paths which help you to liberate and the paths which help you to ripen your factor, to ripen your faculty, the paths which help you to ripen your the faculty meaning the ripening paths and the liberating paths, two. According to Vaibhashika the meditation on the 16 aspects of the Four Noble Truths, this is the liberating path which the other schools will not agree. Don't forget it, right. Meditating on the Four Noble Truths, any of the Four Noble Truths is the liberating path, actual path, liberating path with the respect to Vaibhashika which is not really accepted by the other schools particularly Madhyamika schools. Okay, then prostration, reciting *om mani padme hung*, then offering butter lamp and so forth they become more like the ripening paths. Okay, very good. So, this is it.

Now what is next? Objects to be abandoned by the paths. Meaning the mental defilements to be abandoned by the paths. Okay, this is interesting. So, by meditating on these Four Noble Truths or 16 aspects of the Four Noble Truths, finally our mental defilements have to be abandoned so that the Buddha nature inside will come out, that the purity, the truth of the, the perfect purity, the perfect treasure, ultimate treasure of happiness will come out fully. So, what defilements are going to be eradicated by this meditation? Okay, Vaibhashika again it's a very unique presentation of Vaibhashika, right. Okay, but this is not going to be the presentation the same way the other schools are going to be, going to present. It's going to be unique. [1:30:00] They speak about afflictive defilements and non-afflictive defilements. They speak of the afflictive, no, afflictive ignorance and non-afflictive ignorance. This is technical term used by them. Afflictive ignorance and non-afflictive ignorance. Okay, to some extent it's similar to what the high Buddhist schools present but this technical terminology they don't use the afflictive obscurations and cognitive obscurations. This terminology they don't use. They don't use this terminology **Tibetan??(1:30:46)**. They don't use this terminology afflictive obscurations, cognitive obscurations. They don't use this terminology. Their terminology is very simple – afflictive ignorance and non-afflictive ignorance. They don't talk about the cognitive, right. They talk about the afflictive ignorance and non-afflictive ignorance. So, therefore we must have the facts what Vaibhashika is presenting, the facts that they are presenting, their terminology, their concept must not be mixed with the other schools. Likewise, when we are studying the Madhyamika school, the higher schools, again we are not to mix the vocabulary, the concepts with that of the lower schools.

Okay, Shravaka, okay, let's say the beings who practice the Four Noble Truths can be split into two – those who seek Buddhahood, and those who seek personal liberation, two. Those who seek personal liberation, they only eradicate the afflictive ignorance, they don't remove the subtler one, non-afflictive ignorance. Okay, now non-afflictive ignorance, okay, non-afflictive ignorance, they speak about say the Arhats. Arhats meaning someone who has already achieved personal liberation. After achieving personal liberation, liberation for themselves, still they have some limitations, still they have limitations. These limitations are due to non-afflictive ignorance, they have already eradicated the afflictions. Now they have the non-afflictive ignorance. What kind of non-, what are the non-afflictive ignorance? Vaibhashika, they present it very simply. Say

non-afflictive ignorance pertaining to the distance in space, pertaining to the distance in time, and then pertaining to the multiplicity of the divisions of phenomena, and then pertaining to the subtlety of the law of karma. Okay, non-afflictive ignorance pertaining to the distance in space, distance in time, then multiplicity of the divisions of the phenomena, and pertaining to the subtle karmas, operations of the subtle karmas.

Okay, what is the first one? Pertaining to the distance in space. One-time Mughlayana, was a Arhat. He already achieved Nirvana. Which means that he abandoned afflictive ignorance. He still had?

Participant: Non-afflictive.

Venerable Geshe Dorji Damdul la: Non-afflictive ignorance. I thought that somebody is going to say cognitive obscurations, right. Okay, according to Vaibhashika cognitive is not there, this word is not there. Okay, so he still had the non-afflictive ignorance. So, there are some several anecdotes, episodes. One, Mughlayana, he lost his mother. And he is so keen to, through his clairvoyance. And Mughlayana, of course, he was being respected for having the greatest of the miracle power amongst the disciples of the Buddha. And he was trying to track where his mother took birth. Once he knows that, he wanted to go there to help the mother to take a more favourable birth. Then Mughlayana is using this clairvoyance. He already is Arhat and he was using his clairvoyance to see where his mother took birth. He could not track her. Then he went to the Buddha and reported this. And Buddha without hesitation said the exact label of the continent or the galaxy where the mother, Mughalyana's mother took birth, and exact distance from planet Earth. Buddha without second thought mentioned the distance and the label of the planet where, planet of the universe where the mother, the Mughalyana's mother took birth. So, why Mughlayana could not track his despite him having such a, the such a power of miracle, or such power of clairvoyance is because of the, because the space, the place where the mother, her, his mother, took birth is very far away, too far away from the planet Earth that his, the clairvoyance of the Arhats cannot reach there because of the remoteness in space. Okay, this is one anecdote. Now, the second one, what is second one?

Participant: Time.

Venerable Geshe Dorji Damdul la: Okay, distance in time, due to the distance in time. Meaning that because of the very long span of time separated by long span of time again the clairvoyance of the Arhats they cannot reach there. Once, again at the time of the Buddha, the one gentleman who was already 80 years old, he approached Shariputra, Arhat Shariputra. Again, Shariputra is already Arhat. And requested Shariputra to make him a monk. And Shariputra just sat in his meditative equipoise he was looking for. In those days to become a monastic the they will see people there are so many great teachers, the Arhats, through their clairvoyance they can easily see you know, your past life and so forth. So, Shariputra was just went into concentration to see what kind of the virtue is there, virtue required for somebody to become a monastic, whether or not this person had this virtue. And Shariputra could not see any virtue there. Virtue which would make him, which would allow him to become a monastic. And then Shariputra declined to make him a monk. And he like a small child cried and he approached the Buddha

directly. And requested Buddha that I want to become monk and then Shariputra declined. And then Buddha said why not, become monk. So, Buddha without any thought or meditation he just spotted the presence of the virtue which this man accumulated many, many, many eons ago separated by distance in time, right. Because of the time that this person accumulated merit was far, far, remote in the past that Shariputra's clairvoyance could not really reach there, could not really see that.

Okay, so what was that virtue which the Buddha saw which Shariputra could not see? What was that virtue? It's very interesting. And many of you may have already heard this particularly those who are Tibetans and Ladakhis you must have heard this from your parents or others. Say many, many eons ago, this gentleman, he took birth as a tiny bee. And it was [1:40:00] raining, pouring. And the bee became so desperate, did not find any place to take shelter. So, and then slowly there was a minor flood happening and then everywhere flooded, the if he lands, if the bee lands he'll be washed away or killed. So, it so happened that there was a cow dung being washed away by the, and cow dung on the surface because it is light on the surface washed away by the flow of the water. And then this tiny bee landed on the cow dung. And the cow dung was carried away by the water. And the water was flowing as a part of the rain water or little minor flood, started to flow. And it so happened that there was the stupa of Buddha Kashyap. Buddha Kashyap's stupa was there. In this stupa there was Buddha Kashyap's relics. And this cow dung, the poor bee on the cow dung it so happened, luckily it happened that the water carried this cow dung around the stupa. So, the tiny bee connected with the Buddha's relics. So, it is said that if we accumulate virtues, if we do prayers, or say reflect on the Buddha's qualities or even meet with the Buddha's relics this is a virtue which is so, so precious which allows us to eject from Samsara. Otherwise other virtues that we do they become the virtue simply to propel within Samsara. Whereas the virtue related to the Buddha's relics they become so special that they can serve as a say virtue, the energy to eject you away from Samsara. So, this is the merit which this gentleman accumulated which Shariputra could not see, which the Buddha could see very easily. So, that is the basis for him to become a monastic. Okay, why Shariputra could not see that? Because of the distance in time, right. Okay, two.

And then the say the multiplicity of the divisions of the phenomena, things it is, that things are so complicated, things. The say when you look at things, for example we don't have to go too far away. Even if you go shopping malls, right. Sometimes you don't know what to buy, right. You go to buy milk. There are the 20-30 items of milk. You don't know. You go to buy pen. Again, there are like 20-30 items. And then, this is just within a small shopping mall. And then you look at the universe, right. We see that the diversity is so innumerable that ordinary mind, Arhat mind cannot possibly see all these things. So, that is the non-afflictive ignorance pertaining to the diversity of the phenomena.

And then the subtlety of the karma. Gross operation of karma is something that we can understand, we can intellectually understand, we can understand. And even the Arhats they can see the operation of the karma on the gross level. But the very subtle operation of the karma. For example, like okay so the say let's say that my hand, okay my hand here, my arm here there is some black dot here, black mark, it happened maybe something like 20 days ago. So, this black mark the it was the insect bite. Must be insect bite. Which insect bit me, why this insect bit me,

what karma accumulated between me and that insect that I be hurt, that he or it hurt me, right, and when, why, at that particular time, why that particular even the Arhats cannot really see all these details. So, this is something only the Buddha can see. So, therefore the Buddhas, when you become Buddha only at that point you are able to see all these things because you transcend or you have eradicated the non-afflictive ignorance. Okay, what to be abandoned.

And then nature of the paths, nature of paths. We, so what we have learned earlier *gate gate paragate parasamgate Bodhi svaha*, the five paths. And the five paths because that there are three main practitioners – the Shravakas, Pratyekabuddhas, Bodhisattvas, each of them have their own five paths. Five paths into three vehicles is 15 paths. You're getting it? Path of accumulation. What are the five paths? Path of accumulation. Path of preparation. Path of seeing. Path of meditation. Path of no more learning. Okay, five paths into three vehicles. Each vehicle what the Shravaka vehicle, Pratyekabuddha vehicle, and Mahayana vehicle. So, these three vehicles each of them have their five paths. Five into three is 15. So, this is popularly known as five into three equals 15 paths. This is how it is popularly known as. Okay, and so this I'm not going to go into detail. The very specific presentations of the, say what is to be understood of the five paths you already did earlier in pretty great detail. And the Vaibhashika, they are one or two very unique presentations of Vaibhashika, if I'm say this it can, for the time being it may not help us instead it may leave an imprint of the Vaibhashika presentation first. And then later on when you learn about the Madhyamika, the what you are going to leave, imprint that you're going to leave now may impede, harm or hinder. Okay, well this is the path.

Now the what is next now? What is next? Results. Okay, what results? Okay, that is strange. What happened here? Okay, results, we discussed of the, we discussed about the five *kayas*, five Buddha-bodies. We did that? Five Buddha-bodies. Now, Vaibhashika's, because that we already did the five Buddha bodies that is according to the very standard Buddhist presentation. Now, Vaibhashika's unique presentations I will share with the one or two things. Vaibhashika's unique presentation is that the Buddha is seen as how history defines a Buddha, how history defines for example say Buddha Shakyamuni. Okay, according to historical account Prince Siddhartha was not a Buddha. So, way the historical account is narrated is exactly how Vaibhashika would understand Buddhahood. So, Prince Siddhartha came as a Bodhisattva and then six years of penance and practice under the Bodhi tree became Enlightened when he was age 35, he became Enlightened. He abandoned the afflictive ignorance as well as the non-afflictive ignorance and became the Fully Awakened One.

Okay, and then once in a while for example the Buddha displayed say the manifestations such as displays the say the like the episodes such as one time the Buddha, it so happened that the place was facing drought, famine. So, no food available. So even the Buddha did not have any food. And Ananda the Buddha's attendant, as well as cousin, Ananda was going around to look for food for the Buddha. Finally, there was, Ananda met a merchant. And Ananda begged for some food. And the merchant said I am very sorry I don't have any food; I don't have any but I have the fodder. Fodder or the food for the animals because he was bringing some animals to carry [1:50:00] his merchandise. I have some food of the animals, it's not the human food, it's the animal's food. And he said it doesn't matter please give some because everywhere there is famine so I need to offer this to the Buddha. So, the Buddha, then the Ananda brought some of this

animal food and offered this to the Buddha. Buddha took it, Buddha consumed. Then while the Buddha was consuming this food, the Ananda started to cry. And the Buddha asked him Ananda why are you crying. Then Ananda said that it is so degenerated a time that even the Enlightened One, the Fully Awakened One, Tathagata had to eat, has to eat the animal food.

Okay, so what I'm saying is that Buddha displayed situations where say the according to the unique biography of the Buddha there is no hunger for Buddha. When you become a Buddha, all the pains are gone, no hunger, right. But according to historical account these are all historical accounts. So, this is what is accepted by the Vaibhashikas as literally. Whereas, the higher schools they say that this is just the display, these are not the realities.

Okay, display because the Buddha's, because that person the merchant is going to be connected with the Buddha because of meeting suffering and even the animals are going to be connected. So, all these very subtle benefits are there because of this act of the Buddha accepting the animal fodder. Okay, whereas, according to historical account oh yeah, even the Buddha also you know went through difficulties, pains. And in fact, one-time Devadutt, Buddha's cousin, another cousin, Devadutt so he really threw the boulder against the Buddha. And then it is said that the King Indra, the King of the god and goddesses, Indra seeing that he threw the Vajra to the boulder and the boulder just break into pieces. And very piece of the, very tiny piece, one of the pieces of the rock it fell on the Buddha's feet and the Buddha's feet was hurt. So, this is what you can see as a historical account. So, even the Buddha had to go through the pains. So, then Vaibhashikas would say that Buddha's body is not Buddha. Buddha's body is the remnant of the Prince Siddhartha. Prince Siddhartha was not Buddha according to them. Prince Siddhartha's body is what he inherited from the two parents and that is contaminated body. And this contaminated body even after becoming Buddha, he inherited the same thing. So, Buddha's body is not Buddha. Whereas, Buddha's body is everything of the Buddha of the Buddha is Buddha. Even the Buddha's body is also Buddha. Buddha's body does not have any decay, any death, no degeneration there with the Buddha's body. So, what are these things that he displayed? These are just displays, they are not the reality. This is just a display to help the many beings who are in direct access to what is being, what is happening there.

Okay, so in other words for Vaibhashika Buddha's body is not Buddha. Buddha's body has the limitations. This is Vaibhashika understanding. And from the higher schools' point of view for, the moment anybody becomes Buddha there is no death. From the higher schools' point of view the moment anybody becomes Buddha, you become a Buddha there is no death now. You just live eternally. This is what we learnt as a part of the five *kayas*, five Buddha bodies, right. The Nirmanakaya. Sambhogakaya remains lasts till Samsara ends, right. The five characteristics of the Sambhogakaya which we already learnt. Okay. Then Nirmanakaya – emanation body assumes passing away and so forth. These are like the reflections. Say the moon is up there, moon is there and then where there is water body, if there are millions of water body the moon's reflections are there on the millions of, millions of reflections of moons are there. Moment you, one water body dries up the reflection there disappears, right. Not that the moon disappears, moon is still there. Only that the water body disappears so the reflection disappears. It's because of the water body. There is no place there which is conducive for the reflection to occur. It's not because the moon is gone. Okay, likewise why we don't see the Buddha now according to higher schools is that our

karma which is like the water body that has dried up, our karma is not there. The moment we have the proper karma there, reflection will automatically, emanation of Buddha will instantly come. And then for example all these Buddha's painting here, if your karma, if you have the right, the moon is always there, the moment you have this right, conducive karma there within you even this painting will start to give you teachings directly. So, this is according to the higher Buddhist schools presentation. So, it's a matter, so once you become a Buddha there is never a death. What we see as a death, passing away is simply because of the our karma dissolved, our karma exhausted. When our karma is exhausted or when we don't have the conducive the karma, the pure karma then we see that the Buddha passes away *Mahaparinirvana* is seen. Okay, so this today for the Vaibhashika we will stop after this point.

Now the next is we switch to the Sautantrika school. Sautantrika, second school, what is the second school? Sautantrika school. Okay, we switch to Sautantrika school. *Mdo sde pa* in Tibetan *mdo sde pa*. Okay, again the trend is the same, trend remains the same, the basis, the path, and the result. You're getting it? Again, the Sautantrika the same trend how their philosophy is presented is on the basis of these three outlines – the basis, the path, and the result. And the basis into two. What are they? (TL) The basis objects and the subjects. You're getting it? So, this remains the same pattern for all the schools. The basis, the path and the result. The, when we speak about the basis, we say the object and the subject, right. Okay. Object, explaining the object then the classified outlines can differ. But the subject outlines remain the same. Subject, there are three subjects. What are they? The person. The consciousness. And the labels. Okay, subject. Then the path the basic outline remains the same, the objects of the path and the objects to be abandoned by the path and the nature of paths. Okay, and the result may differ little bit. So, if you know these basic the pattern on the basis of which the philosophical tenets, tenet systems, the tenet is explained then you will get a broad picture of that particular system.

Okay, Sautantrika school again the basis and path and the result or the goal. And the basis to know the basis again we split the basis into two – object and the subject. Okay, so for the object the, so book is that you already know that tenet system book if you want to go into the, if you want, of course don't, if you have time then and you are interested to go into the detail because the tenet systems in anyways we're going to study in great detail as a part of the Nalanda Masters Course. But if you are, if you have time, you want to study this in more detail so this is my translation tenet system by the same author the Venerable Konchok Jigme Wangpo, it's a very beautiful way of the tenet systems. And there is another translation there by the Geshe Sopa la and professor Jeffrey Hopkins. Not only translation, translation with their own commentaries both are there. It's a very beautiful [2:00:00] translation and beautiful commentary, a very helpful commentary.

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Okay so Sautantrika school, the basis, the path and the result. The basis, the object and the subject. And as part of the object let's say that it has several important topics. I'd like to cover those topics very quickly. The one is the two truths. Of course, this is the most important thing, two truths. This is most important thing. And then number two is a very interesting topic, a very important topic which is specifically characterised phenomena and generally characterised phenomena. Tibetan??(2:02:51) in Tibetan Tibetan??(2:03:00). Specifically characterised phenomena and generally characterised phenomena Tibetan??(2:03:19). This is topic number two. Number three, topic number three is negative phenomena and positive phenomena. Negative and positive phenomena, number three. Okay, number two specifically characterised phenomena and generally characterised phenomena. Number three, negative phenomena and positive phenomena. Number four manifest and hidden phenomena. Manifest phenomena and hidden phenomena. Then number three is, no, number five is three times. Number six is oneness and differentness.

Okay, let me enumerate them once more. Number one two truths. Number two specifically characterised phenomena and generally characterised phenomena. Number three negative phenomena and positive phenomena. Number four manifest phenomena and hidden phenomena. Number five three times. Number six oneness and differentness. The concept of oneness and differentness. Okay, done. Good.

Now number one. What is number one? Two truths. Okay, before we go through the two truths, I want somebody to explain to us as to what do you mean by the two truths, how do you understand the two truths in a very general perspective not necessarily with respect to one particular school. Very generally speaking what do you understand by, what is the difference in other words what difference do you see between the two truths? Anyone? Yes, over there Jeet ji?

Participant: *dukha*, suffering, cessation of suffering.

Venerable Geshe Dorji Damdul la: Okay, suffering and the cessation of suffering. Okay, do you remember what I said earlier when the last session, the first session we did on tenet system? Say the in generally speaking not specific, not being the specifically going into a particular school, generally speaking what is conventional truth, what is ultimate truth, what is the difference? Anyone? Kanu, you want to say something? Try, try, yes, of course.

Participant: If truth is taken as what is the case then conventional will be what seems to be the case and ultimate will be what actually is the case.

Venerable Geshe Dorji Damdul la: Okay, ultimate is the what actually is case and conventional is what seems to be the case. That what you're saying? This is according to Madhyamikas. So, Kanu is purely Madhyamika, right from the beginning (TL) I can see that. Okay. In a way Kanu you are very fortunate that your mind is the first imprint is the Madhyamikas imprint which is so precious. Okay, anyone? What do you understand by the conventional truth or in other words what is the difference between these two school, these two truths, conventional truth, ultimate truth? Right, in a very generic sense anyone? Tejal la, you will like to try? No. Pooja la, you will try?

Participant: Is it permanent, one is impermanent.

Venerable Geshe Dorji Damdul la: Okay, so the Chandra ji is saying that one is permanent and one is impermanent, right. So, what makes you think, which is conventional truth the permanent, impermanent?

Participant: Conventional is impermanent.

Venerable Geshe Dorji Damdul la: Impermanent phenomena is conventional truth. Permanent is the ultimate truth. Why do we say that impermanent is conventional truth? It's a very good answer. But still we need to get very generic understanding as to you know say conventional truth the difference is the this is the difference, right. Okay, let's say the acting principal and the actual principal the difference is what? What is the difference between the school principal and the school acting principal? Kanu la? Oh, Thapa la, what is the difference school principal and the school acting school principal, what is the difference?

Participant: The school principal is the school principal and the acting principal is just acting on the principal's behalf.

Venerable Geshe Dorji Damdul la: Okay, can you speak little more than this anybody else? Noryang la, what is the difference? No, no, school principal and the school, acting school principal? Okay, you don't want to speak on the principal, you want to talk two truths. Very good. Speak on two truths, yes.

Participant: One is like the conventional truth and the ultimate truth, the conventional truth would be the impermanent truth that is because of like dependent origination and all, and ultimate truth would be the wisdom of Emptiness.

Venerable Geshe Dorji Damdul la: Okay, so, where did you get this from? Root Institute? Noryang la? Jigmet la, where did she get this from, from Root Institute? I see. Which means it's Madhyamika. Kanu la and Noryang la, same, you got it from, you're purely Madhyamika. Anybody else? Okay.

Participant: Geshe la, just for the sake of answer but I also want to give that answer but just. So, I think life is conventional truth and death is ultimate.

Venerable Geshe Dorji Damdul la: Okay.

Participant: Because what we don't see is ultimate and what is visible because I don't know what is invisible. So, that is ultimate.

Venerable Geshe Dorji Damdul la: Were you here for the last class?

Participant: No.

Venerable Geshe Dorji Damdul la: You know, no?

Participant: But I.

Venerable Geshe Dorji Damdul la: Were you there or not here?

Participant: I was not there.

Venerable Geshe Dorji Damdul la: Okay, anyone else? Okay, who was in the last class? Okay, the [2:10:00] Mannan ji, you want to say something? Okay, the Gauri la, (TL) you want to say something? Yes, Tejal la, you'd like to say something? Very generally, right. We're not going to the specific schools, very generally.

Participant: I would say, Geshe la, that the ultimate truth is more reliable, something more stable and the conventional truth is something less reliable, less stable.

Venerable Geshe Dorji Damdul la: Perfect. Very good. Make it very simple. Don't make it too complicated, right. The way Tejal la said is very good. Something which is very reliable, we say that what he said is ultimate, what she said is ultimate. You're getting it? Somebody says something okay, okay, and somebody says something so good, you say this is ultimate. You're getting it? Something which is so reliable, something which is so stable is known as ultimate, which is less stable, less reliable is known as conventional. You're getting it? This is how we understand it. Once you understand this as a very generic understanding of the two truths then apply this to without wavering from this understanding then you go into the specific understanding of the two truths from the different schools, from the specific schools and then see how they define it, corresponds to this generic understanding of the two truths.

Okay, now Sautantrika school. Okay, let's say okay Namkha la how many things are there in my hand? Namkha la don't worry. In my hand what is there in my left hand? Nothing. Don't worry Namkha la. He may, you know, he may some magical things there, don't worry. (TL) Just speak very openly, nothing there. Okay, how many things are there? Namkha la?

Participant: One.

Venerable Geshe Dorji Damdul la: One, one, don't worry, one. Say one, right. Okay, one. Okay, now how many things are there?

Participant: Two.

Venerable Geshe Dorji Damdul la: Are you sure two? Yes? Okay, Namkha la is pretty confident now. Okay, there are two things. Are you sure there are two things, not more? Are these two one or one, different? Gauri la, are these two one or different? Different. So, the phenomena of differences is also there, right. Phenomena of difference. Is this the difference? No, this is one. Is this difference? No, so, the difference is also there, the difference, right, this difference. In my hand flower is there, one. Pen is there, two. The difference is there, three. Now, Namkha la there are three things, right? The flower is there? Yes, no? Hey, all of you? Flower exists in my hand. One. Pen exists in my hand?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Two. The difference between these two things also exist in my hand?

Participant: No.

Venerable Geshe Dorji Damdul la: Difference does it exist in my hand or outside my hand? Difference. Hey, difference between the two, it exists or not exists? It exists. Number three. So, there are three things. How many there are, how many things are there in my hand?

Participant: Three.

Venerable Geshe Dorji Damdul la: If you see three then people will say that something is wrong with you, go to mental hospital. If you say two it'll contradict with the, it contradicts with the logic, reasoning, right. Okay, now how to resolve this? Butti la, how to resolve this? Hey, how many things are there two or three? Butti la, tell me.

Participant: Two. There are two things.

Venerable Geshe Dorji Damdul la: Two things, there are two things. Which of the three is missing?

Participant: The difference.

Venerable Geshe Dorji Damdul la: The flower is missing?

Participant: No.

Venerable Geshe Dorji Damdul la: No. The pen is missing?

Participant: No.

Venerable Geshe Dorji Damdul la: Difference between the two is missing?

Participant: Yeah.

Venerable Geshe Dorji Damdul la: Okay, difference between the two is not in my hand.

Participant: It's in my mind, maybe.

Venerable Geshe Dorji Damdul la: Okay, it's not in your, it's in your mind, okay, it's not here.

Participant: Yes.

Venerable Geshe Dorji Damdul la: Okay, which means that when you leave the difference disappears. Okay, that is interesting. Okay, Kumud la? Okay, this, the mic.

Participant: The difference is with respect to each other. It's in relation to each other.

Venerable Geshe Dorji Damdul la: Yes, yes, difference between the two with the respect to each other. It exists or not?

Participant: It does exist but not as an object.

Venerable Geshe Dorji Damdul la: Okay, it's not an object. We're talking about the object, right. Object, subject. (TL) It's not the object, this is strange. It's not object. It's not the object of the mind.

Participant: It's not a tangible object.

Venerable Geshe Dorji Damdul la: Okay, I did not ask you how tangible objects are there. I did not ask this. I just asked you how many objects are there. Okay, Wangchuk la, how many objects are there?

Participant: Two.

Venerable Geshe Dorji Damdul la: Two (TL). Okay, what is that thing missing? Pen is missing? No, pen is there. Flower missing?

Participant: No.

Venerable Geshe Dorji Damdul la: Difference between the two is missing? (TL) Okay Sanjeev ji, how many things are there?

Participant: Two.

Venerable Geshe Dorji Damdul la: Two. Which is missing?

Participant: The difference.

Venerable Geshe Dorji Damdul la: Oh, difference is missing? The difference is not in my hand.

Participant: It arises when you ask the question. (GL)

Venerable Geshe Dorji Damdul la: Otherwise there it's not there. (TL, GL) Okay, Nalanda Masters students it's very complicated. Okay, Pushkar ji, the difference is there?

Participant: Yes, difference.

Venerable Geshe Dorji Damdul la: Yes, difference is there, one. Flower is there?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Two. Pen?

Participant: It is there.

Venerable Geshe Dorji Damdul la: Three. There are three things, right.

Participant: No, two things is there. Two things is solid but difference is which is not objectively which we cannot touch or thing.

Venerable Geshe Dorji Damdul la: Okay, so what Kumud la is saying the Pushkar ji is saying, Kumud la is saying, two of you what you said is more same. So, in other words there is no three tangible things. Only two tangible things. Which the ordinary people will say there are two things because ordinary people are looking for something tangible. Only two tangible things. So, these two tangible, tangible meaning which has the substance. There are only two things which has substance. The third one, the difference does not have a substance, we cannot touch it, right.

Now, from this what we have learnt is something which has substance, something which does not have substance, two things. What is substance? What has substance is known as impermanent. What has substance can undergo change. What does not have a substance, because there is no substance nothing undergoes change. What does not undergo change that is not impermanent. What is not impermanent is permanent. You're getting it? So, in other words what we see, what we learn is that those which are existent there are two – one which has substance, one which does not have substance. One which has substance because it has substance, the substance undergoes changes. Therefore, what has substance is known as impermanent phenomena. And what does not have a substance, those which do not have substance, they have no substance to undergo change. So, if it does not undergo change it is not impermanent. What is not impermanent is permanent. You're getting it? So, existence can be classified into two – permanent and impermanent. Okay, now of the two which is more stable, which is more reliable, with substance or without substance? Which is more reliable, which is more stable, with substance, without substance?

Participant: Without substance.

Venerable Geshe Dorji Damdul la: Without substance. This is more reliable. That is strange.

So, you only look for the non-reliable ones. How many things are there? You said two. Which means you skipped the reliable ones, right. So, what is more reliable is what has the substance there. Okay, if I say okay now it's becoming hot then I will give you the some juice. Okay, you want to, you are thirsty, I will give you juice. Okay, imagine juice and drink it. (GL) Why you are laughing? Because it does not have substance, it is just nothing. It is not reliable. Whereas if I give you this juice there it's the reliable, solid, stable, reliable there. What has substance has, is reliable, stable. What does not have substance just like imaginary. Imaginary, right. Imaginary, if you say [2:20:00] somebody who tell you lies, somebody who tells you truth. Somebody who tells your truth will, what he says, what she says has a substance. You're getting it? When somebody who tells lies all the time, we say that what he says there is no substance, don't rely So, what has substance is reliable, what does not have a substance is not reliable. So, what has a substance is ultimate truth, what does not have a substance is conventional truth according to Sautantrika school. What has a substance is ultimate truth because it is reliable and stable. What has no substance is conventional truth. Okay, from this what we can learn according to Sautantrika school it is what is impermanent is ultimate truth, what is permanent is conventional truth. This is a very important concept. Impermanent phenomena and ultimate truth, these two are synonymous. And conventional truth and permanent phenomena, these two are synonymous. Impermanent phenomena are those things which have substance. Permanent phenomena are those things without substance. Impermanent phenomena and ultimate truth, these two are synonymous. Conventional truth and ultimate truth, no, conventional truth and permanent phenomena, these two are synonymous according to Sautantrika. Okay, so this is not the ultimate answer. This is according to what I'm giving, whatever I'm sharing with you is according to Sautantrika school, not according to Madhyamika school. Don't forget it. Okay, this is about the two truths.

Now the next part is not that difficult. Specifically characterised and generally characterised phenomena. I don't want to go into too detail with this. Specifically characterised and generally characterised. Okay, let's say flower, flower is permanent or impermanent phenomena? Okay, think of a flower then I will ask you question. First, very seriously think of a flower. Okay, did you all think about the flower, think of flower? Very good. Okay, this flower is it blue? The flower that you thought is it blue? White? Red? Green? Pink? Okay, so we say that some people think of white flower, some people think of blue flower. Is it big, small? Or it's blossomed, not blossomed? So, we, what we think, the flower, when you speak of the flower this flower by no means this flower has anything which is 100% identical with the other flowers. This is so unique. It is specifically characterised. This flower, what it has, what it is, is something so specific, it does not really have anything in identically in common with anything else. This is a specifically characterised phenomena.

Whereas, I say, let's say okay this flower, okay, again, now I will ask okay your name? Rita? Your name? Yes. Anna. Okay, Anna, tell me, what is in my hand?

Participant: Nothing.

Venerable Geshe Dorji Damdul la: Nothing, nothing. Okay, the this is a flower?

Participant: Right now, no.

Venerable Geshe Dorji Damdul la: No flower. Absence of flower is there?

Participant: Yeah.

Venerable Geshe Dorji Damdul la: Oh, something is there?

Participant: Not that we can see but absence of flower.

Venerable Geshe Dorji Damdul la: Nothing is not there, something is there, right? Something is there or nothing is there?

Participant: No, nothing is there.

Venerable Geshe Dorji Damdul la: Okay, something is not there. Something is not there. Hey, Anna?

Participant: There is nothing that we can see but absence of flower is there.

Venerable Geshe Dorji Damdul la: It's very complicated. Now, we, now Anna will find very difficult to go to shops. (TL, GL) Right? Okay, so the shopkeeper Anna will right, raise her hand and nothing in her hand give to the shop. Shopkeeper will what are you doing? You have to pay me 100 rupees. Anna will say there is something in my hand, right. And shopkeeper no there is nothing there. Nothing what? Anna will make it very complicated. Okay, give me the answer. Say what is in my hand? Okay, so your parents may worry. (TL) Now, right, going to Tibet House Nalanda Diploma Course they even don't know whether something is in the hand or not. (TL, GL) Right. Okay, in the kitchen container, rice container rice is gone still you are wondering something is there, right.

Okay, so the question is what is in my hand? Nothing is there. Flower is there? No, absence of flower is there? Yes. (TL) So, absence of flower is something, right, it's not nothing, it's something, something is there. Okay, so there what we are talking about is, Richa, absence of flower is there? Mannan, absence of something is there? Gauri la, absence of something is there? Peldon la, Jigmet la, something is there? Okay, what is that? Jigmet la, what did you say something is there? (TL) No, absence of flower is there? Oh, Mannan absence of flower is there?

Participant: Logically the flower.

Venerable Geshe Dorji Damdul la: No, I, give me the precise answer. I did not ask, you know, absence of elephant is there, this is not my question. My question, absence of flower is there? This is my question. Good. Okay, Namgyal la, absence of flower is there? Very good. Tseten, Aacha Tseten la, absence of flower is there? Okay, now absence of flower that Richa you are seeing, absence of flower that Mannan is seeing, absence of flower that Aacha Tseten is seeing, absence of flower that Aacha Dawa Dolma la is seeing, absence of flower which the Aacha the

Dawa Dolma la is seeing, absence of flower that you are experiencing is that same or different? Exactly same or slightly different?

Participant: Slightly different.

Venerable Geshe Dorji Damdul la: Because it does not have substance. If there are substance you can differentiate. Because there is no substance it's exactly same. You're getting it? So, therefore what the absence of the flower that comes to your mind, this is generally you can say that absence of my, absence of the flower there is no difference, right. It is, there is no specific, what you think, absence of flower that comes to Richa la's mind it has nothing unique from what others are thinking, absence of the absence of flower. So, this is not specifically, this is not specific, this is very general. So, therefore absence of flower is a generally characterised phenomena and the flower is the specifically characterised phenomena.

Okay, now from this what we can say, again, this is a very beautiful concept and it's a amazingly profound philosophical, the logical concept. Okay, specifically in other words, now from this what we have learned specifically characterised phenomena means all the impermanent phenomena. All the impermanent phenomena and specifically characterised phenomena, these two are synonymous. And generally characterised phenomena and permanent phenomena, these two are synonymous.

Now according to Sautantrika school, it's very easy for us. Okay, what are the synonyms specifically characterised phenomena? Impermanent phenomena, ultimate truth. These three are synonymous. You're getting it? Then the generally characterised phenomena, permanent phenomena, conventional truth, they are synonymous. You're getting it? Okay, this is how we can see things in a very comprehensive way. Okay, this is good. The next part, negative. What is next? Stanzin la, what is next? [2:30:00]

Participant: Negative.

Venerable Geshe Dorji Damdul la: Negative phenomena and positive phenomena. When something of this kind is discussed don't try to interpret in your own ways. You're getting it? Negative and positive has many connotations. Negative, don't be negative! Okay, what does it mean by don't be negative? Anyone? Aruna ji? What is the meaning of this, be positive, what is the meaning of that?

Participant: I can't say.

Venerable Geshe Dorji Damdul la: Aruna ji, no, Aruna ji, tell me, how, what do you understand by if somebody tells somebody be positive? When you tell somebody be positive what is the meaning of that?

Participant: To do, to think in, so that you will do it, you will be positive, you.

Venerable Geshe Dorji Damdul la: Yes, yes.

Participant: You will not give up.

Venerable Geshe Dorji Damdul la: Don't give up.

Participant: Don't give up.

Venerable Geshe Dorji Damdul la: Tibetan??(2:31:40). Okay, don't give up, right, be positive. This is one connotation, right. Okay, so now the opposite of that is negative, don't be negative, right. Okay, we say that okay you meet the other person, you don't say anything. What is this? This person even does not know how to say hello. If you say hello, who are you? (TL) If you say how are you? Are, you are doctor? (GL, TL) Right? If you say where are you going? Are you the spy? Very negative, right. So, anything good you do people can see it in negative. You're getting it? So, this is meaning of negative. Whereas, you see some person says hello. Oh, you are so kind. Somebody does not say anything. Okay, he must be in deep into meditation, right. To be very positive all the time, right. So, when you are very positive you are very happy. You are negative anything that you do you can see negatively. You can see it very negatively. Say somebody is working so hard, right, within one's own capacity working so hard to earn something, right. Look that person does not do anything for others, right. So selfish. Then if somebody does something for others, right. Oh, he is so self-promoting. What should we do, should we do something for others or not do? Not do there is a problem. Do again you say, people say that it is self-promotion, pushing himself in front of, you know, herself, like this.

Okay, so we see that if we see our mind is negative, we can see everything as negative. If our mind is positive, we can see everything as beautiful. This is so, this is one connotation positive and negative. Hey, don't do this it has the negative repercussions, right. Okay, if you do this then there are positive repercussions. Again, it has one connotation.

So, now here negative phenomena, positive phenomena, it is a very different meaning. You're getting it? So, when anybody, when the negative, positive don't try to interpret in your own ways. In other words, whenever we go into discussion with other people, right. First, be a good listener. What the other person is talking about. Don't try to interpret it directly. Interpret it according to your own thought. What the other person is saying, the same words in the same language can have multiple meanings, right. You are not to impose how you understand this particular word on others. Don't do that.

For that matter negative and positive here in this context it has totally neutral connotation. It does not have any connotation of destructive, unhealthy, unwholesome or wholesome, unwholesome, destructive, constructive. Nothing of this sort. It's very neutral from that point of view. What is positive and negative phenomena here is how we see things. How we see things in a logical way or in a philosophical way. So, that is, let's say when we say that oh, he always treasures his hand, and today there is a flower in his hand. How do you know that there is a flower? Hey, what is there in my hand?

Participant: Flower.

Venerable Geshe Dorji Damdul la: Okay, the, okay, Kabir ji, what is in my hand?

Participant: Nothing.

Venerable Geshe Dorji Damdul la: Nothing there. (TL, GL)

Participant: Sorry, there is a flower.

Venerable Geshe Dorji Damdul la: Sorry?

Participant: There is a flower.

Venerable Geshe Dorji Damdul la: Okay, okay, I'm happy. (TL, GL) Otherwise I'm just scared that your mother may, what your mother may think now. Okay, there is a flower there. How do you know that there is a flower there?

Participant: My eye consciousness is perceiving it and my mind is.

Venerable Geshe Dorji Damdul la: My eye consciousness can see it, right

Participant: Yeah.

Venerable Geshe Dorji Damdul la: My eye consciousness can see it. Okay, now what is in my right hand?

Participant: Nothing.

Venerable Geshe Dorji Damdul la: Nothing is there. Okay, absence of flower is there?

Participant: Yes.

Venerable Geshe Dorji Damdul la: How do you know that absence of the flower?

Participant: Because I'm seeing the flower in your other hand and the flower isn't.

Venerable Geshe Dorji Damdul la: Now, I will put down the other hand.

Participant: I know that, I can see that there is nothing in your hand. There is a absence of flower but that's not.

Venerable Geshe Dorji Damdul la: Okay, so you see the absence of flower. Is there something known as the absence of flower there?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Oh, what is there, where is it?

Participant: It's in my mind. I can perceive.

Venerable Geshe Dorji Damdul la: So, you are seeing your own mind, not here.

Participant: In my mind I can see that there is no flower in your hand.

Venerable Geshe Dorji Damdul la: Yeah, so the absence of flower, is it in my hand or in your mind?

Participant: Both.

Venerable Geshe Dorji Damdul la: Both. Is it in my hand also?

Participant: Yes, the absence of the flower is there.

Venerable Geshe Dorji Damdul la: Can I pick this up, absence of flower?

Participant: No, it's not a substance to be.

Venerable Geshe Dorji Damdul la: Very good. It does not have a substance. You're getting it? It does not have a substance. How you know the absence of flower and how you know the flower? How you know the flower in my right, left hand and how you know the absence of flower in my left hand, these two are, right hand, is very different. How we know the flower is there is a substance there which tells you that I am here. You're getting it? There is object there which says I am here. Whereas here there is no object, solid object to tell you that I am here. So, this absence of flower you know through negating the flower, right. It does not come to you directly. You know that through negating something else. You're getting it? Absence of flower you know this by explicitly negating the presence of the flower. Now, from this one object the flower you know it directly. Absence of flower you know it through, not directly, but through explicitly negating something else then you through this you say that I see the absence of a flower.

From these two examples, what we can understand is that the phenomena can be classified into two – those phenomena which you can know directly they are positive phenomena, those phenomena which you have to know only through explicitly negating another object, or another negating the object of negation, through explicitly negating any phenomena which our mind knows through explicitly negating the object of negation that is negative phenomena.

Okay, let me say this again. First let us define what is negative phenomena. Negative phenomena is a phenomena which our mind cognises or which mind knows through explicitly negating the object of negation. Through explicitly negating the object of negation a phenomena which our mind cognises through explicitly negating the object of negation that is negative phenomena. Positive phenomena is a phenomena which mind knows through not having to explicitly negate

the object of negation. Through not having to negate the object of negation. That is positive phenomena. Okay, this is how we distinguish. This is an extremely important concept. [2:40:00] If you don't know the this concept then the Emptiness is far away. Emptiness concept is far away. To really understand what Emptiness is, is far away. Okay, so positive phenomena negative phenomena. Now, the, I will give you some examples and you tell me whether it's positive phenomena or negative phenomena. Okay, let's say glass, positive, negative?

Participant: Positive.

Venerable Geshe Dorji Damdul la: Positive. Prayer flags.

Participant: Positive.

Venerable Geshe Dorji Damdul la: Impermanence of prayer flags. Positive, negative? Pooja la? Impermanence of prayer flags positive or negative?

Participant: Impermanence of prayer flags. I'm, maybe it can be incorrect but it's negative.

Venerable Geshe Dorji Damdul la: It can be incorrect is also the answer? (GL)

Participant: No, it's negative but it can be, what I said can be incorrect.

Venerable Geshe Dorji Damdul la: This is also part of answer?

Participant: No, I think it's negative phenomena.

Venerable Geshe Dorji Damdul la: I think negative phenomena this is the answer? (TL) Okay, the glass is half empty positive, negative? Glass is half empty, positive, negative? Tseten la? Glass is half empty positive, negative?

Participant: Negative.

Venerable Geshe Dorji Damdul la: Negative. Very good. Okay, half empty. How do you see the half empty by explicitly negating the fullness, right. By explicitly negating the fullness you will see the half empty. Very good. Okay, the, okay, yes, Mannan?

Participant: I wanted to just stick to that example because we often say the glass is either half empty or full. So, a glass which is half-way filled is it both a negative and a positive phenomenon?

Venerable Geshe Dorji Damdul la: Very good question. What did you say half-filled or half empty?

Participant: We can say both are, the both will be there.

Venerable Geshe Dorji Damdul la: No, no, tell me, you give the example then I will ask the audience whether it's negative or positive.

Participant: So, we have, let's say, we have a 100ml glass.

Venerable Geshe Dorji Damdul la: No, I understood it.

Participant: 50ml. So, somebody can say this glass is half empty.

Venerable Geshe Dorji Damdul la: Which glass, this one?

Participant: This is not half empty. So, let's say.

Venerable Geshe Dorji Damdul la: Okay, so you want a half empty glass. Half empty glass positive, negative? This is the Mannan's question, right.

Participant: And I will, let's say I describe it as a half full glass, somebody else will describe exact same glass.

Venerable Geshe Dorji Damdul la: No, no, what do you want? You want the, you are giving the example half empty or half full, which one you?

Participant: I'm saying both are describing the exact same glass.

Venerable Geshe Dorji Damdul la: Both?

Participant: Yeah.

Venerable Geshe Dorji Damdul la: Both, is that positive, negative?

Participant: Maybe I'll make it clearer. So, there are two people and both are asked to describe the same glass.

Venerable Geshe Dorji Damdul la: You have to give a very precise illustration. Two people comes in a part of your illustration. Don't forget it.

Participant: Yes.

Venerable Geshe Dorji Damdul la: Two people are there.

Participant: Person A says that.

Venerable Geshe Dorji Damdul la: Two people positive or negative?

Participant: The people are positive. And there is a glass which exists. Person A says that this is

half full. And I will say that this description of a positive phenomena.

Venerable Geshe Dorji Damdul la: So, which do you want to, which do you want to pick up? Half empty or Half full?

Participant: I'm saying it's the exact same thing which is and one is being described as a positive.

Venerable Geshe Dorji Damdul la: No, give me example, illustration, what is the, what illustration do you have?

Participant: It is half, okay, I'm saying it is half full. Okay.

Venerable Geshe Dorji Damdul la: Half full glass. Positive, negative?

Participant: Positive.

Venerable Geshe Dorji Damdul la: Positive.

Participant: Now, Richa says that it's half empty.

Venerable Geshe Dorji Damdul la: Richa says it's half empty or half empty glass? Positive or negative?

Participant: Negative.

Venerable Geshe Dorji Damdul la: Negative.

Participant: Yeah, that's what I wanted to ask.

Venerable Geshe Dorji Damdul la: Okay, so basically say the, I pick up a glass where it's half full and half empty, right. I didn't say half full, I said half full and half empty. This glass is it positive or negative? Half full, half empty, positive or negative?

Participant: Depends.

Venerable Geshe Dorji Damdul la: Depends?

Participant: If you are not saying anything.

Venerable Geshe Dorji Damdul la: No, I said it half empty, half full.

Participant: Positive.

Venerable Geshe Dorji Damdul la: Half full, half empty. Negative. (TL) If I say it empty next,

first, full then it becomes negative. Half empty I put it first, then full then positive. It's very strange. Okay, Emptiness of independent existence, positive, negative? Hey, (TL) wake up. Emptiness of independent existence, positive phenomena or negative phenomena? Emptiness of independent existence, we are talking about independent existence, positive, negative?

Participant: Negative.

Venerable Geshe Dorji Damdul la: Negative. Okay. Be confident. Okay, tell me yes answer is correct it is negative. Tell me what makes you think that it's negative? So, when okay keep this in mind, when we learn the meaning, definition and so forth of a particular say the referent in future anybody asks you a question what makes you think that it's negative, don't try to give your own elaborations, try to give the meaning. So that the possibility for ambiguity will be gone. Otherwise if you try to interpret in your own ways not giving the precise meaning or the definition then there will be so much of room for ambiguity, it will not become clear. You're getting it? Okay, your name, sorry? Phuntsok la?

Participant: Norbu.

Venerable Geshe Dorji Damdul la: Norbu la, okay, Norbu la tell me what makes you think that Emptiness of independent existence is negative phenomena?

Participant: Because it negates the, because it's Emptiness definition itself is like.

Venerable Geshe Dorji Damdul la: How, how? How that is negative, tell me? You have to define Emptiness or you have to define the negative phenomena?

Participant: Negative phenomena.

Venerable Geshe Dorji Damdul la: What is the meaning of negative phenomena? A phenomenon.

Participant: Which negates.

Venerable Geshe Dorji Damdul la: Which a mind knows through explicitly negating the object of negation. Okay, if somebody asks you how Emptiness of independent existence is a negative phenomenon? You have to say that because it is a phenomenon which the mind knows through explicitly negating the object of negation. So, what object of negation is negated? Independent existence is negated. Independent existence as the object of negation is explicitly negated. Very good. Okay, so, this is negative phenomena, positive phenomena. Done.

Negative phenomena again there are two divisions. Negative phenomena it is again further two divisions. Actually, negative phenomena it is many more divisions but we will do only two – affirming negative, non-affirming negative. Okay, affirming negative, non-affirming negative.

Okay, let's say, okay by the way I think March, no, April 13, I think April 13 my teacher

Venerable Geshe Yeshe Thapke Rinpoche is visiting Tibet House and I requested him to give two-day teachings. Deepesh la. So, the we are very fortunate that he is visiting us and giving teachings to us, two days. So, I want a, I want somebody to be his attendant. I'm looking for attendant. Anybody, any volunteer? Okay, one, two, three, four. Attendant should have good qualification. What is your qualification? Okay say, if Geshe la, when Geshe la comes, Geshe la says you serve coffee. Geshe la says I don't drink coffee. So, what will you serve? Hey, Richa la? Geshe la says that thank you Richa la, [2:50:00] I don't drink coffee, so what will you serve? Okay, anyone else who volunteered to be the attendant, anyone else? Yes, Norbu la, Norbu senior la or Norbu junior la?

Participant: Senior.

Venerable Geshe Dorji Damdul la: Okay, (GL) Norbu senior la, senior Norbu la, if Venerable Geshe Yeshe Thapke Rinpoche tells you that, okay, you serve him coffee, he says I don't drink coffee. What do you serve, what will you serve?

Participant: I will ask.

Venerable Geshe Dorji Damdul la: You will ask him why you are not drinking coffee? (GL)

Participant: No, what else he would like to have Geshe la, like.

Venerable Geshe Dorji Damdul la: Okay, very good. Okay, Tejal la also is there. Okay, so Gauri la what will you serve him then?

Participant: The same.

Venerable Geshe Dorji Damdul la: You will serve the same thing, same coffee.

Participant: I may give some options like tea or water.

Venerable Geshe Dorji Damdul la: Okay, then you serve tea, that is one option. He says no, never mind. Then juice, he said no. Then water, then lassi (GL). That is not good attendant. Good attendant, right, say when you go to serve something else which means that you have not understood affirming and non-affirming negative. To be a good attendant you should know these two phenomena. Affirming negative, non-affirming negative. When he says that I don't drink coffee, it doesn't mean that he drinks something else, right. The information that he gave you is just I don't drink coffee that's it. He does not tell you that I drink water, I drink coffee, I drink tea, I drink juice, I drink this that. He did not say; he did not give you any information. He does not affirm anything else besides explicitly negating something. You're getting it? So, that is known as non-affirming negative. Not drinking coffee is a non-affirming negative. You're getting it?

So, whereas if Geshe Yeshe Thapke Rinpoche tells you that, if you go to serve say the food in the evening like 7 o'clock, 7pm, he said I don't eat anything in the night, in the evening or the

night time, night and evening or night, I don't eat anything, then tomorrow morning, afternoon you will not serve anything or what will you do? You will ask when do you eat? Instead what are you going to ask? Hey, Gauri la? Who else? There are several attendants. Tejal la, what will you, so Gen la says that oh, don't bring the food after 5pm I don't eat anything in the evening, right, in the evening, the night I don't drink, eat anything. So?

Participant: So, then I will bring food during the day time and not after 5pm.

Venerable Geshe Dorji Damdul la: Okay, so which means that you will not let Venerable Geshe Yeshe Thapke Rinpoche to starve tomorrow.

Participant: No.

Venerable Geshe Dorji Damdul la: You will feed something?

Participant: Yes, yes.

Venerable Geshe Dorji Damdul la: When?

Participant: For breakfast and for lunch.

Venerable Geshe Dorji Damdul la: Okay, only during the day time, not after five. Okay, so he did not tell you, right, he did not tell you that he eats in the breakfast, he eats the breakfast time and lunch time, he did not tell you. He simply said that I don't eat evening and the dinner, the evening and night. I do not eat in the evening and the night. He just said that. He doesn't say that I eat in the morning, I eat in the afternoon. But why you are serving in the morning and the afternoon, why? He did not tell you that he is, why? Why you are serving? Because he is eating something, he survives, he is eating something. And if this is the time that he is not eating means that he is eating on the other times. So, other times you offer him. So, that is affirmed. It's the negative phenomena yet it affirms something else, right. Okay, so negative phenomena there are two kinds - affirming negative, non-affirming negative. Okay. Emptiness of independent existence, affirming negative, non-affirming negative? Emptiness of independent existence, affirming negative, non-affirming negative? Affirming negative what is affirmed. Gauri La?

Participant: Because you are saying there is no independent existence.

Venerable Geshe Dorji Damdul la: Empty of independent existence, no independent existence. Yes?

Participant: So, therefore there is dependent.

Venerable Geshe Dorji Damdul la: Okay, so dependent, dependent existence is affirmed. So, say the Emptiness of independent existence, dependent existence is affirmed. This is what Gauri la is saying? Okay, how many agree with Gauri la, raise your hands? Emptiness of independent existence, when you say Emptiness of independent existence explicitly you reject independent

existence but it also affirms dependent existence. How many agree with Gauri la raise your hands. Okay, how many don't agree with Gauri la raise your hands. Okay, one. Why don't you agree with Gauri la? Sorry, your name?

Participant: Anshul, Geshe la.

Venerable Geshe Dorji Damdul la: Anshul, Anshul, yes.

Participant: Geshe la, I agree with the concept but just so to speak, one can argue, one can say that it could've been put slightly differently.

Venerable Geshe Dorji Damdul la: No, the point is Emptiness of independent existence, is this affirming negative or non-affirming negative? This is the question. In other words Emptiness of independent existence or not independent existence, dependent existence is affirmed or not?

Participant: Dependent existence is affirmed. But.

Venerable Geshe Dorji Damdul la: Finish, if it is affirmed, it is affirming negative. Okay, so the reality is Emptiness of independent existence is a non-affirming negative. It is non-affirming negative. You're getting it? So, the debate is there. Dependent existence is not affirmed, right. How it is not affirmed? When you reject the independent existence, dependent existence naturally is implied. When you say that I don't eat in the night, you eat on the other days this is implied, this is affirmed. Okay, so the reality the fact is that Emptiness of independent existence is always non-affirming. Okay, Drolkar la tell me affirming, non-affirming?

Participant: Emptiness?

Venerable Geshe Dorji Damdul la: Emptiness of independent existence, affirming, non-affirming?

Participant: Non-affirming.

Venerable Geshe Dorji Damdul la: Non-affirming, how? The independent existence, dependent existence is affirmed or not?

Participant: But Geshe la, like I was thinking it was affirming negative because the same thing Gauri la said.

Venerable Geshe Dorji Damdul la: Okay, so your personal view is affirming negative. Because I said it, so therefore you are following it.

Participant: Yeah. (GL)

Venerable Geshe Dorji Damdul la: Okay, I thought that you have something from the Root,

the Deer Park.

Participant: But then you say because, when you go through the analysis then you say that you are eliminating or negating a lot of things then you come to Emptiness.

Venerable Geshe Dorji Damdul la: Yes.

Participant: But when you negate Emptiness.

Venerable Geshe Dorji Damdul la: No, you are not negating Emptiness. You are negating independent existence.

Participant: No, I mean independent existence, yeah. Then you are affirming the dependent origination that everything is dependently originated, so, isn't that like the two sides of the coin, so.

Venerable Geshe Dorji Damdul la: You are not helping me. (IL)

Participant: Sorry.

Venerable Geshe Dorji Damdul la: No, no, it's very good. This is a question, it's a very tricky question. Emptiness of independent existence, is this affirming, non-affirming? Answer is non-affirming, still, right. Even if you debate with me still it is non-affirming, right. Okay, if there is somebody who says that it's non-affirming then Drolkar la you can debate with that person, right. If there is somebody who says it is, oh, Deepesh la what do you think?

Participant: Geshe la initially I raised hand that it's affirming but after you said I thought about it. I think there is one way probably we can decide but I'm not sure whether we've covered it fully. If we say independent existence is synonymous with objective existence.

Venerable Geshe Dorji Damdul la: Yes, it's a the objective existence, the synonymous.

Participant: Yes, then obviously then it's non-affirming negative.

Venerable Geshe Dorji Damdul la: How?

Participant: Because you are not saying anything else. You are just saying that objective existence is not there.

Venerable Geshe Dorji Damdul la: But then the subjective existence is inferred.

Participant: Well, I mean it's in the negation itself there is nothing that is being said.

Venerable Geshe Dorji Damdul la: No, no the moment the objective existence is rejected you are not rejecting existence. Existence is not rejected; objective existence is rejected so subjective

existence comes into play.

Participant: Oh, if you go to the definition then [3:00:00] we say that the object of negation. What's the object of negation? We are just explicitly negating the object of negation.

Venerable Geshe Dorji Damdul la: Yes, that is rejected. The objective existence is negated?

Participant: Right.

Venerable Geshe Dorji Damdul la: Eating food in the night time is negated.

Participant: Right.

Venerable Geshe Dorji Damdul la: Eating food in the day time is inferred.

Participant: But that's the examples break down there, in case of the food, you know, you can infer looking at the person, the person eats.

Venerable Geshe Dorji Damdul la: Likewise, in case of the flower it does exist, it's not non-existent it exists. It doesn't exist objectively so subjectively it exists.

Participant: I mean.

Venerable Geshe Dorji Damdul la: Okay, (TL) okay, Pooja la from Sarah. Do you have anything from Sarah?

Participant: Nothing from Sarah on this Geshe la.

Venerable Geshe Dorji Damdul la: Then anything from Binsar.

Participant: So, Geshe la it's non-affirming negative.

Venerable Geshe Dorji Damdul la: How? Make sure that Drolkar la is there.

Participant: Because it is like when you say that I don't drink coffee, it is very much like that. I don't drink coffee. You don't say, it doesn't mean that you drink tea, or you drink juice or anything.

Venerable Geshe Dorji Damdul la: Fine, fine.

Participant: So, the, it is, so when you negate, when you say Emptiness of or when you see Emptiness of independent existence, you just explicitly negate the independent existence. That's all, nothing else.

Venerable Geshe Dorji Damdul la: Drolkar la, now, any debate?

Participant: But then Geshe la when you say.

Venerable Geshe Dorji Damdul la: No, tell Puja la. (TL) Drolkar la is afraid of Pooja la.

Participant: When you say something is more.

Venerable Geshe Dorji Damdul la: Which means I'm more tender than Pooja la. Yes, Yeshe la, yes.

Participant: Something is not existing independently then it must be existing dependent on something.

Venerable Geshe Dorji Damdul la: Yes, dependently.

Participant: Yeah, dependently.

Venerable Geshe Dorji Damdul la: So dependent existence is inferred automatically.

Participant: Yeah, when you say night day isn't similar to that dependent and independent.

Venerable Geshe Dorji Damdul la: Similar to that. Very, very precise. If you talk too much then she will get time to run away. You make it very precise that she cannot run away, right. Only two rooms. If you her to 100 rooms then she will run here, there. Say what she is saying is that not eating in the night time infers eating in the day time. Likewise, existent, not independent existent, dependent existence automatically comes into play.

Participant: Geshe la, not eating in the night time.

Venerable Geshe Dorji Damdul la: Drolkar la.

Participant: Oh sorry, Drolkar la, not eating in the night time, how does it infer, how do you infer that you eat in the day time?

Venerable Geshe Dorji Damdul la: Oh.

Participant: Means how.

Venerable Geshe Dorji Damdul la: You don't agree.

Participant: No, I need a reason.

Venerable Geshe Dorji Damdul la: No, the point is.

Participant: Need a reason.

Venerable Geshe Dorji Damdul la: Say somebody who is very ordinary person, who is dependent on food not eating in the day, night time at all means eating in the day time, that is inferred.

Participant: That is true.

Venerable Geshe Dorji Damdul la: Agreed?

Participant: Agreed.

Venerable Geshe Dorji Damdul la: Okay, so some, the flower does exist, it does exist. It is not non-existent, it does exist. But it does not objectively, so subjectively it exists, it's inferred.

Participant: So, when you say flower does exist.

Venerable Geshe Dorji Damdul la: Yes or no?

Participant: What yes. (GL)

Venerable Geshe Dorji Damdul la: The flower does exist but it does not exist independently. So, dependent existence is inferred.

Participant: So, there are two things when you say flower does exist. First of all it's a positive phenomenon. You're not even going to the affirming negative.

Venerable Geshe Dorji Damdul la: This is not the point. That point is second point.

Participant: Now, it has two parts Geshe la. Flower does exist is a positive phenomenon and the flower does not exist objectively. It's a.

Venerable Geshe Dorji Damdul la: It's independently.

Participant: Independently, it's a non-affirming negative phenomenon because in that part you are not saying flower exists, how does it exist, or whether it exists subjectively or not. You are simply saying it does not exist, what, it does not exist objectively, so you are just explicitly in that moment when you say that the flower does not exist objectively.

Venerable Geshe Dorji Damdul la: In that moment.

Participant: In that moment you are.

Venerable Geshe Dorji Damdul la: Likewise, okay the person eats, it's a very ordinary person, it's not a yogi, ordinary person. Eats but never eats in the night time. At that moment it's non-affirming negative?

Participant: No, in that moment it is still affirming negative.

Venerable Geshe Dorji Damdul la: How?

Participant: Because the ordinary being, already the context is set that the ordinary person.

Venerable Geshe Dorji Damdul la: Likewise, existence is there. The flower does exist, it does not exist independently. What is that affirming, non-affirming?

Participant: This whole thing?

Venerable Geshe Dorji Damdul la: Yes.

Participant: Flower does exist and does not exist. That is affirming negative.

Venerable Geshe Dorji Damdul la: Okay, if this is the, then the wisdom of Emptiness does not see this concept which conveyed by flower does exist but doesn't see. So, flower does exist but doesn't not exist independently. Is that Emptiness or not?

Participant: So, this whole thing is not Emptiness I would say.

Venerable Geshe Dorji Damdul la: It's not Emptiness?

Participant: No, it's not Emptiness. Emptiness is that the flower does not exist objectively.

Venerable Geshe Dorji Damdul la: Okay, flower does exist but it does not exist objectively.

Participant: This is not Emptiness.

Venerable Geshe Dorji Damdul la: This not Emptiness?

Participant: This is not.

Venerable Geshe Dorji Damdul la: What is inferred?

Participant: This is not Emptiness.

Venerable Geshe Dorji Damdul la: Why not?

Participant: Because when you negate it.

Venerable Geshe Dorji Damdul la: Do you negate the object of existence?

Participant: No, what I'm saying.

Venerable Geshe Dorji Damdul la: Do we negate object of existence here?

Participant: No, I'm saying this.

Venerable Geshe Dorji Damdul la: Negated, not negated?

Participant: What Geshe la?

Venerable Geshe Dorji Damdul la: The flower does exist.

Participant: Objective existence is negated.

Venerable Geshe Dorji Damdul la: Is explicitly negated. So, therefore it's negative phenomena.

Participant: That part is negative but the whole thing is not negative phenomena.

Venerable Geshe Dorji Damdul la: The whole thing does it negate objective existence or not? Explicitly negate objective existence or not?

Participant: Explicitly negate objective existence, yes.

Venerable Geshe Dorji Damdul la: Okay, which means it is Emptiness.

Participant: No, it's not Emptiness, Geshe la. But still it affirms something. It affirms something.

Venerable Geshe Dorji Damdul la: But it negates, right.

Participant: It, so if something negates explicitly negates objective existence and still affirms something it's not Emptiness.

Venerable Geshe Dorji Damdul la: No, that is affirm, not affirm, that you have to decide. Okay, so this is the say little bit of discussion that we have to continue but the point is that thing, Emptiness of objective existence, Emptiness of independent existence is always negative phenomena and non-affirming negative. Don't forget it. With this we have finished the positive and negative phenomena. Next, we are left with manifest hidden phenomena, three times, oneness and differentness. Okay, we'll stop here for today. Any questions? One or two questions. Kanu?

Participant: Geshe la are you saying that this debate, this non-affirming of, non-affirming negative phenomena is it debatable still now or it's?

Venerable Geshe Dorji Damdul la: Answer is fixed.

Participant: Answer is fixed, right.

Venerable Geshe Dorji Damdul la: If I give the answer then you will not put effort.

Participant: No, I thought you were saying it's debatable. It's fixed.

Venerable Geshe Dorji Damdul la: No, of course it's debatable, anybody can debate on this. Two plus two is debatable. Because some may say it's two plus two is three.

Participant: Even I thought it was fixed so that's why.

Venerable Geshe Dorji Damdul la: What I'm saying is that, don't worry. (TL) Kanu is worrying if there is really a answer or not. There is a answer.

Participant: There is an answer.

Venerable Geshe Dorji Damdul la: Answer is not given. The answer is not the answer which Pooja la gave, right. So, existent, not independently existent total is non-affirming negative. Difficulty is how to defend that is difficult but the answer is there. Difficult for the Nalanda Diploma Course students.

Participant: Cannot be able to defend in the sense like just to answer Drolkar la that in one side there is.

Venerable Geshe Dorji Damdul la: Drolkar la's answer is wrong.

Participant: No, no, to reply to the.

Venerable Geshe Dorji Damdul la: Drolkar la.

Participant: Through Deer Park understanding.

Venerable Geshe Dorji Damdul la: No, Drolkar la did not bring it from Deer Park, brought from her own understanding. Yes, Drolkar la, from Deer Park? Partly?

Participant: Emptiness and dependent origination part.

Venerable Geshe Dorji Damdul la: Say it again.

Participant: Only the Emptiness and dependent origination part.

Venerable Geshe Dorji Damdul la: Only these two words Emptiness, dependent origination Drolkar brought from Deer Park, not from (TL) Kanu la.

Participant: No, Geshe la what I'm trying to say is.

Venerable Geshe Dorji Damdul la: Okay, so the point is that there is the answer. So, this is something which we have to debate so that finally the answer is not important. What is important is that your sharpness, the sharpness to go into these nuances that skill is important. With this skill I can give the answer right away. You're getting it? This will not help in anyways. Only if you have the this sharpness. And this sharpness has to be built with this kind of questions. Only with this then your sharpness will keep growing. That is important, more so than the answer. Okay.

Participant: Geshe la, my question is, so two questions. One is today, in today's time where do we find practitioners of Vaibhashika and Sautantrika. And secondly, among the Nalanda masters who were these masters who wrote commentaries.

Venerable Geshe Dorji Damdul la: Read this book.

Participant: Okay.

Venerable Geshe Dorji Damdul la: Answer is all there. You're getting it? And who practices? [3:10:00] Say today we may not necessarily see one particular person saying that I'm holding Vaibhashika but generally speaking the many of the systems that you find in Theravada schools, Burma, Thailand, Sri Lanka. So there many of these, the concepts are from the Vaibhashika. But if I say, if we say that okay they are the holders of Vaibhashika, there is implication that our system, philosophical system is higher. So, this is wrong. Instead of that the best thing is say the in what way these philosophical systems they are of relevance, benefit and where, what we are studying is being carried to, carried where in Prasangika, Madhyamika, the Sautantrika so where these are carried, in what way it helps us. So, this is the, if we can do this analysis that would be very helpful. Yeah. Otherwise say the in the past who are the proponents of these philosophical schools all are here in this book.

Participant: Geshe la, just wondered if you could say a little more about the difference between afflictive and non-afflictive ignorance. And how non-afflictive ignorance, is it at all in any way related to cognitive obscuration, is there?

Venerable Geshe Dorji Damdul la: So, if the Vaibhashika, the masters come here they will be very angry. Gauri la is mixing the, right, the Madhyamika fundamentalist, Madhyamika chauvinist, you know, bringing their terminology in our terminology they will be very unhappy. Okay, the point is Vaibhashikas their presentation is the style of their presentation is just to follow the Buddha's teachings verbatim, right. They don't really analyse too much the way we are doing in what way; how do we tally the two, they square, not square, the you know say the they go in parallel or they diverge. At what point they diverge, they don't really analyse these things. They simply read the Buddha's teachings. Okay, this is what the Buddha taught, this is it. They simply follow like this. This is the trend. So, this analysis starts from Sautantrika school. The second school, from there the analysis starts. And then the Prasangikas it's the very refined analysis. Yeah. Okay, any more questions? Okay the dedication. Yes, Deepesh la.

Participant: Geshe la there was one pending question when we were doing Bodhicitta teachings.

You had mentioned about Venerable in Singapore asking when we do *tonglen*. And you had asked to remind and I forgot about reminding you that why do we have to take suffering and causes of suffering, both.

Venerable Geshe Dorji Damdul la: Okay, okay.

Participant: This was one pending question.

Venerable Geshe Dorji Damdul la: Okay, did you follow the question? The question is when *tonglen*, *tonglen* practice taking the suffering of others, giving your happiness to others. So, when you take the suffering of others. Say many of the practitioners or many of the teachers they only teach you to take the suffering of others finish. They don't teach you take the suffering of others and the causes of suffering, right. They just teach you take the suffering of others. And, whereas in some texts there is a mention of taking the causes of suffering of others. Suffering of others, sufferings plus the causes. Not only the suffering but the causes also. This is what you find in some texts.

And then when I was in Singapore there is one Venerable who is, I think he is American the monk, has been very senior monk. He asked this question to me. Say you find this variation there. So why the suffering and the cause of suffering. Cause of suffering also included. This is the question that he asked me. Okay, so I said that it is so important to include the causes, it is so, so important. If that part is missing your practice becomes 25%. Just 25%, 75% is missing. Effect of the 75, the your practice 75% of the effect of your practice is missing. It's just take the suffering of others. Even the all the sufferings you take, it's just 25% of the practice, even less. Whereas, take the suffering and the cause of suffering effect in you is very different. Effect in you when you do this effect in you is very different.

Okay, so before me sharing with this sharing this with you I'd like to throw this question to you, each one of you. Next time you come here you give me the answer as to why, in what way if you include the not only suffering but also cause of suffering there is a tremendous effect in our practice in what way? This is question. Okay, the question is back to you. Now, the dedication prayer.

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

Class 58 – Tenet Systems – Part 3 of 10

Session 1 of 3rd Apr 2019

Subject : Tenet Systems
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 03 April 2019
Transcriber : Stanzin Lhadol
Verified by :
Edited by :

Starting Prayers By Participant

(Main Teaching Starts) [00:15:10]

Ok, are there any questions before we proceed further? Any question from last class?

Okay last time what we discussed was the negative and positive phenomena, we finished that. Ok and now we are doing the manifest and hidden phenomena. So first, what we need to know is that the, that often times when we have dialogues, discussion between the philosophy and modern science. Philosophy tends to become little abstract and the modern science is very rigorous, there is the rigor there, intensity there and rigor meaning that the say the more empirical and the let's say the data based, so this is what modern science is? And just for your information what we need to keep in mind is that the modern science it touches the areas that this, the modern science touches the areas, the philosophers try to touch is slightly they overlap but they are not truly identical. For that matter what we need to keep in mind is that anything that exist in this universe it is of, can be classified into three groups.

Anything, that you can possibly think of existing in this universe can be classified into three divisions one is the manifest phenomena, and the then the number two is slightly hidden phenomena, and number three is very hidden phenomena. Manifest phenomena, slightly hidden phenomena and very hidden phenomena, three. Within these three categories we see that anything that you can think of in this universe be it very subtle, be it very complicated, intricate or even something mystical and as long as something is existent must somehow fall into one of these three categories. Manifest, slightly hidden, and very hidden phenomena.

Ok, now modern science it touches only the manifest phenomena and the part of slightly hidden phenomena. Only the manifest phenomena and part of slightly hidden phenomena, whereas the philosophers try to explain all three categories of phenomena manifest, slightly hidden and [0:20:00] very hidden. Okay, you may be wondering what is the distinction among these three? The manifest phenomena, generally speaking ok so, once you know the basic understanding, once you have the basic understanding then the next to go to the nuances, to go into the very fine tuning of the understanding then the philosophers within the Buddhist the say the logic

systems and the scholars they differ in their views when it comes to nuances. But the general presentation is just the same, the manifest phenomena, all these phenomena which are easily accessible to us particularly to the senses phenomena which are easily accessible to, in other words let me put it like this.

Phenomena which are easily accessible, easily and directly accessible to the ordinary people. Phenomena which are easily and directly accessible to the ordinary people. This is known as the manifest phenomena. For example, ok if I say that ok there is a flower there, there is flower, how do you know there is a flower? I can directly see this. Okay so then I as no ordinary person, I can see this directly. Okay the next question is because that this is a say very technical class we are everything must be very clear.

So ordinary person, what do you understand by ordinary person? Anyone, what do you understand by ordinary person? Aditya?

Participant: Anybody.

Venerable Geshe Dorji Damdul la: Anybody like us, what do you mean by anybody like us?

Participant: I am ordinary person, we are all ordinary person, people.

Venerable Geshe Dorji Damdul la: Ok, everybody in Tibet House, so which means somebody ordinary means somebody should be like in Tibet House.

Participant: No, everybody, everyone in the world.

Venerable Geshe Dorji Damdul la: Who are in the world? Is Buddha ordinary?

Participant: Whose ordinary consider himself ordinary.

Venerable Geshe Dorji Damdul la: So, what is the meaning of ordinary? Somebody ordinary is ordinary?

Participant: So, people are celebrities you know the or leaders they consider themselves above.

Venerable Geshe Dorji Damdul la: Ok, (TL) so they but they are ordinary?

Participant: They are actually ordinary, very, very different. Some are actually is ordinary.

Venerable Geshe Dorji Damdul la: Mostly Aditya ji the point is that which is very important. I know what you mean, you have understanding, we want a very technical answer. You're getting it? Phuntsog la?

Participant: Geshe la the one who does have knowledge of philosophy or modern science.

Venerable Geshe Dorji Damdul la: Okay, ok somebody (TL), the poor guy who does not have a the philosophy background, modern science background they are the ordinary people. Ok, Aruna ji?

Participant: Someone who is not Enlightened.

Venerable Geshe Dorji Damdul la: Okay somebody who is not Enlighten this is again the point, what do you mean by Enlightened? Ok here the yes Lhadol la?

Participant: Geshe la ordinary being is who has not seen Emptiness directly.

Venerable Geshe Dorji Damdul la: Ok, somebody who has no experience of Emptiness, who has no direct experience of Emptiness. Okay, Gauri la?

Participant: Geshe la, also someone who is not Enlightened and I want to qualify by saying may be that is before the path of seeing. May be the first two path.

Venerable Geshe Dorji Damdul la: Okay, someone who is no, okay now what we are getting here is somebody who is like everybody here in Tibet House, then somebody who is not background in science and philosophy, someone who has not realised Emptiness directly, somebody who is yet to reach the path of seeing. Ok, we have many answers so from this what we can see is that ok, all are correct answers but we should make it very precise, not Enlightened, Enlightened is little ambiguous because Enlightened there are so many layers of Enlightenment and for example, not seeing Emptiness directly this I think is a very good answer. In other words what is ordinary person? Ordinary person is anybody who has no direct experience of Emptiness, one.

The next answer is anybody who has not, who is yet to reach the path of seeing. You're getting it? These two are very correct answers. Ok, say when do you, in other words these two answers comes to a same point. When does one see Emptiness directly? Is when you reach the path of seeing and above. Path of seeing and seeing Emptiness directly for the first time these two are synonymous. So that way either you can say anybody who is yet to have direct experience of Emptiness or you can say anybody who is yet to reach the path of seeing is ordinary person. Now in this connection what I like to inform you is the we need to know some the opposites.

Opposites, ordinary person as opposed to?

Participant: An Arya or Noble Being.

Venerable Geshe Dorji Damdul la: Arya Being, okay ordinary person as opposed to Arya Being. Arya Being meaning somebody who realised Emptiness directly, somebody who has the direct experience of Emptiness. All those people who have direct experience of Emptiness they are known as Arya Beings. Arya meaning Supreme or the Noble Beings. These are technical terms let us not try to, so when it comes to the technicalities, technical terms let us not try to interpret the way the we think it should be like. Arya Beings they have a very specific meanings,

very specific definitions likewise ordinary beings in the context of the Buddhist psychology, Buddhist philosophy. It is a very well defined meaning there ordinary being does not mean that you know, we just interpret in our own ways.

Ok, so ordinary beings as opposed to Arya Beings. Okay, Arhats as opposed to, what is Arhat? We are going to learn few opposites, what is Arhat anyone? Gauri la?

Participant: Geshe la who achieved Nirvana.

Venerable Geshe Dorji Damdul la: the one who is Geshe la, who has achieved Nirvana?

Participant: No, (GL) sorry no.

Venerable Geshe Dorji Damdul la: It Is not necessary to be Geshe la? Just a somebody.

Participant: I think it would help.

Venerable Geshe Dorji Damdul la: Yeah, (TL, GL) anyone, okay anybody?

Participant: Anybody who has reached Nirvana.

Venerable Geshe Dorji Damdul la: Anybody who achieved Nirvana. Ok anybody who achieved Nirvana is known as Arhat. Okay now, Arhat as opposed to? We should know the counterpart Arhat as opposed to? What are those people who are not Arhat known as? Right, what we learned thus far is ordinary people, ordinary beings as opposed to Arya Beings right, we know the two opposites. Ordinary beings and the Arya Beings. Now I am bringing up the Arhat, Arhat Beings meaning those who achieved Enlightenment, those who achieved Nirvana. Let's say those who achieved Nirvana, Arya Beings as opposed to?

Participant: Samsara.

Venerable Geshe Dorji Damdul la: Very good, Samsaric beings, very good. I am very happy ok. Arhats as opposed to Samsaric beings. We need to know the opposites. Okay, then we also talked about may I become Buddha for the benefit of all, when we recite the prayer, we say what? We, I may become Buddha for the benefit of Kumud la? All sentient beings. Okay now these towards sentient being is coming. Sentient being as opposed to? Anybody raised your hands? Sentient beings right, we have been always saying this may I become, okay. By the power of generosity, what? The accumulation of what? Two accumulations may I become Buddha for the benefit of all sentient beings. We talk about the sentient beings, sentient beings as opposed to? What is opposite of sentient beings?

Participant: Without consciousness.

Venerable Geshe Dorji Damdul la: Sentient beings as opposed to without consciousness. Okay that I don't know where Gauri la got it? Yeah, the previous ones is amazing. Ok sentient

beings as opposed to anybody, [0:30:00] raised your hands? What could be the opposite of sentient beings? Yangzom la? Opposite of sentient beings? No? Ok, Acha Dawa Pema la sentient beings as opposed to?

Participant: Buddhahood.

Venerable Geshe Dorji Damdul la: Buddhas, very good. Okay sentient beings as opposed to the Buddhas. Okay these are the things that we need to know, Buddhas, Buddha meaning somebody who is fully awakened, fully Enlightened, anybody who is not fully Enlightened is known as, anybody who is not fully Enlightened is known as sentient being. You're getting it? Okay, so we learned three things, we learn three opposites Buddhas as opposed to sentient beings, Arhats as opposed to Samsaric beings, Aryas as opposed to ordinary beings. Ok this is what we need to know, these three the opposites.

Ok very good, now with this how we digress into this discussion is that we are talking about the three classes of phenomena, three categories of phenomena manifest phenomena, slightly hidden phenomena, very hidden phenomena. Okay so what I was talking about, so last time if you could remember the two truths before we went into great detailed into these schools, each school posit the, posits the versions of the two truth., you got the very generic understanding of two truths.

Likewise, we are going into very generic understanding of the three classes of phenomena, very generic, generic meaning the scholars may differ, scholars may differ in their position of the, in positions of how you define, precisely define the manifest phenomena, slightly hidden phenomena, very hidden phenomena it may differ slightly. Don't worry. And so, and within not only the among the scholars but even among the say the philosophical schools Vaibhashika, Sautantrika, particularly Sautantrika Chittamatra, Madhyamika they may differ among themselves and then within same school, the scholar may differ it does not matter. So, as long as you know the very generic picture you get your own stand point, the understanding of what the two truths, what the three kinds of the philosophy, phenomena are? That is good enough.

Ok, so what we are talking about is the manifest phenomena, first one. How did we understand the manifest phenomena, a phenomena which can be easily and directly, in other words to make it to make it very technical which can directly be realised, directly cognised by ordinary beings and then in this connection the question is asked what do you understand by ordinary beings? Right, ordinary beings it is not just to be understood as a very naïve way of understanding, how we understand ordinary beings it has very technical understanding. Any beings how do you define the ordinary being? How do you understand the ordinary being? How do you understand the ordinary being? Yes Norbu la?

Participant: A person who has not directly seen Emptiness.

Venerable Geshe Dorji Damdul la: Ok, the person who has not seen Emptiness directly or who has not directly seen Emptiness. Very good, ok anybody who is yet to see Emptiness directly they are ordinary beings, ok like us right and we cannot really say that all of us here right, with respect to me I cannot say that to all of you are ordinary beings I cannot say that. With

respect to me I never know, I cannot judge that you know everybody here does not see Emptiness directly I cannot say that, may be who knows that somebody seeing Emptiness directly? You're getting it? We never know.

Ok, the point is the wish is very clear but if to pinpoint somebody to say that this is ordinary beings, this is very difficult but definition is pretty easy that anybody who has no direct access, or directly realization Emptiness is an ordinary person. Okay, so now so let's say we all as an ordinary beings that we see, we know that the flower is here how do we know that the presence of flower here? Through inference or direct? Direct, so any phenomena which the ordinary beings realize or cognize directly this is known as the manifest phenomena. You're getting it? Okay done, now phenomena which requires, which now I am talking about the hidden phenomena, manifest versus hidden and hidden they are two slightly hidden and the very hidden. Hidden we divided into two, total we have three.

Ok hidden they are two, what? One is slightly hidden and other one is very hidden. Say hidden first, in the first place that what is meant by hidden phenomena? Hidden phenomena is a phenomena which the ordinary beings cannot cognize directly. A phenomena which ordinary being, ordinary person cannot cognize directly this is hidden phenomena. Ok let say what example do we have? Let's say the, ok let me give you one example, let's say a the let's say the our body is made of millions of electrons and protons, electrons, protons, neutrons this is a fact. But we don't know, we don't cognize the electrons, protons, neutrons of a body directly. We don't cognize it directly it is done only through electron microscope, or through other means. And in many cases we believe in scientist right, we believe in scientist or we know through philosophy, or the at the most through electron microscope.

Otherwise there is no possibility by which we need to, we can know the say the electrons, protons directly. So that is very subtle particles are the hidden phenomena. Okay now can you think of some examples of hidden phenomena? Very quick, just raise your hands? Any example of hidden phenomena, ok the Kabir ji there?

Participant: Dependent origination.

Venerable Geshe Dorji Damdul la: Oh, dependent origination. Okay, dependent origination so, ordinary people ok let's say we all ordinary people can't we see dependent origination directly? Ok, do you see this? Do you see that my two hands are put together, thrown together and sound arises by dependence on the two hands coming together the sound arises, sound is originated dependent origination do you see that? Do you see that my two hands coming together and sound is originated, do you see that?

Participant: Yes.

Venerable Geshe Dorji Damdul la: How do you know that sound is originated with my two hands coming together, how do you know this? Do you know that, do you that or not?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Yes, how do we know this? How do we know that my two hands coming together and sound is originated? By dependence on my two hands coming together the sound is originated. How do you know this? Through eyes or through your clairvoyance?

Participant: Through eyes and ears sense.

Venerable Geshe Dorji Damdul la: Yes through eyes and ears senses these are all directly, these are not conceptual. This is all direct, are you getting it? So dependent origination they are three kinds, if the three kinds at least the first level dependent origination, what are three levels of dependent origination? Anybody? What are the three levels of dependent origination? Dependent origination of results dependence on causes, number one results dependence on causes dependent origination of the results dependence on the causes. Number two dependent origination of the wholes' dependence on the parts, the wholes dependence on the parts, number two.

Then number three dependent origination of the dependence on mere mental designation, [0:40:00] ok His Holiness the Dalai Lama when His Holiness gives teachings we may sometimes talk about only two levels of dependent origination and often times he talks about the three levels of dependent origination. So there when you hear two then the number two and number three these two are clubbed together. If His Holiness talks about two levels of dependent origination, number two and number three these two are clubbed together. Okay whereas three is what we, how we delineated right now, ok so all these three the first one is something that, first one is something that we can directly cognize right but the and second also, second if you think about it there is something for example, this house is whole, this whole house is come into being by dependence on the parts, the ceiling, the walls and so forth. This is also something which we can directly know.

Whereas the mere mental designation this is something which we cannot directly access. Okay, so dependent origination is something the it has parts some of which falls under the hidden, some of which falls under the what? Manifest, okay any other examples of the hidden phenomena? Norbu la?

Participant: Ignorance.

Venerable Geshe Dorji Damdul la: Ignorance, ok this is a very good point. Ok we will discuss on this little later, let us not forget this ignorance, Bhuti la?

Participant: Geshe la, the ultimate nature of reality.

Venerable Geshe Dorji Damdul la: Geshe la ultimate nature?

Participant: Ultimate nature of reality.

Venerable Geshe Dorji Damdul la: Ok, (TL) thank you ok, ultimate nature of the reality,

ultimate nature or ultimate reality or ultimate nature of the reality?

Participant: Ultimate nature of the reality.

Venerable Geshe Dorji Damdul la: Ultimate nature of reality, ok you are putting me into complication.

Participant: Ultimate nature of the reality.

Venerable Geshe Dorji Damdul la: ok, ultimate nature of the reality, so what is that reality? Right, the ultimate?

Participant: The ultimate reality.

Venerable Geshe Dorji Damdul la: Ok both are correct, ultimate nature of the reality, reality they are two conventional nature and the ultimate nature. So, the ultimate nature of the reality, within the reality there are two components, ultimate nature of the reality which means ultimate nature right, very good. Ok, ultimate nature falls under which category? Manifest or hidden? Hidden that is true, very good hidden. Anyone else?

Participant: Karma.

Venerable Geshe Dorji Damdul la: Karma, okay.

Participant: Seems it can fit in to anyone of them.

Venerable Geshe Dorji Damdul la: Okay that is true. Okay karma, there are very subtle karmas and the gross karmas for example, say act of generosity, act karma, karma of generosity giving something to somebody the in very manifest form that is the manifest karma and whereas very subtle karma is also there, which fall under hidden phenomena very good. Okay Aditya?

Participant: Our inner Emptiness and our Bodhicitta mind.

Venerable Geshe Dorji Damdul la: The Emptiness, ok the Emptiness let's say Emptiness is the ultimate nature what Bhuti la said I agree with you, Emptiness falls under the?

Participant: I am saying it is a hidden phenomena.

Venerable Geshe Dorji Damdul la: Yes I am, agreeing with you, saying that it is a hidden phenomena yes. Okay anyone else? Yes, Gauri la?

Participant: Geshe la reincarnation.

Venerable Geshe Dorji Damdul la: Ok reincarnation, ok this is very true. Reincarnation falls under hidden phenomena, very good, true I agree with you. Okay Norbu la?

Participant: True nature of our own mind.

Venerable Geshe Dorji Damdul la: Ok, true nature of our mind meaning Emptiness nature of the mind. Very good. That also falls under the hidden phenomena, very good. Okay we have number of examples, anymore?

Participant: Emptiness

Venerable Geshe Dorji Damdul la: Emptiness, very good. Anyone else? Good we have ample of examples, illustrations now. Very good. Ok, now hidden phenomena we see that again can be classified into two slightly hidden phenomena and very hidden phenomena. Ok slightly hidden phenomena is those hidden phenomena which the ordinary people or in other words the say those hidden phenomena which can be cognized through reasoning of the facts. Okay what did I say? Those phenomena ok, which the ordinary person initially requires reasoning of the facts to cognize them. A phenomena which ordinary person requires reasoning of facts to cognize them. This is known as the slightly hidden phenomena.

Ok, number three what is number three? Very hidden phenomena. Very hidden phenomena are those phenomena which the ordinary being for the initial cognition requires the testimony of the authority of someone or the testimony of the authority of someone, yes. Testimony of the authority of someone. Okay I will explain each one of them. Okay let's say to keep it very simple how many of you know your date of birth? Ok the Gauri la share with us as to what is the date of your born, date? Just the date?

Participant: 11th

Venerable Geshe Dorji Damdul la: 11th which month?

Participant: 11th April.

Venerable Geshe Dorji Damdul la: 11TH April, let's say 11th April and Gauri la how do you know the your born day? You have seen, you saw yourself?

Participant: No, I was told and.

Venerable Geshe Dorji Damdul la: Oh I was told. You're getting it? Okay, you are told by somebody who is drunk?

Participant: No. My parents.

Venerable Geshe Dorji Damdul la: No, somebody who is very reliable this is the meaning of the authority. Right authority of somebody, someone, authority of someone who has the authority to speak on Gauri la's date of birth. Okay, the testimony that, the efficacy, efficaciousness that what the authority is said is very efficacious, it is reliable, something which can rely on. Right, ok this is it, so beside this we cannot, we simply have to trust somebody.

Okay whereas ok let's say the Emptiness of what Norbu la said? Emptiness of one's mind that the mind does not exist objectively, the mind is empty of objective existence, Emptiness of mind how can we realize this, Emptiness of mind? Ok this is what I like to discuss, hear from you. Emptiness of the mind how can we know this? Anybody? [0:50:00] By meditation, ok by meditation, anyone else? How can we know Emptiness of the mind? Ok because you know, we went to, we went together to receive teaching from His Holiness and then yes, yes your mind is empty of objective existence. okay I trust you, right so this is how we know the Emptiness of our mind? No?

Participant: Study first like go to teachings, learn and then reflect and then meditate on it.

Venerable Geshe Dorji Damdul la: Then the say date of birth we believe in your mother and the Emptiness why can't we believe in His Holiness the Dalai Lama.

Participant: We have to analyse it Geshe la.

Venerable Geshe Dorji Damdul la: Why, why date of birth we don't have to analyse. Did you analyse date of birth?

Participant: No.

Venerable Geshe Dorji Damdul la: Right, so (TL) so therefore you believe in your mother?

Participant: Yes, Geshe la.

Venerable Geshe Dorji Damdul la: Why not we believe in His Holiness? His Holiness is even more the reliable? Hey? Emptiness how can we know, how can we realize Emptiness? How can we cognize Emptiness? We believe in His Holiness, we believe in the Buddha. No? Ok the Kabir ji?

Participant: Because the Buddha taught us that we have to realise and analyse them ourselves and reach our own conclusion and not accept what someone else tells us?

Venerable Geshe Dorji Damdul la: Ok, Gauri la, Stanzin Lhadol la did you hear what Kabir ji said? So Buddha said analyse don't believe somebody, date of birth did you analyse? Because Buddha said analyse, don't believe somebody easily right Kabir ji?

Participant: (TL, GL) the Buddha actually wasn't talking about the date of birth, so he was talking about the wisdom of Emptiness and all these things so (GL). He is telling us, no he is telling us about how to achieve Nirvana by following the steps and path and understanding them for ourselves, the date of birth is separate, is not related, not commenting on that.

Venerable Geshe Dorji Damdul la: I see, (TL, GL) okay, so Gauri la and Lhadol you are exempted now. Date of birth you can believe in right. Date of birth you believe in Kabir ji right?

Participant: Yes

Venerable Geshe Dorji Damdul la: So, what is that? Only Emptiness?

Participant: No, the Buddha's teachings.

Venerable Geshe Dorji Damdul la: So, Buddha did not teach the date of birth?

Participant: No, I don't think so.

Venerable Geshe Dorji Damdul la: I see.

Participant: I think we were too young to cognize that now, we are older, rational beings that we try follow this path.

Venerable Geshe Dorji Damdul la: Buddha taught the manifest phenomena, the slightly hidden phenomena, very hidden phenomena all the Buddha taught himself right, ok so there is a dilemma here, yes Norbu la here?

Participant: I think Emptiness is like something to be experienced.

Venerable Geshe Dorji Damdul la: Ok, date of birth we cannot experience?

Participant: I don't think it is that much important.

Venerable Geshe Dorji Damdul la: Ok, it still can be experienced although it is not important.

Participant: Date of birth is like something that happened past, so may be if you have a good.

Venerable Geshe Dorji Damdul la: So past Emptiness we cannot experience.

Participant: Emptiness of mind to experience the real Emptiness, you have to study, contemplate, meditate and then after like some way.

Venerable Geshe Dorji Damdul la: Why not? Your Holiness, the Buddha, the Buddha said so it must be correct, so Emptiness of mind.

Participant: Yeah we can when His Holiness tell us about the Emptiness of the mind we can believe him but then we cannot experience the Emptiness of our mind, how can we experience? We can just simply believe.

Venerable Geshe Dorji Damdul la: Why not?

Participant: Because as long as you don't study, and meditate you can just believe you know it is true like.

Venerable Geshe Dorji Damdul la: Buddha will never tell lies.

Participant: Yeah, you know it is true.

Venerable Geshe Dorji Damdul la: What he said is true, you know what he said is true so now I know you know, Emptiness is my mind is empty of objective existence, thank you.

Participant: But that is like a we know we are Japanese but then we did not, it is like we know we are Japan is in the world but then we did not go there, something like that. We know the Emptiness, our mind is empty of objective existence but then we haven't experienced it by our own self.

Venerable Geshe Dorji Damdul la: So, to experience you have to go there. Emptiness of Japan you have to go to Japan (GL)

Participant: You know the like just country known as Japan that is fact.

Venerable Geshe Dorji Damdul la: No, no I understand it so to experience Japan you have to go to Japan right?

Participant: Yes.

Venerable Geshe Dorji Damdul la: To experience Emptiness of Japan also we have to go to Japan, oh this is Emptiness.

Participant: Yes, yes.

Venerable Geshe Dorji Damdul la: Ok which means to know the Emptiness of all phenomena you have to go to all phenomena.

Participant: You have to mediate, contemplate, study, experience.

Venerable Geshe Dorji Damdul la: Ok, what Norbu la is saying is very strong point I agree with you, okay anybody? Yes Wangchuk la?

Participant: I think we should gain conviction.

Venerable Geshe Dorji Damdul la: Ok before what Wangchuk la is saying let us all listen to you know, who all the views they are very helpful and your view may not agree with others view but at least listen to them and see where strength or where they are making mistakes. Just let us see, listen to them. Yes, Wangchuk la?

Participant: I think the main is to have conviction because.

Venerable Geshe Dorji Damdul la: Ok for His Holiness and Buddha we can gain conviction

right, Buddha you taught that is 100% correct, conviction is there.

Participant: No like if we don't experience Emptiness and we don't have conviction in it, so we what I mean to say is.

Venerable Geshe Dorji Damdul la: This is a very important point that he is making. You're getting it? So therefore, I am pressing for, pressing with questions. So, what Wangchuk la is saying is that if you don't experience Emptiness.

Participant: There won't be conviction.

Venerable Geshe Dorji Damdul la: Then conviction will not come to us, this is what you are saying?

Participant: Yes.

Venerable Geshe Dorji Damdul la: If you don't experience birthday you cannot get the conviction of the birthday? Gauri la and Lhadol la? If you don't experience your birthday, did you experienced you are born? You did not, you don't remember so therefore you cannot have conviction in your birthday. Ok these are known as the debate skills. You're getting it? You have to learn these skills, it does not mean that the answer that you are giving is wrong. You're getting it? What you are, you are saying this with a deep conviction, what Wangchuk la is saying, what Norbu la is saying with a deep, deep conviction, you know there is a conviction that in what you are saying? The thing is that the we should be able to see the distinction between things. You're getting it?

Ok, can you imagine Albert Einstein you are the greatest of the scientist, what you said is must be correct, $E=MC^2$, you pray and then tomorrow you know how $E=MC^2$ is it possible? Hey, is it possible? Oh, Einstein then you put some candles there, candles, what offerings, offerings, incense to Einstein what you said is you are greatest of the physicist, $E=MC^2$, and tomorrow wow $E=MC^2$ right then you can derive the equations, is it possible? Then how can we know $E=MC^2$? How? What is way, way by which we can know $E=mc^2$? How anyone? Yes, Wangchuk la?

Participant: Practise.

Venerable Geshe Dorji Damdul la: Through practise what? Through exercise? Then?

Participant: Solving the equation.

Venerable Geshe Dorji Damdul la: Very good, very good we have to first study, study the derivation right and then do it more, do the exercise of how this derivation works? This equation, derivation of this equation how it works, you have to exercise it lot and then you get a conviction yes, this is guarantees $E=mc^2$. You're getting it? It is only through first study, and then exercise it meaning? Reflection and then once you know, how it works then you make it

fast that is meditation. Study, reflection and meditation. It is only through this that we can make your combination of $E=mc^2$ very fast convinced and the knowledge we need to have all these three.

Ok so, therefore Emptiness is not something, understanding of Emptiness is like understanding $E=mc^2$, just as to know $E=mc^2$ we [1:00:00] have to study and do repeated exercise right and only then you know the, you are convince with the derivation of $E=mc^2$ likewise Emptiness concept will come to us only through study, reflection and meditation. Not through you know, not through studying at all and just pray. Whereas say you study, reflect, meditate and along with that prayers will make it very powerful. So, prayers do have role but it alone it cannot give rise to the experience of Emptiness, it does have the role, prayers do have the role to leave impact on our mind to understand Emptiness more quickly and to understand Emptiness more profoundly.

Ok very good, so Emptiness falls under the category of slightly hidden phenomena, which means that it is never that we will get to Emptiness, we will understand Emptiness through just believing in somebody. It is only through the reasonings of the facts, reasoning of the facts meaning it is common sense based reasoning without having to believe, use reasoning without having to belief in the testimony of somebody. Okay that this phenomena fall under the category of slightly hidden phenomena. So Emptiness fall in to this category. So therefore, we are so lucky that Emptiness which is the most important concept, understanding of which would dissolve all our fears and anxiety in our life. So, this even without having to believe in somebody we can realize it. This is so precious, so precious right, okay if you just had to believe in it and then we have to suddenly it come to us it can be very risky.

We never know when we are, when we will understand, when this blessing come to us we never know. Whereas if it purely through your reasoning of the facts, reasoning of the facts meaning why I am adding this word, why this word is added facts is to cut or to rule out the say the having to rely on the testimony of somebody. Okay, very good.

Now the slightly hidden phenomena, no very hidden phenomena it is for example, like your date of birth, date of birth there is no way by which you understand date of birth other than you know getting the information from your parents or from somebody who actually know that you are born on this date. Beside this there is no way right, okay so these things this is third category very hidden phenomena which is a fact and we cannot really deny this fact simply because that we have to know this only through reliance on the somebody else's testimony, it does not mean that this is blind faith, it does not mean that. Blind faith means a phenomena, blind faith means somebody taking say a concept to be precise which otherwise you can determine through the power of facts, through the reasoning of facts you can easily determine that and you don't determine this through reasoning and instead depending on the testimony of somebody else that is blind faith.

For example, Emptiness right Emptiness oh things are all empty of objective existence without you studying, reflection and Emptiness without doing these three things and if you just keep reciting yes everything is empty of objective existence, you say like this, this is purely blind faith. Because this concept, the Emptiness is something which for the understanding, for the

understanding of which will never come to you through the testimony of somebody, it must be done through the power of reasoning, the power of the reasoning of the facts. Ok, whereas this is what I like to share with you just it is my own reflection which came to me say the over many years of debate on these three the, on the concept of these three phenomena.

It is that say the why the very hidden phenomena, why this is something which you can understand even without using the say the reasoning of the facts is because the nature of the very hidden phenomena is such that if you happen to be the person, sitting next to his phenomena this phenomena can be realise through direct, that can be directly realised. For example, say your brother, your elder brother was seeing that your mother was giving birth to you, so your brother is seeing you that you being born right. So, your brother did not use reasoning he could see that the although your brother is an ordinary person but you could see this phenomena which is very hidden with respect to you but respect to your brother who is watching or who your sister is watching that this is so evident to her right.

So, one thing which is shared between the evident phenomena and the very hidden phenomena is that the phenomena it can be realised directly even by the ordinary person, having be in the case that you are in the particular say situation. This is very important point the which you won't find this in the textbook, this is what I have which the came to, sense to me over many years of debate. This is the difference otherwise say the ok the say the if the object per say is not something easy then how can we believe that Emptiness does not come to our mind? Emptiness does not come to our mind even if you believe, even if you have a such a prevent, such a say unshakable faith in the Buddha but still the Emptiness does not some to our mind. Because the object per say is very complicated.

Ok, so with this what learned is that the manifest phenomena, slightly hidden phenomena, very hidden phenomena science, modern science touches with the manifest phenomena and some part of slightly hidden phenomena. And many part of the slightly hidden phenomena and all parts of the manifest phenomena, no very hidden phenomena modern science does not touch. So therefore, modern cannot, is not expected to explain all phenomena because it touches only a part of the reality, it does not touch all the phenomena. You're getting it? Ok this is very important thing that we need to know. And my own person assessment is that modern science I always have a tremendous say the I would say the credibility, or sense of the respect for modern science for its rigour, rigour meaning that it only touches those objects, those phenomena which involves, which is within the bound of the rigor.

Manifest phenomena is something quantifiable, something measured and which can be observed by the third party, right and can be repeated, it is very easy. So therefore, because that the manifest falls under this category which is quantifiable, which is say the which can be measured and which can be experienced by the third party and can be repeated, over and over again so therefore the it is has the quality of the rigor. So, the modern science, the moment modern science tries to expand its horizon of the research, horizon of the experiment then they have to compromise their rigor. Because the moment they touch the many of the reality say the slightly hidden phenomena and the very hidden phenomena then there is no room for measurement, there is no room for quantification, there is no room for the repetition there and the rigor

disappears. [1:10:00]

So therefore, the modern science if they want to maintain its rigor it is not supposed to expand the horizon of study too much right. Okay, now there is physics what we see that physics is trying to expand its horizon of the experiment research earlier Newton physics, what Newton physics is doing is very much within the domain of the manifest and very small part of the say the slightly hidden phenomena and with advent of the quantum physics and relativity theory then it goes into abstraction, right abstraction and if it goes still beyond then the rigor will disappear. Okay as of now the quantum physics and the because the instruments to actually do the experiments of quantum physics there is one part then after that this is, there is the mathematical calculation and mathematical calculation is also, is not really empirical, is more say what we called science of mathematics and then the ideally speaking say with the mathematical calculation it must be seen in the real life. There is another feature of the modern science.

One, your theory should be there then supported by the mathematics and then should be observable in the real life. These three things must be there. Ok so, whereas for example like the philosophers and very precisely Buddhist philosophy tries to explain all these three kinds of phenomena right. Phenomena and meanwhile what is very important is that we really need to distinguish say the things which the philosophers put in the category of the very hidden phenomena, we have to check ok. In some of the philosophical schools they may not have this technical terms like manifest phenomena, slightly hidden phenomena, very hidden phenomena they might not have this term but you can, you can what the for example say the concept of let's say the concept of *prakriti* meaning the creator agent in the case of the Samkhya tradition, *prakriti*. *Prakriti* if it does exist, if you ask them which of the three categories it falls under then this may not be the taxonomy of their say classifying the phenomena. It may not be their you know the way of doing it.

But then you know how to classify these things and in this you can easily fit where if the *prakriti*, the creator of the manifest object, if it does exist where does it fall? For example, if I say that the flower is permanent, if I say this the flower is permanent, if it does exist where does it exist? You should be able to say this, ok I say that flower is permanent now that you learn the three classification of phenomena I said the permanent flower it exists. I said permanent flower exists and from, you what you learned is the all the existence must fall under these three category. Now you tell me if the permanent flower does exist where, which of the three categories it should fall? Manifest, or the slightly hidden or very hidden permanent flower? Ok if you say manifest then but would you agree that it is manifest phenomena permanent flower? No, is it a manifest phenomena? Permanent phenomena, permanent flower exists? Does it exist? No, so therefore you should say that?

Participant: If the permanent phenomena does exist, then it will come under manifest phenomena.

Venerable Geshe Dorji Damdul La: Ok, so Norbu la what you have to say is that if the permanent flower does exist it should fall. You are getting it? It should fall under the category of the manifest phenomena then my question is does it fall under the manifest phenomena you

will say no, it does not but it should if it exists. Ok why it should fall under the manifest phenomena? If it does exist you should it fall in manifest not in the other two?

Participant: Because it will, it will be easily cognizable by ordinary beings.

Venerable Geshe Dorji Damdul La: If there is a permanent flower it should be easily cognizable, it should be directly cognizable by the ordinary beings. Okay, very good thank you, very good. Okay if the flower exists objectively, it falls under which category? Manifest, slightly hidden, very hidden? If objectively existent flower does exists, if I say the flower exists objectively this is the objective flower, objectively existent flower right, if it does exists where it should it fall? Which of three category it should fall? Manifest? Objectively existent flower because if it does exists it should be directly cognizable by the ordinary beings. Okay very good.

Ok this flower, if I say this flower exists objectively earlier I said this objectively existent flower, you are getting it? Ok now I am tricking you, say earlier I said this flower, this is an objectively existent flower now I am slightly putting differently this flower is objectively existent right this flower is objectively existent, if it does exists it falls under which category? Manifest? Simply because I put it differently you may, some of you may think now it must be different right it can be different, it may not be different. Ok, now tell me permanent flower you said that it falls under, it should fall under which of the three categories? Manifest, ok does it fall, is it a manifest phenomena? Why not? Because it is non-existent how can you say that it is non-existent? How can you say that the permanent flower is non-existent? Okay Mark how can you say the flower is not, it is not permanent flower?

Participant: Because our awareness permanence no exists, our sensual awareness of six senses outside senses permanence does not exists. So, permanent phenomena like the permanent flower cannot exist.

Venerable Geshe Dorji Damdul La: Ok, but the permanent space exists right?

Participant: Not necessarily.

Venerable Geshe Dorji Damdul La: Does it exists or not? Permanent space is also there, space there are two permanent space and impermanent space they are two.

Participant: It might be like heart beat it goes out and in, out and in. So permanent it is not.

Venerable Geshe Dorji Damdul La: Ok there is no permanent at all?

Participant: A manifested permanent.

Venerable Geshe Dorji Damdul La: Is there permanent phenomena?

Participant: Permanent phenomena yes.

Venerable Geshe Dorji Damdul La: Ok, permanent phenomena exist like what?

Participant: Love.

Venerable Geshe Dorji Damdul La: Love ok, love is permanent phenomena or impermanent phenomena? This is interesting. Ok by the way we left with the one point what is that? The first example who gave this example? Ignorance, who said it? Norbu la you should have reminded me. So now Norbu la is saying that ignorance is what?

Participant: Is slightly hidden phenomena.

Venerable Geshe Dorji Damdul La: Ok, ignorance is slightly hidden phenomena and the Mark is saying that love is a permanent phenomena right. Okay ignorance is it mind or not? Is it mind or physical form ignorance? Ignorance we studied psychology right, in psychology there is one [1:20:00] the say mental factor known as ignorance, one of the six afflictions, root afflictions ignorance is there. So that is my, this is the part of the mental factor which means last time we learned about what is known as all phenomena can be categorised into five divisions, what are they? Physical form, hey? We learned, not learned? We learned it what are they? Everything can be classified into five groups. We said it. Physical form is one, then the consciousness we split into two what are they? Primary mind and the secondary mind, mental factors then non-associated composite phenomena, then permanent phenomena they are five, you are getting it?

Ok we should know these five things. Ok I am not, you are not under penalty don't worry although we just learned it just like last class, ok this is very important all phenomena that exists in this universe can be grouped into there are so many ways of grouping. One way of grouping them is into five divisions, five basis technically known as that five basis. In Tibetan *jhinha*, five basis okay five basis are number one is physical form, number two is primary okay let's say it is to make it very simple it is like impermanent and permanent phenomena. Impermanent and permanent two, impermanent you split them into impermanent they are three divisions, what are they? Physical form, mind, non-associated compositional factors ok, let's say permanent and impermanent phenomena, permanent let us not divide, don't split that into keep as it is permanent. Impermanent you split this into three.

Physical form, mind, and non-associated mental consciousness, non-associated compositional factors three, right. Physical form no need to split it keep it there, mind you split into two primary mind and mental factors two. Then compositional, non-associated compositional factors and then on the other hands we have the permanent phenomena. So now, total how many are there? Five what are they? Okay, let's start from impermanent thing what are they? Physical form, primary mind, mental factors, non-associated compositional factors and permanent phenomena five. You are getting it? Ok to make it very simple is like the this is it may take little time for you to feel ease with this classification, it requires little bit of attention, you pay little attention to this it is not difficult. You are getting it? You pay little attention then your mind will be tuned to know this kind of classification.

Okay, let's say, all phenomena that exists in this universe you can think of anything that exist can

be classified into two what are they? Impermanent and permanent two now, we will finally in the end we will count only those which are not further divided, in the end we will count only those which are not further divided. So permanent, impermanent, permanent I am not going to divide any further, impermanent and permanent, permanent I am not going to further so this is what you have to count later. Now impermanent I am going to split this into three divisions what are they? Physical form, mind, and non-associated compositional factors three, of the three I am not going to split the form and the non-associated compositional factors these two I am not going to split further. Now mind I am going to split further into two then finish, mind we split into two what are they? Primary mind and the mental factors okay some people translate it as primary mind or the main mind, main mind, primary mind or mind, just mind. Right, for our to avoid confusion let's say primary mind or main mind and mental factors.

Now let us count those things which we did not divide any further what are they? Form, primary mind, mental factors, non-associated compositional factors, permanent phenomena, five. You are getting it? Now each of one of us going to, each one of us going to say this okay what are these five? Each one of us going to say this, this is an exercise. Okay starting from yes? Lhadol la?

Participant: Yes, Geshe la first physical form, mind, mental factor, non-associated compositional factors, phenomena and then permanent phenomena.

Venerable Geshe Dorji Damdul La: Very good, ok the yes?

Participant: Physical form, primary mind, mental factors, non-associated compositional phenomena and permanent phenomena.

Venerable Geshe Dorji Damdul La: Very good.

Participant: Physical form, mind, mental factors, non-associated compositional factors, permanent phenomena.

Venerable Geshe Dorji Damdul La: Ok some may be shivering (TL) Norbu la?

Participant: Physical form, primary mind, mental factor, non-associated compositional factors and permanent phenomena.

Venerable Geshe Dorji Damdul La: Okay Phuntsog la ready? (TL) okay yes?

Participant: Physical form, mind, mental factors, non-associated compositional factors and permanent phenomena.

Venerable Geshe Dorji Damdul La: Wow Phuntsog la said it very easily.

Participant: Physical form, primary mind, mental factors, permanent phenomena and one is non-associated compositional factors.

Venerable Geshe Dorji Damdul La: Ok, so we need to have them in proper order. Okay Anna?

Participant: Physical form, mind, mental factors, non-associated compositional factors and permanent phenomena.

Venerable Geshe Dorji Damdul La: Very good, okay Lhamo la?

Participant: Physical form, primary mind, mind, non-associated compositional factors, and permanent phenomena.

Venerable Geshe Dorji Damdul La: Very good, Bhuti La?

Participant: Physical form, mind, mental factors, non-associated compositional factors, permanent.

Venerable Geshe Dorji Damdul La: Ok, Namgyal la?

Participant: Physical form, mind, primary mind, mental factors, non-associated compositional factors and permanent phenomena.

Venerable Geshe Dorji Damdul La: Wonderful, okay Kanu la?

Participant: Physical form, primary mind, mental factors, non-associated compositional factors and permanent phenomena.

Venerable Geshe Dorji Damdul La: Very good, ok the yes?

Participant: Physical form, mind, mental factor and permanent phenomena.

Venerable Geshe Dorji Damdul La: Non-associated compositional factors and permanent phenomena very good. Okay Thapa la?

Participant: Physical form, primary mind, mental factors, non-associated compositional factors and permanent phenomena.

Venerable Geshe Dorji Damdul La: Very good. Okay Dorji la?

Participant: Physical form, primary mind, mental factor, non-associated compositional factors, and permanent phenomena.

Venerable Geshe Dorji Damdul La: Very good, okay Norbu la?

Participant: Physical form, primary mind, mental factor, non-associated compositional factors and permanent phenomena.

Venerable Geshe Dorji Damdul La: Very good, Mark?

Participant: Physical form, primary mind, mental factors, non-associated compositional phenomena and permanent phenomena.

Venerable Geshe Dorji Damdul La: Very good, Tenzin Kunsang la?

Participant: Physical form, [1:30:00] primary mind, mental factor, non-associated compositional factors, and permanent phenomena.

Venerable Geshe Dorji Damdul La: Very good. Wangchuk la?

Participant: Physical form, primary mind, mental factors, non-associated compositional factors, permanent phenomena.

Venerable Geshe Dorji Damdul La: Very good, Lotus la?

Participant: Physical form, primary mind, mental factors, non-associated compositional factors and permanent phenomena.

Venerable Geshe Dorji Damdul La: Very good, Kumud la?

Participant: Physical form, main or primary mind, mental factors, non-associated compositional factors and permanent phenomena.

Venerable Geshe Dorji Damdul La: Wonderful, Aruna ji?

Participant: Physical form, primary mind, non-associated compositional factors, mental factors.

Venerable Geshe Dorji Damdul La: Yes the primary mind, mental factors, non-associated compositional factors, and the permanent phenomena. Okay Aditya ji?

Participant: Physical form, mind, mental factors, permanent phenomena and non-associated compositional factors.

Venerable Geshe Dorji Damdul La: Yes, Ruchi ji?

Participant: Physical form, primary mind, mental factor, non-associated compositional factors and permanent phenomena.

Venerable Geshe Dorji Damdul La: Very good. Okay the yes the Kabir ji?

Participant: Physical form, primary mind, mental factors, non-associated compositional factors and permanent phenomena.

Venerable Geshe Dorji Damdul La: Ok the next yes?

Participant: Physical form, primary mind, mental factors, non-associated compositional factors and permanent phenomena.

Venerable Geshe Dorji Damdul La: Wonderful. Ok the last, last Tara ji?

Participant: Physical form, primary mind, mental factor, non-associated compositional factors permanent phenomena.

Venerable Geshe Dorji Damdul La: Very good. Okay Tenzin Kunsang la?

Participant: Physical form, primary mind, mental factor, non-associated compositional factors and permanent phenomena.

Venerable Geshe Dorji Damdul La: Wonderful, okay thank you. Deepesh la you want to seal everything?

Participant: Geshe la they made me revised, I am the lucky one so (GL) physical form, primary or main mind, mental factors, non-associated compositional factors and permanent phenomena.

Venerable Geshe Dorji Damdul La: Wonderful. Okay thank you so much. Okay now we did that now my share is left (GL) okay good thank you. Ok so, this is the five classification of the phenomena, in the first place why did I mention this? (TL) Norbu la? Okay ignorance, yes thank you. Norbu la said ignorance falls under the slightly hidden phenomena and the Mark said that the love falls under the category of permanent phenomena. Ok, so this is a very serious discussion, very serious, extremely serious discussion. What do you understand by say the slightly hidden phenomena? Tell me? What do you understand by slightly hidden phenomena? Anyone? Just repeat what you learned, definition, meaning whatever? Yes Gauri la?

Participant: Geshe la all phenomena that we need reasoning or facts to cognize for ordinary beings.

Venerable Geshe Dorji Damdul La: For ordinary person to initially realize must have to depend on the reasoning of the facts to realize the object right, very good. So now my question to you is ignorance, right ignorance. Ignorance is this something that the we have to, ignorance falls under which category of the five, five the basis, right physical form, mind, primary mind or the main mind, mental factors, non-associated compositional factors and permanent phenomena of these five ignorance falls under which category? Mental factors, mental factors like what Mark said mental factors for example love the love that we feel you know, towards your mother the love that we feel or the ignorance oh, I don't know anything right.

For example, quantum physics very complicated I don't know. Okay so let's say the love that we feel towards your mother do we need reasoning to understand it or you could feel it? The love that you feel towards your mother is that something that you are directly experiencing yourself or

that you need to employ some reasoning to understand it? Hey my question to you? Direct experience, likewise ignorance okay how many of you learned about what is known as the self-cognizant mind? How many of you never heard about self-cognizant mind? Okay how many of you heard about self-cognizant mind? What is those hands I don't understand, some hands right the say only few hands coming towards I heard and not heard no hands, okay how many of you never heard? Okay how many of you heard? So what are those hands which never got up? Heard or not heard? Ok, my question is that self-cognizant mind let us not forget it, self-cognizant mind for example say the how do you now that the there is flower in my hand? How do you know there is a flower in my hand?

I can see it with my eye consciousness right, now that this is more professional class, technical class you should be able to say it more professionally how do you know there is a flower in my hand? My eye consciousness can see that right, how do you know that you have eye consciousness? My self-cognizant mind sees the eye consciousness, very good my self-cognizant mind sees, your self-cognizant mind see eye consciousness directly or indirectly? Directly because self-cognizant mind is always a direct consciousness, you are getting it? Self-cognizant mind is always direct consciousness which means that when it knows it always knows directly so therefore ignorance is also mental factor, love is also mental factor because that these two are mental factor they must be known by the self-cognizant mind. They know directly or indirectly? Directly, what the ordinary person directly sees is known as? Manifest phenomena so therefore it is not an ignorance and love both fall in the category of the manifest permanent. Let us not forget it. Ok, good now we are done with this.

Now the next one is about the three times, ok three times this is good. Okay now we are talking about the next the concept of three times the past, present and future. Okay, so I may not go into detail of these detail explanation three times will be touched during the actual studying the Tenet systems when we do the Nalanda Master Course. Okay, three times let's say one unique thing that we should be learning here is do you see this flower in my hand, do you see this flower? Yes, you saw this flower yesterday, today or tomorrow?

Participant: Now.

Venerable Geshe Dorji Damdul La: Now, now is present, past or future? Present okay what they say this is something very unique of this school is something we need, you know we should see them as a fruit for [1:40:00] thought. What they say is that existence okay let's say the whatever is existent should be present, whatever is existent is present one. Number two, present is impermanent, past and future are permanent this school, Sautantrika school. Okay not only Sautantrika, Chittamatra and Svatantrika Madhyamika, higher school which is Prasangika and lower school Vaibhashika school these two agree in terms of the three times, all three times to be impermanent, you are getting it? This is little technical don't worry, the lower school and the higher school these two agree saying that all three times are impermanent, be past, present and future. Whereas all the other schools in between what are they? Sautantrika, Chittamatra, Svatantrika Madhyamika these three schools they say that no, it is not that all times are impermanent only present is impermanent past and future are permanent. This is what we need to keep in mind, only present is impermanent.

In other words all impermanent phenomena should be present. Okay then the people start debating you can also end up in debating for example, let's say the okay the 2016, 2016 flower was it permanent or impermanent? It was impermanent right, it was past, present, future? Past, so what is past is permanent according to this school, so the what? 2016 flower is permanent? 2016 flower is it permanent or impermanent? Permanent, was it flower or not? Flower should be always impermanent right? Yes 2016 flower, what is the flower right? What is the flower should be impermanent? Yes what is flower should be physical form, physical form should be impermanent because impermanent we classify them into three form, physical form, mind and non-associated compositional factors, three right. What is physical form should be impermanent, so 2015, 2016 flower, was it impermanent? Okay, so don't worry too much about this, this is say the, these are the debates in terms of what a time is and then the according to relativity theory, Albert Einstein' relativity theory, the concept of time dilation right in the relativity theory and then ok, so the time dilation, how all these things are happening for that matter we need to know what time is? And in Buddhist philosophy and logic the concept of time as to what past, present, future right so these are very clearly indicated there and there is more detail discussions, I am not going into details of yet as of now, at the moment. Okay.

Then finally we are touching a very important point, last time we talked about six points what is the sixth one? The first one we talked about two truths?

Participant: Oneness and differentness.

Venerable Geshe Dorji Damdul La: Oneness and differentness, very good. Okay we talked about the you know, the five main headings the sub themes and the number six is oneness and differentness this is so important. So if you understand this concept so well oneness and differentness so well then many of the complications in the almost all the discipline like physics, chemistry, environment or the ecology, even the economics everywhere many of the problems can be resolved very easily oneness and differentness. Okay oneness and differentness some of you may think that what is this? I know this already oneness, differentness this is always very easy what is a big deal? This may be your question but this is not as easy as how we said it? Oneness and differentness it is more into a technical sense, technical sense ok let's say I expect you to give me a very genuine answer, you are getting it? And those of you who have already learned this concept earlier particularly under this topic entities, isolates and so forth the okay for you this is going to be more like a revision but the new comers what you are hearing this for the first time I expect you to give your say genuine answers, sincere answers, answer coming from your heart or coming from your you know very natural thinking.

Okay let's say that the ok, what is in my left hand? Nothing is there, now how many things are there in my hand? One, what is that? The flower, let's say the colour of the flower is it my hand or outside of my hand? Colour of the flower is it in my hand or outside of my hand? Is in my hand, so I have the flower in my hand and the colour of the flower is also in my hand right. Okay the colour of the flower is it the flower? Colour of the flower is it the flower? This is my question to you? Colour of the flower, is it flower? Is not, if you say that colour of the flower is flower the shape of the flower is also in my hand, shape of the flower should also be flower. If you say shape of flower is a flower, shape of the flower is it the colour of the flower? No, right

okay so, the question is the colour of the flower, is it the flower? If not then colour of the flower is different from the flower? Yes, no? No? It is not different?

If it is not different then it should be one with the flower, hey what is your answer? Colour of the flower is it one with the flower or is different from the flower?

Participant: One with flower.

Venerable Geshe Dorji Damdul La: If it is one with the flower, it should be the flower? If it the flower there is problem then the shape of the flower is also the flower, is it flower? Shape of the flower is it the flower? Shape of the flower plus colour of the flower are these two one or different? Shape of the flower and colour of the flower? These two are different, if these two are different these two should be two things right? Shape of the flower, ok my question to you shape of the flower, is it the flower? Yes, no? Okay raise your hands those who said the shape of the flower is flower, raise your hands? Okay, shape of the flower is not flower, raise your hands? Okay many of you say is not the flower, colour of the flower is not the flower, raise your hands? Okay if it is not then the colour of the flower is different from the flower, raise your hands? If it is not the flower then it should be different from the flower, raise your hands? If it is different, different means more than one, different means more than one so there should be more than one thing. One than one should be minimum two, so how many things are there in my hand? Two right.

If you say two, people will take you to mental hospital (GL) right because you see only one thing and you are saying that now there is two things, how can we resolve this question? You are getting it? If you see that this is complicated then you are understanding what is being taught here, oneness and differentness is not just talking about [1:50:00] oneness, differentness in a loose sense we are talking about ok, the flower and the colour of the flower are these two one or different this is the discussion right. If you say yes, these two are one there is a problem right, if you say the colour of the flower and the flower these two are one then you have to say the shape of the flower, the flower should also be one. Right, if you say yes then the what is flower should be the colour, shape of the flower should also be the colour. This is the complication. If you say these two are different again there is a problem, we have to go to mental hospital.

So if you say one, there is a problem, if you say different there is a problem so how to resolve this problem, this is the point. How to resolve this problem? Ok Mark you want to say something?

Participant: So if you may be just say that shape and colour is an aspect and aspect of the flower.

Venerable Geshe Dorji Damdul La: Okay so the shape of the flower is not the flower?

Participant: It is to generalised, I would try to analyse that shape and colour are aspect or elements of the same.

Venerable Geshe Dorji Damdul La: Ok this is I agree with you, the question is shape of the flower is it the flower? Ok Aditya you want to say something?

Participant: I have a tree and you have branches and you have you know like, like you have a tree and your branches and you have leaves so leaves and branches are not the tree.

Venerable Geshe Dorji Damdul La: Leaves and branches are not the tree.

Participant: Leaves are not the tree, they are part of the tree.

Venerable Geshe Dorji Damdul La: Wonderful, so the flower is the whole and the shape and the colour are the parts.

Participant: Yes.

Venerable Geshe Dorji Damdul La: Wonderful. Which means that the colour and the shape of the flowers are not the flower, wonderful so these two are different? So they are two things? Different means more than one.

Participant: As there is.

Venerable Geshe Dorji Damdul La: No, I understood it.

Participant: So, how you want to?

Venerable Geshe Dorji Damdul La: No, the point is.

Participant: How somebody wants to define it precisely is different. You will define.

Venerable Geshe Dorji Damdul La: No, no this is what we are, how we are going precisely. So precisely are these two one or different?

Participant: They are part of it (TL), your terminology is different from my terminology.

Venerable Geshe Dorji Damdul La: No, no (TL) it is very simple, you know what is different, right this I what you are saying here.

Participant: The shape is not the flower.

Venerable Geshe Dorji Damdul La: Wonderful.

Participant: The shape is not the flower and the colour is not the flower but the flower is different in shape and colour are part of the flower.

Venerable Geshe Dorji Damdul La: Wonderful, because they are parts not the flower? (GL)

okay, so how to resolve this? We will do this then when we will stop here, how to resolve this? You can resolve this only, only if you know the concept of entities and isolates. Isolate, entities, entities mean in Tibetan *nhowo*, entities *nhowo*, isolates *dhokpa*, *nhowo* means entities, *dhokpa* means isolates. Only if you know this concept then this problem will be resolved, you are getting it? Okay, what is entities? What is isolates? When I go towards the object say the flower, oneness, differentness, the colour, the flower and so forth so it is the object. Object and who is describing all these things? Your mind is describing, the subject, you are getting it? This is very important, the flower, the colour of the flower, the shape of the flower we are all just talking about the object and what is describing it? Who describe all these things? Your mind is describing it. This is subject. So it is object, subject interaction. Because it is the object of, object, subject interaction when you say oneness with differentness either we go towards the object and talk about the oneness, differentness or you go towards the subject you talk about the oneness and differentness.

So when you go towards the object to look for oneness or differentness we are looking for the entity wise, entity wise meaning, object. You are looking for the entity wise one or different this is very important concept. When you go towards the object to look for one or different you are looking for the entities, you go towards the subject to look for the oneness and differentness you are looking for the isolates this is the technical term, you are getting it? Entities, entities this is an English word which we quite often use but isolates which may not be familiar with this word as much although it is English word which may not be familiar and in some case even the dictionaries they don't have this word, isolates. You are getting this more into logic study, study of logic, study of philosophy.

Okay now what we are learning is that in the context of the Buddhist Psychology, Buddhist philosophy, Buddhist logic if you come across particularly the Nalanda tradition, if you come across concept of isolate, entities don't define it in your own ways, you have to understand it in the context of how that is presented in the philosophy and psychology of the Nalanda Buddhist tradition. So, there entities means you go towards the object or subject? We will go towards the object, you are looking for the entity. You go towards the subject you are looking for the isolates and how you go towards the subject? Don't worry this we will do.

Okay, now do you agree with me if you ask me where is the flower? My answer is here is the flower, correct, not correct? Hey, if you ask me where is the flower? It's here is the correct, here is the flower correct, not correct? It is correct okay, am I going toward object or I am going to subject when I say this? Object, you are getting it? I am going towards the object, I am looking for the object, entities or the isolates? Entities.

Okay now what is the first question? Where is the flower? My answer is here, next question is where is the colour of the flower? I said it is here, correct? Not correct? Did I point to same object or I am pointing to two different objects? Same object, I pointed to two reference of the two different labels. I pointed to same object for the reference of the two different labels the flower and the colour of the flower, I pointed to the same object. So entity wise the flower and the colour of the flower these two are one because I pointed to the same object. Entity wise these two are one; flower and the colour of the flower these two are one.

Ok, the flower and the prayer flag these two are entity wise one or different? The flower and the prayer flag these two are entity wise one or different?

Participant: Different.

Venerable Geshe Dorji Damdul La: How? Raise your hands? Ok Manan? Through the mic?

Participant: Because when you point to the flower and point to the prayer flag you will be pointing it to different object.

Venerable Geshe Dorji Damdul La: Very good, thank you. For the flower and the prayer flags we have to point to, we have to point to two different objects, we can't point to the same object and say this is a flower, this is a prayer flag, you are getting it? We have to point to the two different objects which means that these two are, we have to point to two different objects for the reference of the two labels, we have to point. We have to, we don't just point to, we have to point to two different objects for the reference of the two different labels. So which means that these two are entity wise different.

Okay the flower and the colour of the flower are these two entity wise one or different? Flower and the colour of the flower these two are entity wise one or different? We just learned that it is entity wise different, the flower and the colour of the flower entity wise one or different? Wow, the moment I say something your confidence disappears (TL) hey the flower and the colour of the flower these two entity wise one or different?

Participant: One.

Venerable Geshe Dorji Damdul La: Very good, don't trust my face right. Okay so the flower and the colour of the flower these two entity wise one, you are getting it? Why?

Participant: Same object.

Venerable Geshe Dorji Damdul La: Same object? Don't be too fond of the short cuts (TL) right Norbu la say it again? Say it precisely?

Participant: Pointing to the same object.

Venerable Geshe Dorji Damdul La: We have to point to the same object for the reference of the two labels, you are getting it? Say it again? We have to, [2:00:00] no we can, so here we can. For the entity wise one is have not to, it is we can, we can point to the same object for the reference of the two labels, so this technical what? Meanings one must know the technical meanings, we can point to the same object for the reference of the two labels. So the reference of the two labels they share the same entity or they are entity wise same. Very good.

Okay can you think of ok this is one, now we are talking about the what? Entity finish, entity wise one, different finish okay, now we go to the isolates, isolates we have to go towards the

subject not the object, the best thing, the easiest for us to do is okay think of the table in front of me, all of us close your eyes now we have to think is the subject, we are not going towards the object we are going to the subject. Okay think of the table in front of me, think of the table ok just thinking has to be done purely through your mind. Next, think of the top plank of the table, think of the top plank of the table. Ok open your eyes, is there any difference between the table and top of the top plank of the table? How they appear to mind when you are thinking? Is there any difference?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Okay Phuntsog la would you mind to sharing with us as to in what way these two are different?

Participant: When I thought about the whole table.

Venerable Geshe Dorji Damdul La: When you think of the table, I did not ask you to think of the object of, I simply ask you to think of the table.

Participant: I thought of the table the top blank, the four legs it came in my mind and when I thought about the top plank the only the plank part came in my hand, not.

Venerable Geshe Dorji Damdul La: Very good, there is difference there when Phuntsog la was thinking about the table the top plank plus all the four legs came to your mind. When you think of the top plank, the legs did not come only the flat part came to your mind, there is difference. How many of you agree with Phuntsog la, raise your hands? Very good, in your thought there is a difference in thought there is a difference between these two things the table and the top plank of the table, in your thought. Thought is subject or object? A subject, in your subject these two appear as different. So therefore isolates wise when you relate to the subjects, not towards the object you are talking about the isolates.

So isolates wise table and top plank of table these two entity wise one or different? Hey, isolate wise table and top plank of table these two are entity wise one, isolate wise one or different? Table and the top plank of table isolates wise these two are one or different? Different, how? How these two are different? Isolates wise how these two are different? Table and the top plank of table? Acha Pema Dawa you want to say something, how these two are different?

Participant: Because we can think of two different objects.

Venerable Geshe Dorji Damdul La: Yes in our mind, in your mind or the subject when you think of the two these two appear as not identical, these two appear as different one with legs, one without legs. So these two appears as different, so therefore these two are entity wise?

Participant: Isolates wise different.

Venerable Geshe Dorji Damdul La: Isolates wise different. So the table and the top plank of

the table entity wise one or different? Entity wise one, how? Anyone raise your hands? How these two are entity wise one? The table and the top plank if the table? Okay Manan?

Participant: Because entity wise we refer to the table as the object.

Venerable Geshe Dorji Damdul La: Ok we can go towards the object then?

Participant: Then we will be referring to the same object, when we are talking about either the table or top of the table.

Venerable Geshe Dorji Damdul La: Ok, so we can point to the same object for the reference of the two different labels. We can point to the same object so, therefore the reference of the two different labels there entity wise same, very good. Okay, now, we are going to meditate, we are going to do a very quick meditation ready? Okay, we are going to meditate. Okay let us meditate on the beautiful shooting stars, okay now open your eyes now let us meditate on the *kardhan*. Ok these two are different or the same? *kardhan* and what?

Participant: I didn't understand *kardhan*?

Venerable Geshe Dorji Damdul La: So what did you meditate then?

Participant: First one stars.

Venerable Geshe Dorji Damdul La: The second one what did you meditate?

Participant: The stars.

Venerable Geshe Dorji Damdul La: No in the second?

Participant: Second I didn't hear clearly?

Venerable Geshe Dorji Damdul La: You heard it so well, you are asking about this *kardhan*.

Participant: *Kardhan* I don't understand, what is *kardhan*?

Venerable Geshe Dorji Damdul La: You heard it right?

Participant: I think I heard *kardhan*.

Venerable Geshe Dorji Damdul La: But what did you meditate? You are not asking.

Participant: I didn't meditate I was looking behind there.

Venerable Geshe Dorji Damdul La: Other who you know did not ask me what, what did you meditate? No, shooting stars are first one. Second one is *kardhan*? (TL) okay *kardhan* means

shooting stars right, *kardhan* is Tibetan word for shooting stars. Okay now let's meditate, okay shooting stars, meditate on shooting stars. Now meditate on *kardhan*, okay open your eyes. Tell me what is the difference? No difference, okay *kardhan* and shooting stars, shooting stars and *kardhan* although they bear two different labels when they come to your mind these two come as the same object. So isolate wise one, entity wise different? That is amazing (TL) even the Buddha did not find entity wise, isolates wise one and entity wise different Buddha did not find now Tibet House we found something. Yeah, okay Lhadol la found that Namgyal la you taught Lhadol la? (TL, GL) okay very good.

So this is a very important concept that we need to learn entity wise one, entity wise different, isolates wise one, isolates wise different. Okay can you give me example of two things which are entity wise one and isolate wise one? Oh no, entity wise different, isolates wise different can you give me an example Thapa la can you give me an example of entity wise different, isolates wise different? No? Anyone else? Phuntsog la? Yangzom la, yes Phuntsog la?

Participant: Table and chair.

Venerable Geshe Dorji Damdul La: Table and chair, okay some people are naughty, they use this is a chair, this is table? This is chair?

Participant: I would like to give another example.

Venerable Geshe Dorji Damdul La: No, no table and chair, you cannot run, you cannot escape table and chair some people are very naughty they use this as chair (GL) right somebody like Pooja la (TL, GL) right okay, this is chair or table Pooja la?

Participant: Table.

Venerable Geshe Dorji Damdul La: Table, sometimes chair also right?

Participant: Used as chair.

Venerable Geshe Dorji Damdul La: Who uses as a chair?

Participant: Geshe la it is a table.

Venerable Geshe Dorji Damdul La: It is a table, this is not a chair but sometimes use as chair. Okay, Yangzom la entity wise different, isolate wise different can you give me an example?

Participant: Like pen and book.

Venerable Geshe Dorji Damdul La: Pen and book, [2:10:00] ok very good. Isolate wise different, and entity wise. Okay what makes you think that pen and book these two are entity wise different? How?

Participant: It is a different object.

Venerable Geshe Dorji Damdul La: Because we have to point to two different objects for the reference of the two labels, because we have to point to two different objects for the reference of the two labels, you are getting it? Okay, can you give me an example of no, why in and how these two are isolates wise different? The pen and book how these two are isolates wise different anyone? How the pen and book these two are isolates wise different, anyone? Anna? Okay Manan?

Participant: Because in our mind the mental objects are pen and book are different so we refer to two object.

Venerable Geshe Dorji Damdul La: Okay in your mind the pen and book appears as two different things, you are getting it? Pen is to write and book is where is it written. So these two objects appear as different to the mind, to the subject, you are getting it? Very good. Ok can you give me example of entity wise one, isolates wise different? Very quick, now each one us will give one example, we will give one example each, okay ready? What did I say? Entity wise one, isolates wise different? Very quick Lhadol la?

Participant: Kithab and book Geshe la.

Venerable Geshe Dorji Damdul La: Ok kithab and book, kithab means book these two are entity wise one, isolates wise different. Okay let us, Lhadol la you meditate on kithab, now you meditate on book, is there difference or no? Okay Tejal la?

Participant: I and my hand.

Venerable Geshe Dorji Damdul La: I meaning the self, I as Tejal and Tejal's hand okay these two are entity wise one, isolates wise different. Gauri la? Very quick, we all give one example each? Entity wise one and isolates wise different?

Participant: Entity wise one then I guess Geshe la this room and all of us.

Venerable Geshe Dorji Damdul La: Okay the room and us?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Okay this is little complicated the room and us. Okay can we point to two different object or we say same object? Where is the room, is this the room? This is not the room, right we cannot point to the point to the person so these two are entity wise different, can you think of entity wise one, isolate wise different? Anyone very quick? Yes Phuntsog la?

Participant: Geshe la my hand and my fingers.

Venerable Geshe Dorji Damdul La: Ok my hand and my fingers, very good entity wise one, isolates wise different. Anyone?

Participant: Thangka and the painting.

Venerable Geshe Dorji Damdul La: Ok, thangka means the full? The full painting plus the brocade and painting is the inside, what is inside? Very good, anyone else? Yes over there?

Participant: Geshe la mirror and reflection of mirror.

Venerable Geshe Dorji Damdul La: Mirror and the reflection in mirror, ok today we will say yes, it is little complicated. Okay mirror and reflection okay, I think it should be yes, not only today. Any way this is very good example anyone else?

Participant: Ice and water.

Venerable Geshe Dorji Damdul La: Ice and water, very intriguing okay ice and water, how many of you agree with Norbu la? Ice and water entity wise one, isolates wise different ice and water? How many of you don't agree with Norbu la? Ice and water these two are not entity wise one? Ice is it water or not? Okay who said yes, raise your hands ice is water? Who said no, ice is not water. Okay so there is a debate like the Brexit, (TL, GL) right half, half never settled. Okay Norbu la you brought a very complicated thing ice or water, scientifically it is water or not? Deepesh la ice is water or not?

Participant: No Geshe la. I would say no.

Venerable Geshe Dorji Damdul La: No scientifically speaking.

Participant: It is H₂O

Venerable Geshe Dorji Damdul La: No it is water or not?

Participant: No.

Venerable Geshe Dorji Damdul La: H₂O is not water?

Participant: H₂O is water but it ice is frozen water, the properties are different.

Venerable Geshe Dorji Damdul La: Okay ice is frozen water, frozen water is water (GL)

Participant: Not water.

Venerable Geshe Dorji Damdul La: Oh it is not a water, it is not? Okay it is not flowing water it is solid water? Ok, is there anybody who is from physics? Yes Manan? Is this water or not? Be very honest?

Participant: Chemically they are water, physically they are two different things, they are different phases. So both are H₂O but one is in solid state and one is in liquid state.

Venerable Geshe Dorji Damdul La: So ice is not water?

Participant: Chemically it is water.

Venerable Geshe Dorji Damdul La: No is it water or not?

Participant: It is.

Venerable Geshe Dorji Damdul La: It is okay so these two are entity wise one.

Participant: Well for the specific example they are not existing together as ice and water, so either I will be saying ice or water.

Venerable Geshe Dorji Damdul La: Oh that is interesting, so the ice when it is ice there is no water there?

Participant: Then it is again it is water in a solid form, it is different object than water in a liquid form

Venerable Geshe Dorji Damdul La: No this is not his example, his example is water and ice. When there is only ice there is no water or there is ice, there is water?

Participant: Then I cannot point to water.

Venerable Geshe Dorji Damdul La: I see ice is not water then.

Participant: In common language it is not.

Venerable Geshe Dorji Damdul La: Ok, scientifically it is?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Which means it is?

Participant: Chemically it is.

Venerable Geshe Dorji Damdul La: Otherwise scientifically it is not?

Participant: Separating... and scientifically I am saying physically it is not, chemically it is.

Venerable Geshe Dorji Damdul La: Ok it is water or not?

Participant: Are you asking chemically or physically?

Venerable Geshe Dorji Damdul La: I see (GL) okay the Manan are you human being or not?

Participant: I hope so.

Venerable Geshe Dorji Damdul La: Waking Manan or the sleeping Manan? Which one, this is your question?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Okay waking sleeping without qualifying any of these two, we cannot say you are human being.

Participant: I am saying you are talking about mutually exclusive things then I cannot refer to them at the same time

Venerable Geshe Dorji Damdul La: Okay which means water and ice these two are two mutually exclusive things?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Okay mutually exclusive means one is not other. So the ice is not water?

Participant: In this context no.

Venerable Geshe Dorji Damdul La: It is not water because these two are mutually exclusive from your point of view right. Okay is not a water?

Participant: No.

Venerable Geshe Dorji Damdul La: Ok (TL) earlier he said yes, now you are saying no. I agree with you thank you, very good. Okay, so this is who said it? Norbu la always creates confusion with us. Thank you for you know, so this is where this will help us to make our mind sharper, this is how we have to keep discussing. Very good thank you, ok yes Aditya ji?

Participant: Like the way you sit with your you know, crossed leg, person sits like that you know for longer period the mind becomes more alert, we are not sitting like that the mind remains dull. This is what I noticed, the way you are sitting is not related to what you are asking (GL) your mind is always in the present and I was observing others, okay. Your mind also, the way you are sitting and with a long, with a long practise of this.

Venerable Geshe Dorji Damdul La: What this is an example of entity wise one and isolates wise different?

Participant: No, no that is totally different.

Venerable Geshe Dorji Damdul La: No, I was just asking for example of.

Participant: When you asked me are you with me? If you sit like this you, with long practise you will.

Venerable Geshe Dorji Damdul La: I agree with you.

Participant: Will come down in present moment and if your spine and all these position then you will be here, then the person cannot be with you.

Venerable Geshe Dorji Damdul La: Ok, ok thank you, thank you okay very good. So the we are done with this topic now oneness and differentness, very good we will stop here. Any question one or two question you, that you might have? Yes Norbu la?

Participant: Geshe la you told that ignorance [2:20:00] is manifest phenomena but let us take example, for example myself before this, before I am this connected to this philosophy, Buddhism and this philosophy in many aspect I don't know like what is ignorance and what is the basic things which are there, just because there is someone who is give me the reasoning and facts that it is ignorance that's why I am able to understand that it is ignorance. Isn't it slightly hidden phenomena or in the case like for example a terrorist he does not know, his mind is fully brain washed.

Venerable Geshe Dorji Damdul La: If someone is full of ignorance still he doesn't know that he is ignorant.

Participant: If someone goes and tell him the facts and reasoning only then we will realised the ignorance.

Venerable Geshe Dorji Damdul La: Otherwise before that does not realise Emptiness, so therefore ignorance should be slightly hidden phenomena? Okay did you all follow the question? The question is very good, did you all follow the question? The question is ignorance how can it be a manifest phenomena that it is not something ordinary people can easily, directly the cognize it for example terrorist or somebody before being exposed to philosophy. We have the ignorance but we are not aware of our ignorance so we come to only through studying something the reasoning then we come to realise that there is ignorance within me. This is what Norbu la is saying. Did you follow the question? This is a very good question, you are getting it?

To know the ignorance, to know something is ignorance is different. Right, to know this person and to know this person is Dorji is different. You are getting it? Okay, did you know Norbu la? No? Who is Norbu la? Then suddenly Norbu la shows, I see you are Norbu la? Right now I realised you as Norbu la although I know you already before but I could not relate the name and the person, the referent and the label I could not relate. I know the referent already but the link between the referent and label that you are referent of the label Norbu so that comes to me only

though help of somebody else, this is Norbu la, I see, you are Norbu la. You are getting it?

So otherwise I already saw you before, know you before so likewise ignorance will know the say this mind, which is the ignorance we know that but this to be ignorance, this is what we will come to know later, you are getting it? Did you see, can you see this analogy that I know you already, I know, where is Norbu la? I am Norbu la, I see you are Norbu la right. So you as Norbu la and knowing Norbu la these two are different. Okay anymore question? Yes?

Participant: How can I distinguish an object from something that caused by the object, like let's say my hands and sound of clapping, is there a way or philosophical approach that helps me to distinguish between the object as such and something that is caused by the object.

Venerable Geshe Dorji Damdul La: Cause by the object means the result?

Participant: Exactly, the result.

Venerable Geshe Dorji Damdul La: Okay let's say the object meaning the hand and the result the clap, the sound of a clap. How will you distinguish the two? Is this your question? Okay, so that is let's say that say the hands, the two hands as cause, the causes and then give rise to the result, the sound. In, for ordinary people the two hands as the causes and the sound as the result seem to be like simultaneous, in actuality the hands which exists at the time of sound, hands which exists simultaneously with the sound these two are not cause, effect. Hands which exists simultaneous with the sound this is not the cause, the cause is hand, within the hand there are so many moments. Say this hand one, two, three, four, five, six, seven then hit, hit and the next moment the sound arises. And then two hands remain touching when the sound is still there.

Two hands remaining touching after the initial touch, the remaining touch that is not the cause of the sound, the cause of the sound is the two hands which first come in contact immediately before the sound and then all the other hands in the sequence like this, this, these are all the causes of the sound. So there it is sequential, sequential meaning one precedes the other. The effect follows the cause yeah. So when cause, effect this have to separate the time. In time whereas the flower and the colour of the flower these two are simultaneous, we cannot separate these two in time. In time these two are the co-exists right. Whereas effect and the cause these two are always sequential so we have to separate it in time. We have to talk about the distinction in time, yeah good question. May be the last one over there Kabir ji?

Participant: Geshe la we have been studying about the different school of Buddhist thought and we have classified them as the grosser and going up to the subtler schools that's what we have been learning. What do the grosser schools, how do they classify the subtler schools? I mean I am sure they are not saying that we are grosser and these are subtler what is there point of view? What do they feel?

Venerable Geshe Dorji Damdul La: Do they really see what we classify as subtler as subtler?

Participant: Yeah, what is there?

Venerable Geshe Dorji Damdul La: Oh they would say yes you are subtler, I am weaker is this what they acknowledge this is your question? This is very good point Kabir ji thank you, you must read this book and in this book. So hopefully, the Deepesh la he is working on this soon it will be uploaded, already?

Participant: It is already uploaded Geshe la.

Venerable Geshe Dorji Damdul La: Already uploaded, so the it is very interesting discussion the Kabir ji, page 25, top?

Participant: First two line.

Venerable Geshe Dorji Damdul La: Okay, let's say page 25 the first line reads,

From the point of view of the Prasangika Madhyamika, the highest Buddhist school all other Buddhist school such as Svacantrika Madhyamika and below for they do both the extremes nihilism and absolutism. But each school,

Each school meaning even the lower school.

Presumptuously claims one's own school as the Middle Way propounder,

Meaning that my school is the best and all others they have some problems there right, what other qualify as the highest school they are not really highest, they have their own weaknesses and pit falls. Whereas mine version is the real, most fine philosophy this is what they accept. They don't accept other schools to be higher. So how do you decide then? Okay this is my question to you on behalf of the Kabir ji. My question to you say the lower school, Vaibhashika will say that my school is the best, Prasangika would say that mine one is best, Svacantrika would say mine one is best. This everybody is saying all the four school they are saying that mine one is best so how do we make the judgement that the Prasangika is the best? How do we make the judgement? Anyone? Yes over there?

Participant: Geshe la, we study and contemplate the teachings from all of them and then find out for ourselves which makes more sense or which is the most real?

Venerable Geshe Dorji Damdul La: Okay study all the systems, this is very good point made. Study all the systems and then you decide right and you feel Vaibhashika is the best, you say Vaibhashika is the best. And if you feel that the Chittamatra is the best then say Chittamatra is the best. Is [2:30:00] this the answer? Hey? Okay you want to add more?

Participant: Actually not at the moment, may be.

Venerable Geshe Dorji Damdul La: Ok anyone else? Mark?

Participant: If someone or school says I am best I perceived that there is not much humility

right.

Venerable Geshe Dorji Damdul La: There is okay (TL) then you go to school?

Participant: So I would.

Venerable Geshe Dorji Damdul La: Ok if I say then I am Vaibhashika, Vaibhashika is the best then Mark said that you don't know how to express humility.

Participant: I noticed from my Church you know, Catholic church so there is no you know.

Venerable Geshe Dorji Damdul La: No, no this is not about scolding the person, you scold the person, not scold the person it does not matter but how you are going to judge which is the best?

Participant: Which gives peace.

Venerable Geshe Dorji Damdul La: Okay whichever gives you peace, all four gives peace. Okay anyone else? Manan? It is very important question, right how do we know that which is the best?

Participant: We have to compare the aspect in which various school differs and then we look for inconsistencies which are present and then see how they are resolved, so.

Venerable Geshe Dorji Damdul La: Ok, we look for the inconsistencies, are resolved and then?

Participant: And then we see that if I may able to make progress then we run into some contradiction or inconsistency in one school and then other school resolve then we will say this one is better because it has fewer problems.

Venerable Geshe Dorji Damdul La: So, on that basis then you decide which is better? This is how you are going to do?

Participant: Yeah that expands on what was lower in the sense that.

Venerable Geshe Dorji Damdul La: So you are presume (TL) that there is a lower there.

Participant: I used, I don't want to use that term, not lower but it just that it can answer more questions without those same.

Venerable Geshe Dorji Damdul La: So I think in past life I was Chittamatra, very strong, strong Chittamatra, today I come here to Tibet House and I learned from Manan ji that you have to study all the four and then which are? Oh Chittamatra gives the best answer right from my past life I am so habituated to this, this is best answer, this is the best school right. I followed

your advised and I see that Chittamatra answer all the questions, Prasangika is just nihilism.

Participant: But you came to that conclusion you should be able to logically defend it with reason.

Venerable Geshe Dorji Damdul La: No, I try to defend it yes.

Participant: No but you are defending just because you have this conviction from past life.

Venerable Geshe Dorji Damdul La: Not only that so with Prasangika it is totally nihilism, there is just everything is mental imputation.

Participant: But if you can convince me that through reason I will also.

Venerable Geshe Dorji Damdul La: Okay I should be able to convince you?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Okay, then I should also be able to convince you, you should be able to convince me Prasangika right?

Participant: If I am as well versed then I should be able to.

Venerable Geshe Dorji Damdul La: Okay the if you believe in Chittamatra, we have Chittamatra then we agree right, then Chittamatra is best don't do convince.

Participant: I am saying that neither of us has to believe in anything reason.

Venerable Geshe Dorji Damdul La: Then, no with reason? With reason is I see that Chittamatra is best, you also said your reason Chittamatra is best, so we agree.

Participant: Then we will agree.

Venerable Geshe Dorji Damdul La: So Chittamatra is best?

Participant: If you follow the argument.(TL, GL) I don't mind to say just yes, to this thing but yeah but with this scenario yeah. If both of us has been able to logically convince everyone and nobody is.

Venerable Geshe Dorji Damdul La: So both of us we say that we are logically convince, yes I agree, you agree, right.

Participant: Then awaiting further debates from somebody else I will stay with that up till now this is the best I found. If there is something better than please come in and inform me.

Venerable Geshe Dorji Damdul La: Then often times it debates settle only like after seven years, I do not have time wait till seven years right, so therefore I see that this Chittamatra is best.

Participant: In those seven years I will live with that believe I might be proven wrong after seven years but that is the best I know up to that point.

Venerable Geshe Dorji Damdul La: Okay so the how do I know say that if I am following Chittamatra how do I know that right that I say that Prasangika is wrong right, how can I validate that? Validate or invalidate that? Tara ji?

Participant: There is concept that they are having the individual goal and having the separate paths, so for all schools having the various paths leading to same goal. So in that concept they are all equal.

Venerable Geshe Dorji Damdul La: Okay, all the four schools there is no hierarchy right, there is no hierarchy so we can consider Prasangika first, say Tara ji this is what Tara ji saying?

Participant: I am saying two concept, this is the one concept that every school they are having the same goal then various paths can be the same. So there is no higher or no lower. On the other side it can be on the other way which is more closer to the Buddhahood or Emptiness or non-dualness in the manner, any school which is leading to, suppose any school which is leading to the individual Buddhahood, any school which is leading to be a Buddhahood.

Venerable Geshe Dorji Damdul La: So the Tara ji you ask me, I said Chittamatra then Chittamatra is better? Okay Wangchuk la? Okay did you follow what Tara ji said? All lead to the one, this expression always lead to Rome, all roads lead to Rome. Okay this is what Tara ji is saying. Okay we are getting the second opinion the first opinion is the Manan ji, what Manan ji said, then Tara ji and now the third Wangchuk la?

Participant: Through study, reflection and meditation.

Venerable Geshe Dorji Damdul La: Okay, so I did study, reflect, meditation on Chittamatra and that is the best.

Participant: And debate.

Venerable Geshe Dorji Damdul La: Okay I debate, and then we debated and we agree. I and Manan ji debated. Okay Wangchuk la is making a very strong point I can see that. Okay Wangchuk la say if you are Prasangika if I am following Chittamatra right, I see that Chittamatra is very good convincing and for you Prasangika is very convincing we debate it then how do we decide which is good? Actually debate, this is very strong point that he made.

Participant: Through reasoning and using logic.

Venerable Geshe Dorji Damdul La: Okay yes, use logic, I may use the wrong logic, right incomplete logics and I think that I used the complete logic. So how can you evaluate that I am using wrong logic?

Participant: Through reflecting on.

Venerable Geshe Dorji Damdul La: Okay what the Wangchuk la is saying is very strong point. Wangchuk la is admitting is, Wangchuk la is admitting is that all these four schools they differ in their philosophy, one, they differ in their philosophy because they differ in the philosophy and the philosophy some say yes and some say no, because yes and no cannot go together. So they have to debate right, how can you evaluate? How can you say, if you tell me did you study Prasangika? I said yes, of course I studied all Prasangika is nihilism, right so how can we evaluate that I got the Prasangika's philosophy. Yes over there? This is very important discussion.

Participant: Geshe la so all these points that made already and plus validation from Arya beings or authority.

Venerable Geshe Dorji Damdul La: I see okay, we have to be lucky enough to meet with Arya beings right okay Arya Beings like His Holiness?

Participant: His Holiness, Arya Nagarjuna.

Venerable Geshe Dorji Damdul La: Okay we have to go to Arya Nagarjuna, so now impossible Arya Nagarjuna we cannot see him.

Participant: We cannot see him but we can go through his texts.

Venerable Geshe Dorji Damdul La: Yeah text I studied and it is nihilist, I see that as Chittamatra point of view, Arya Nagarjuna is not nihilist, Arya Nagarjuna is things is actually Chittamatra point of view there is no externality. Okay this is where we really need this question what Kabir ji brought up is very serious question right. At the moment what we study is the, this is the hierarchy say Vaibhashika, Sautantrika, Chittamatra, Madhyamika and then we have to acknowledge that there is difference in their philosophy. We have to acknowledge that. Right, how we are going to acknowledge that we have to study. Study and we see that there are different philosophy once they are different then how can I right first as, sorry our name again?

Participant: Anshul.

Venerable Geshe Dorji Damdul La: Anshul, ok what Anshul said is first we have to study and to the Wangchuk la said we have to study all the schools right, we have to study all the schools, study and make sure that you understood the philosophy way it was taught by the each of these schools. You have to understand, Chittamatra if somebody really believes in Chittamatra which means that Chittamatra person although the person might have studied Prasangika, the person is not [2:40:00] understood Prasangika, guaranteed. The person might have studied Prasangika but has not understood Prasangika. Okay what could be your next question? How do you know this?

This is your question, how do you know that he is not understood Prasangika? So that is known as the cross validation, how can we cross validate is by let this person paraphrase Prasangika philosophy and let Prasangika somebody who is really a genuine Prasangika listen to you, right listen to you somebody who says that ok I study Chittamatra and I studied Prasangika and Prasangika it makes more sense and Chittamatra I will paraphrase to you.

We can cross validate that if I have understood Chittamatra and then the other person, Chittamatra listen to the person yes, you have understood Chittamatra I have nothing to extra to teach on Chittamatra then what you are saying? You have understood it, now I have understood it still I see a flaw there, you are getting it? Still I see a flaw there then the what the person, the flaw that the person is seeing after the person being able to validate, cross validate, understanding of the Chittamatra philosophy so well and the person says that still I can see the flaw there this is real flaw. Whereas if I am to paraphrase Prasangika philosophy and I cannot paraphrase it well then if I say there is mistake there, this is, this may not be mistake, it could be my wrong interpretation of Prasangika. So how can I know? That how can somebody know that my interpretation of Prasangika is correct or not correct? Is let me paraphrase, if I paraphrase it correctly and somebody like Acharya Chandrakirti or somebody who understand, who appreciates Prasangika even today there is so many great teachers there in the monastic universities. They listen to you yes, this girl understood Prasangika so well. This man understood Prasangika so well, if this is what is you know, somebody who really admires Prasangika's philosophy certifies you with this then you say that now you see I know Prasangika so well. Prasangika philosophy so well still I see a flaw in this then what you said is correct that is moment you are able to paraphrase Prasangika philosophy so well, you will not find mistake there, this is the reality. You are getting it?

So therefore, the point is that we should be the first of all it is so important to see the reality as it is, reality of the philosophy as presented by Vaibhashika as it is. We have to not alter it. And then likewise Sautantrika, Chittamatra, Madhyamika after knowing that this philosophy, each one of them so well and to see how they are different? Right then you can judge, which is subtler and you will see this progression, progression you will see that nowadays luckily we don't really find any group of people say we are Chittamatra philosophers, and group of people saying that we are Sautantrika philosopher, Svatantrika Madhyamika philosopher. We don't really see such groups, if there is group then what we are putting, what is studying this and putting it from the hierarchy is very risk, it can be a cause of fights. And luckily because there is no group there is no danger even if you say Prasangika is highest it is fine. There is no danger.

Whereas if we say that Tibetan Buddhism is the best right and Theravada is inferior or Theravada is best, Tibetan Buddhism is inferior like this then complexities can happen, you are getting it? So there we should be very sensitive otherwise these four schools is not danger yeah good. End dedication prayer,

Participant: Please turn to page number 278.

Class 59 – Tenet Systems – Part 4 of 10

Session 1 of 10th Apr 2019

Subject : Tenet Systems
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 10 April 2019
Transcriber : Tenzing Nyidon
Verified by :
Edited by :

Starting Prayers

OM MUNI MUNI MAHA MUNI SVAHA

Venerable Geshe Dorji Damdul la: Okay, just for your information just yesterday we came to hear about the, that His Holiness has the little the discomfort at the chest. So, the His Holiness went to have a physical check up and primarily for the to rest. And one thing which is, of course it is a source of grief, source of sadness for everyone who loves the truth, who loves compassion, who loves to be in service of the human beings, to be in service of the animals, to be in service of everyone. All these people they feel pain but for your information that we need to know is that His Holiness, the because of his extreme say the kindness to the people and to everyone. So, therefore he makes it a point that if there is little discomfort, he will make sure that it is properly checked up and properly treated. So, he would not say display what, what do you call it, say the keep things away from people's knowledge. He will never do that. Whatever little thing happens to him, he will just make it open to make sure that this is checked up and the properly treated. So, we should not worry too much about that because that this is the something the last two days of quite intense program and the teachings, the talks that His Holiness gave. So, this happened. And the little discomfort means little discomfort. It's a little discomfort so we don't really need to worry too much.

But the what is important is that finally these great Enlightened beings to what extent their health will be good and so forth is determined by the merit, the karma of the recipients, of the people, recipients of his benefits. And knowing that many people they have no idea as to this concept. So, therefore we the people who do have this understanding and the concept as to how that the benefits and the health, the good health of somebody like, somebody who is very compassionate, somebody who is very influential, charismatic, and who is thinking only of the world, only for the world like the universal ethics and so forth. So, those people who know about how to make it happen, how to make their life the stable, and how to, the what factors to be introduced to contribute to the long life and to the good health of such Enlightened beings. So, we are the ones. Knowing that it is not just one side but also dependent, heavily dependent on the beneficiaries of his benefits, his kindness, his compassion, his vision, his mission. So, therefore since that we are the ones who know that we will try our best to create those

factors that His Holiness, the light, the sun of the world that he has a stable health, good health and longevity.

Okay, now the question is what can we do? What factor is to be created? The best is, the best thing that we can do to create these factors is to the accomplish, make his wishes come true. For example, the book that you have the prayer book, The Blaze of Non-Dual Bodhicittas and also this text book, we see that there is in all these books there is a mention of dedicated to the fulfilment, dedicated to the long life of His Holiness the Dalai Lama and the fulfilment of his wishes, complete, the fulfilment of his complete wishes.

Okay, so what is that fulfilment of his complete wishes? The best thing is that each one of us be happy, that each one of us be wisely happy, acquire the best of the ability to benefit others. For that matter we have to grow ourselves. So, what we're doing now? Studying, doing the Nalanda Diploma Course and then tomorrow the Nalanda Masters Course, and the coming Sunday and Monday two days of teaching on the Rice Seedling Sutra, Sutra on Dependent Origination by the most Venerable Geshe Yeshe Thabke Rinpoche. So, all these teachings they are the best way by which to inculcate the good qualities within us as factors to make the lives of the Enlightened beings such as His Holiness the Dalai Lama to be stable and longevity.

Okay, with that in mind, this is one thing. So, therefore we what we're studying we make a commitment, fresh commitment that okay even just for the, to make sure that His Holiness has a stable life, stable good health and the longevity, I will do this practice, I will do this study, reflection, meditation to the best that I can. And that way I can promote the goodness, compassion, warmth towards others. Let others also be awakened, make them be awakened of these realities. This is one part. This is major part. And then as a minor part to this let us recite the mantra of Buddha Shakyamuni like 21 times together now. And wholeheartedly dedicate that His Holiness lives long and that his wishes be fulfilled spontaneously.

OM MUNI MUNI MAHA MUNI SVAHA

Let's recite the yeh Dharma mantra, mantra of dependent origination like seven times together.

OM YEH DHARMA HETU PRABHAVA HETUM TESAM TATHAGATO HYAVADAT TESAM CHA YO NIRODHA EVAM VADI MAHA SRAMANA YE SVAHA [0:10:00]

(Main Teaching Starts) [00:12:10]

Okay, so last time we were doing the Sautantrika school, the basis the six points on page 38. Now we are done. All six points. Okay, we are done with all six points. Okay, now we are doing the, last time what we were doing the tenet system from the point of view of the Sautantrika school. And the tenet system, how the tenet system is taught by the author Venerable Konchok Jigme Wangpo is that the is taught in the form say the all these systems are in the form of the object and the subject. The first basis, the path, and the result. And the basis or the reality that we are in we study that in the form of the classified into two, which is the objects and subjects.

So, your object to know what reality is. Objects. Okay, so don't worry too much about this because the tenet system that we are studying now as part of Nalanda Diploma Course which is more in the form of a concise, comprehensive and also a little, more like abridged form not really in great detail. Even though you may not have the copies yet, I'm giving you the basic review of the outlines how we study the tenet system. Say the reality, the path, and the result.

We have to know the reality well. Once you know the reality well on that basis then we can create the path. Once you create the proper path then you reach the result. So, this is the whole point. Now for the reality that we know there are so many ways of talking about what reality is constituted of so for that again people will put it as reality in the form of object, reality in the form of subject. And in the form of object you already studied the six points, six very important points which the Sautantrika school explained. Now, we are going to the subject.

Some subjects again we see that subject can be classified into three kinds or three versions. One is the person, consciousness, and the labels. Subject, when we speak about the subject. Okay, subject the vocabularies we should be little careful as to in what context subject, whatever vocabulary is being used in what context that is being used. Because, you know, subject, say in universities, in schools, in the colleges we speak about what subject are you taking. You may say that I'm taking geography as my subject, science, physics as my subject. That is a different understanding. Whereas here what we are talking about the subject is subject as opposed to the object. Subject as opposed to the object. For example, say okay what I'm seeing is the flower. And how do you know that there is a flower there? My subject knows that flower is there. What is that subject? Subject in that context. Okay, and, okay, so this we see that subject in the context of the subject versus the object. So, this subject there are three kinds. Say we can speak about the flower, the object, that is the labels. We can think about the flower as the mind. And as a person we can think about, we can talk about the flower, we can interact with the flower as the person. So, subject we see that they are the person, consciousness and the labels, three.

Then the, the next the person, what do you understand by person, what do you understand by the person? The four schools, different schools they have their different presentation. And this school Sautantrika school, of course, this does not represent the final understanding of the Buddha's teachings but this school, the second school out of the four when they are asked to identify what the self is, what do you understand by self and they identify the mind, the consciousness as the self. So, self they speak about the putative self and the substantial self. Putative self meaning okay, I'm a boy. So, that the self which is identified as the boy which is identified as the girl, that is identified with respect to the body. Yet, the body is not the self. It is described in the form of a male, female and so forth, on the basis of the body but it does not mean that the body is the self. And again, we can speak about okay I'm compassionate, I'm not so compassionate, I'm short-tempered, okay, I'm more resilient, whatever you describe yourself pertaining to the qualities of your mind this is related to the mind. So, the self putative self meaning the self which has the qualities, which has the attributes of the physical as well as mental that self is known as the putative self. So, what is that putative self? When you speak about where are you? I am here. When you say I am here that is finished, that self which you identified as the self when somebody asked where is the self, where are you? I am here. How the conventional world identifies your self to be there. If you stay there, that self as identified on that

level is known as putative self.

And then after seeing yourself I'm here. And still if you say, where are you? Then you either you have to say that I'm here, your body or you have to say that my mind is the self. The moment you go to identify the self pertaining to the body or the mind, identify yourself with the respect to the amongst the aggregates like the body and the mind you are looking for the substantial self. So, the Sautantrika school they would say that my mind, after seeing the self still if you ask where are you? You say that my mind is the self, my consciousness is the self. So, this is according to Sautantrika. Again, I'm warning you this is not, this does not represent the final understanding of what the self is according to the Buddha's philosophy. But we have to study this because it is only through the form of the staircase that we'll reach to the final understanding of the Buddha's teachings. Okay, this is one thing.

And then now the consciousness, what the mind is. For example, say oh, this person is very stable person. Oh, this person very reliable person. Oh, the very [0:20:00] short-tempered person, very compassionate person, very charismatic person. So, these are all related to the qualities of the mind. So, how do we understand mind in the context of the Sautantrika school? According to this second school how do you understand the mind? So, the mind generally speaking we can think about the mind in terms of the sensory and the mental consciousness. Sensory meaning let's say that how you are connected with the external world, external world is nothing but made of the like say the five sensory objects. Visual, this will connect you to the visual world through your eyes. And the smell through your nose. And the sound through your ears. And then the taste through your tongue. And then the tactility through your body. So, this is how you interact with the external world. We see that the, these five, we see that there are these five sensory consciousnesses.

And then if I ask you to think of your situation when you were ten years old, your senses, your sense consciousnesses they don't have access to your self when you were ten years old. So that still you can think about it, that is not your sensory consciousness that is the mental consciousness. So, it is through these six consciousnesses that you are able to interact with the world, that you are able to create the world of the past, present, future. Now, of the six consciousnesses we see that the five are sensory and one is mental. So, the sensory consciousness versus the mental consciousness. This distinction we have to learn.

Now, the another way of classifying the mind is the say the valid consciousness and the say the non-valid consciousness. Valid consciousness, valid cognition to be very precise, valid cognition or prime cognition. Say when your mind, when you think about, okay, I'm seeing a chocolate here in my hand. When you say I'm seeing a chocolate in my hand. It's totally non-valid mind, it's invalid mind. So, this invalid mind cannot help you to discern the reality. Whereas, oh this is a flower there, so this is valid mind. Valid mind is one which can help you to accomplish your aspirations. So, to accomplish your goals you need to depend on your valid cognitions. And the valid cognitions, again, we see that there are two kinds. Valid cognitions there are two kinds – one is the direct valid cognition and other one is indirect valid cognition. For example, let's say that okay do you see prayer flags on the ceiling? You will say yes. And how do you know that there is a prayer flags there? I can directly see this. So, that is the direct valid cognition. And then

whereas I ask you okay do you know that there is a traffic now, there is heavy traffic. You will say yes. How do you know this? I can the, I can hear the sound the traffic sound, very heavy traffic sound. Traffic sound is not the traffic. You are not seeing the traffic but indirectly through the traffic sound you can infer the heavy traffic. So, that is known as the indirect or the inferential valid cognition. Two. Inferential valid cognition and the direct valid cognition.

So, these, so whatever aspiration that you have in your mind say particularly to think of doing something on a large scale, very altruistic, very beneficial for the goodness of the humanity, for the goodness of the environment, the, for the goodness of your nation, for the goodness of the world. So, particularly when you think about doing something good on a large scale then we have to resort to the valid cognitions either direct valid cognition or inferential valid cognition. If you depend on the non-valid cognitions then the your aspirations that you have may not necessarily be accomplished successfully. Okay, this is one thing.

Then the next one is, it's fine, the say the person, consciousness, and the labels or the terms. So, how the terms play a very important role the language. Language plays a very important role. Say somebody who has a very good command over the language they can really articulate the concept so well. So, the language what helps you to articulate the concepts is the language. So, language is also one part of the subject. So, we see that subject there are three kinds. What are they?

Participant: Person.

Venerable Geshe Dorji Damdul la: The person. Consciousness. And the labels. Okay, very good. Now the next part is the, okay we are done with the, this is very quick the presentation of the object and subject according to Sautantrika school. Now we are done with the basis, the basis of the reality – object and the subject. Now, once you know the reality then on that basis then we can create the path. Once you know what your landscape is like on that basis then you can create the path. Once you create the path with the proper path you can expect to get your intended goal. So, finally we all aspire to achieve some goal in our life. And say for example some people they simply want promotion in their job and some people the, who are just graduate from school they want to get a good admission in a good university or college. And somebody who is graduated from the college, university, they have the aspiration to have a good job. And those who already got a good job their aspiration is to get a greater promotion. Okay, so we see that we have all the aspirations. Now, and then some people they have the aspiration for the good of the world, good of the humanity, good of the say to help the poor people, to help the country and so forth. So, whatever aspiration that we have, it's very important that aspiration what you aspire, what you aspire become the goal, and what helps you to accomplish the goal, what helps you to accomplish your aspiration that is the path. And to have the correct path you need to know the reality, reality of your mind, reality of the object. Okay, so this mind, now we are doing the path very quickly.

For the path the again we have the three main headings one is, the path meaning it's not external path, it's a mental path. How your mind will help you to, what kind of mental state you are going to resort, any mental state that you resort to which helps you to cleanse your mind of the mental

defilements and which helps you to identify the true nature of the perfection within yourself, the true nature of your mind to become manifest. So, whatever system, mental state helps you to reach there that is your path. So, this path is not external path, it's a mental path.

Now to know this path so well, mental path so well, we need to know that in the form of three main outlines. One is that what this mind, what this path should be meditating or should be reflecting on, what should it be meditating on, number one. Then for example, let's say the somebody who is in music, or somebody who is in mathematics or somebody who is in say the business whatever and somebody who is the on the altruistic the activities so there the point is that the person should have the say the person, the it should, it is finally the mind which determines whether you are successful or not. And this mind for example for music or for say the studies we have to constantly habituate in that, habituate in that particular thing. For example, say with the music which note to play. And with the for example studies like mathematics, okay you need to know [0:30:00] your mind should not be distracted. It should be focused on a particular object. So, what is the object of your, the path? What should be that thing, the object which your mind should be focused so that your mind actually the cleansing starts?

In other words, let's say that if I have a, say the vague eyes, very blurry eyes and then the ophthalmologist, the doctors they will give me some medicines and may advice me not to go into the dust to make your eyes more blurry. Always keep your eyes clean. More focused in the clean area, not go into the dusty area. So, there is a particular object there. So, likewise when your mind is focused on one particular object then, one particular object meaning the valid minds, then the invalid minds in the form of mental defilements. For example, the gold when mixed with the soil, the glow of the gold disappears. When the soil is removed then the glow comes back. It's not that the gold, the glow goes somewhere else, it's there but it's not it remains in the form of dormancy, it is in the form of, the it is dormant state. Now, the dirt should be removed, the soil should be removed. Likewise, within the mind the gold like, the true nature of mind is there. So, the glow is there. But why we don't see the gold now is because that that is obscured by the soil of the misconceptions, ignorance, wrong minds. So, we have to remove the wrong minds. How to remove the wrong minds, how to remove the ignorance, how to remove the invalid minds? It is only, only through introducing the counter force. So, where there is darkness there, it is only through introducing the light. We cannot really expect by praying to Buddha please remove the darkness, this is totally, totally non-sensible. So therefore, the only way by which to eradicate this darkness by introducing light. Likewise, the only way by which to get rid of the mental defilements is only through cultivating the wisdom, not otherwise, right.

Say praying to Buddha, making prostrations so forth. They can help you. But these are like for example say the if I'm suffering from tuberculosis, what really helps is the medicines. What medicines? Okay, how many of you know the tuberculosis medicines? No one. Okay, so the point is that only medicines help you, only the medicines help you to get rid of the your problems. But it does not mean that you just have the medicines then rest you don't take care of. Even the medicines, to push the medicines you need some water. And for the medicines to really, you to, for you to feel the effect of the medicines you need to take a nutritious food. Particular for the antibiotics, very strong antibiotics, you must take a nutritious food. The food

will not remove your, the tuberculosis problem. But without the food the tuberculosis medicine will not work. So, therefore we need many other factors to make these medicines effective. Likewise, prayers, making prostrations, chanting, and so forth. These are not really the real medicines but they will help us to make the medicine in the form of the wisdom of Emptiness be effective. Okay, so all these things are required but finally the wisdom is the actual medication, medicine. This you should not forget it.

Okay, now with this the next question is what is wisdom? This wisdom should be the actual path that takes you towards the final state of happiness where your miseries come to an end altogether, final state of the ease of your mind where your miseries, all dissatisfactions, miseries will come to an end. So, this the wisdom is the final medication. Now the point is the wisdom means, the wisdom is defined as a discerning mind whose apprehension of the object tallies with the reality. The next question is what is the reality? So, the reality becomes the object of this wisdom. Reality becomes the object of the wisdom. Next question is what is the reality? And the reality there are several levels, several levels of reality. And according to this school, Sautantrika school the level of the reality that they are talking about as compared to Prasangika which is the highest Buddhist school as compared to that school what Prasangika presenting here the tenet system of the Prasangika is little coarse, is little gross. So, what they speak about the reality is the reality in the form of the selflessness, concept of the, concept of selflessness. They don't really talk about the Emptiness. We do find the label Emptiness in their text but not so frequently. What we find is only the concept of the selflessness. Anatman or anatta, this is, these two are the concepts to understand what the reality is in the context of Sautantrika school.

Okay, so the selflessness and selflessness we need to know that generally speaking selflessness we need to understand for example say the okay let's say how many of you have the mental say deep, deep mental sadness in your life at least once. Raise your hands. Okay, Namgyal la you did not have this mental sadness? Kanu, no mental sadness in your life? Okay, not deep ones. Okay, you are young. Okay, so what I'm saying is that deep mental sadness, any degree of mental sadness that you have. Okay, is there anyone who likes to share one incident of mental sadness in your life, not really, not necessarily deep ones, deep or not deep whatever. Any form of mental sadness in your life? Raise your hands. Anyone, quick. Namkha la, you want to say something? No, you don't have mental sadness? Okay, the Jayanti ji?

Participant: Geshe la, sadness, the deep ones, no, the light ones, right.

Venerable Geshe Dorji Damdul la: One moment.

Participant: Geshe la, I'd rather not talk about sad things, sorry.

Venerable Geshe Dorji Damdul la: Okay, good. The Aditya ji, yes. Any moment of sadness.

Participant: Right now, also I'm, I have schizophrenia.

Venerable Geshe Dorji Damdul la: Okay.

Participant: So, right now, once my attack of schizophrenia is going away there is extreme pain.

Venerable Geshe Dorji Damdul la: Okay.

Participant: Extreme pains it's like, you know, like a thousand you know kg of iron is, is so much pain here.

Venerable Geshe Dorji Damdul la: Okay.

Participant: And I've had two MRIs done, why this pain is there.

Venerable Geshe Dorji Damdul la: Okay, so because of schizophrenia the heavy extreme pains. Okay, thank you. Anyone else? Anyone else who likes to share any moment of sadness in your life, any moment of unhappiness in your life? Yes.

Participant: When I have to escape from my country.

Venerable Geshe Dorji Damdul la: Okay, so when Venerable Tsering Kunphen la escaped from her country. Okay, don't ask which country, right. Okay, escape from my country that was the painful experience. Okay, anyone else? Gauri la, you have any?

Participant: Geshe la, when my grandmother died who I was very close to.

Venerable Geshe Dorji Damdul la: Okay, when Gauri La's grandmother passed away. Okay, anyone else? Anyone else? Okay, the yes Jeet.

Participant: Yeah. When my father expired.

Venerable Geshe Dorji Damdul la: Oh, when my father passed away. Okay, the yes, Aruna ji?

Participant: When my sister, my only sister passed away.

Venerable Geshe Dorji Damdul la: When my only sister passed away.

Participant: And even though I knew she was not really well and she'd happier if she went, it's still a very sad moment.

Venerable Geshe Dorji Damdul la: Exactly. Okay, so now we see that from all these anecdotes that we heard, we see that there are two things. One thing which is common to all, one thing which is different to all. Did you identify one thing which is common to all? Raise your hands.

Participant: I. The I's, sorry. All statements start with I.

Venerable Geshe Dorji Damdul la: (TL, GL) One which is common to all [0:40:00] the

problems is the I, my, I. Okay, what is that thing which is different to all? What is different to all? Say I as this agent, subject and then yes?

Participant: Object that the person.

Venerable Geshe Dorji Damdul la: Exactly. You, I, as the subject, I. Subject there are so many subjects not only I, right. Say the my friend Kim Joon Un, right, there are so many people there but the subject is always the I, I. Then the object, object differs. You're getting it? My sister, when I leave the country, then what? Jeet what did you say?

Participant: My father.

Venerable Geshe Dorji Damdul la: My father. I lost my father. Then Aruna ji, I lost my only sister, right. And then who else? Then grandmother, when I lost my grandmother. You're getting it? Subject and object. So, the subject is this I. The I is person or the not person? Person. So, we need to see that this I is like dream, right, it's like dream. If you see it as so solidified, so solid then the like the sound of a clap. So, two hands are so solidly there and the sound which is the effect is also very solidly there, right. Whereas, if the right hand is very solid, left hand is like a dream, no sound, right. So, the point is that say the sense of I, you solidify the sense of I then the object automatically you solidify that. So, two solid things are there – solidified person, solidified phenomena with which you interact. The two then the sound invariably arises, the sound of misery invariably arises. So, finally the point is that our miseries should stop. Unease should stop. So, how to bring an end to this unease is the different philosophers, particularly all the four Buddhist schools their presentation is just remarkable. At the moment what we are studying is the Sautantrika school, we are not touching the higher Buddhist schools yet. Even the Sautantrika school how they present is so beautiful.

What they say is that there are two things. One is the object, one is you agent, you as the self, the person who interacts with the outside world. You the person. In reality this person is like a dream. But we solidify the self so much, we solidify this, we don't see this self as dream, one. Then this self interacts with the external world. Okay, Delhi acute heat, right, acute heat. Okay, for whom? Me, right. It's hot for me. So, this I what is the object? Delhi's acute heat. Delhi's acute the pollution. Okay, so that is the object. Object and subject. Subject in terms of the person. And the object in terms of the phenomena with which this person interacts. There are two things. Now, Sautantrika school, this school says that of the object and the subject, subject referring to the person, they say that they don't really talk about the object as illusion like. This is this school the Sautantrika school, they don't really talk about the object as illusion like, right. Object is illusion like, subject, both is illusion like is taught by the higher schools. But this school only talk about the illusion like nature of the self, the person. So, therefore this school only talks about the selflessness of person. They don't talk about the selflessness of phenomena. Phenomena here referring to phenomena other, it's the short form of phenomena other than the person. Whereas the higher schools, Chittamatra, Svatantrika Madhyamika, Prasangika school, so these higher schools they don't only talk about the selflessness of person, they also talk about the selflessness of phenomena. You're getting it? This is very important distinction. But this school very interestingly, then you may argue against them saying that if you don't talk about the

selflessness of phenomena still you see the phenomena so solid and so real. So, your say agitation, all these things will continue to be there. They say no. For the agitation, unease sadness, pain, anger, depression, stress and so forth to arise you need two things, not only the person, not only the object but also the person. Not only the phenomena with which the person interacts but also the person. You need two things. Of the two things you can dissolve any of the two. You see the person as dreamlike; you dissolve this. Then only the object is left. With the object without the person as solidified person only with the object. Then it's like the sound of the clap with one hand. So, there is no sound. Sound stops. So, they emphasise on understanding the Emptiness or the dissolving the solidification of the person. They don't really talk about dissolving the solidification of the object. So, they don't talk about the selflessness of phenomena, they only talk about selflessness of person. Very good.

Okay, now the selflessness of person, we were talking about, I don't know whether I mentioned this the five levels of the selflessness. We didn't mention this. Okay, so I'd like to mention this to you, just a mention. Our job is not to forget these five points. Eventually our job is to identify each of these levels of the, each of the level of the selflessness and on that basis try to dissolve the sense of solidification and then see how the ease can be brought into your being. How to get rid of all the agitations, the unease, right. Okay, so these five levels are – number one selflessness of permanent unitary independent self. Number one selflessness of permanent unitary independent self, number one. Number two selflessness of autonomous substantial reality. Number three the selflessness of external reality. Number four the selflessness of true existence while not rejecting intrinsic existence. And finally, the selflessness of intrinsic existence. Okay, for your information what are the four schools? Vaibhashika, Vaibhashika school, Sautantrika school, Chittamatra school, Madhyamika school. And Madhyamika school there are two, what are they? Sautantrika Madhyamika school and? Okay, Sautantrika Madhyamika school and Prasangika Madhyamika. Okay, let's us not forget these. These must, we must have these on our fingertips, right.

Okay, now once we know this, we try to correlate the two sets – one is the five levels of selflessness. Okay, we can speak about the five levels of selflessness or also the five levels of Emptiness. It's just the same. But don't think that there must be a text book where you can see the, you can get these five levels very easily. So that you don't have to study all the tenet systems, it's very easy to get everything. You will never find such a book. Unless you write one by yourself, right. So, this is my own compilation from all these many years of studies. I see that you know the one way by which for people to understand the tenet systems so well and more precisely to understand the two truths well and to, for people to understand the philosophy [0:50:00] in a more systematic way, in an easy way, in a shorter duration of time I thought it would be good to compile the kinds, the forms of Emptiness in these five versions. Otherwise some people they think that okay he said it, it must be in a text book where everything is ready-made, right. And some people they go to extent to meet my own teachers and then ask them what is the third Emptiness, what is the fourth Emptiness. Then the teacher says who said it third, fourth.... And they say the Geshe Dorji Damdul said it, right. Okay, so this is the my compilation to make things easy.

Okay, so the point is that if you know the four schools, four philosophical schools –

Vaibhashika, Sautantrika, Chittamatra, the fourth one Madhyamika you split into two Sautantrika Madhyamika, Svatantrika Madhyamika and Prasangika Madhyamika, two. Okay so this one and on the other hand we have the five levels of the selflessness or the five levels of Emptiness. So, if you try to correlate the two, we see that the first, what is the grosser one of the selflessness? The gross one, the first one? Selflessness of permanent unitary independent self, this is something which is accepted by all the five schools. Selflessness of permanent independent unitary self is something which is accepted by all the five schools. What is next? Selflessness of autonomous substantial reality. Autonomous, and the selflessness of autonomous substantial reality is also again accepted by all the five schools, all five schools with the exception of the Vasiputra school. Vasiputra Vaibhashika school. Within Vaibhashika school there is one section known as Vasiputra. Okay, then what is number three? Selflessness of external reality. Okay, in a loose sense this is accepted by Chittamatra, okay even say precisely we can say that selflessness of external reality is accepted by Chittamatra as well as part of Svatantrika Madhyamika. Okay, then finally what? What is number four? Selflessness of true existence while not rejecting intrinsic existence. So, this is accepted only by the Svatantrika Madhyamika, this is accepted by Svatantrika Madhyamika. Then finally, the selflessness of intrinsic existence that is accepted only by Prasangika. Okay, so this is just like the say like the basic the enumerations of what the five levels of selflessness are, right. And the we are not going to go into detail of each one of these. But tell me of these five the selflessness which the Sautantrika school, the second school that we are talking about this school accepts which of the five levels of selflessness? Anyone? Which of the five levels of selflessness is or are accepted by the Svatantrika Madhyamika, no, the Sautantrika school, second school, anyone? Raise your hands. Pooja la you want to say something?

Participant: Geshe la, first two.

Venerable Geshe Dorji Damdul la: First two which is the Emptiness of intrinsic existence?

Participant: No, from the starting selflessness of permanent.

Venerable Geshe Dorji Damdul la: Okay, from the beginning the first two which is?

Participant: Selflessness of permanent unitary independent self and selflessness of autonomous substantial reality.

Venerable Geshe Dorji Damdul la: Okay, how many years have you been hearing these five levels?

Participant: Many, Geshe la.

Venerable Geshe Dorji Damdul la: Okay, so the newcomers you maybe shocked that wow, I'm just, I don't understand anything and then people they can give all these like on their fingertips. Okay, so the newcomers what I would suggest is that it's just a matter of habituation. So, there are several of us here who are already exposed to this for many years. So, it's just a matter of time. Newcomers right, the say if you don't do it, we cannot expect them to come

somehow, right. If you put effort somehow it will come. You want somehow it will come? Then put effort, right. How? Just try to be with these things the way Pooja la, right, Tejal la and others say the way they study this for very consistently for so many years then you know things will become easy for all of us. Okay.

So, the Sautantrika school they speak about the selflessness only the first and the second. Not in third, and fourth, and fifth. Only in first and second. The school that we are studying now, Sautantrika school, they when they speak about the selflessness. And okay why the concept of selflessness is important, why? Anyone. Why the concept of selflessness is important? Don't, you know, I'm not expecting you give a very precise answer, right. Just give me your own thoughts as to why the study of selflessness is important. Anyone? Mannan, you want to say something? Yes, Mannan will try.

Participant: Because ultimately, we want to rid ourselves of miseries and the self we always as we were discussing earlier it's always the I, we experience suffering within ourselves and unless we have a true understanding of the nature of the self, we will not be able to eradicate our miseries.

Venerable Geshe Dorji Damdul la: Very good. Okay, if you could remember what we studied, I think we studied that Acharya, Arya Nagarjuna's stanza – ceasing of karmas and afflictions leads to Nirvana, afflictions, karmas and afflictions arise from inappropriate attention which in turn arises from elaboration of self-grasping ignorance, it is the wisdom of Emptiness that will bring an end to the self-grasping ignorance. So, this is how we need to particularly those of us who are new to this, new to the Nalanda Diploma Course, what I would suggest is this stanza you must learn by heart. There are certain stanzas which must learn by heart. And these stanzas, if you know these stanzas thoroughly, one stanza thoroughly you will come to know the basic Buddhist system so well. So, all problems, unease, dissatisfaction, whatever, they don't arise randomly, they should necessarily arise by dependence on causes. *Yeh Dharma hetu prabhava* all these phenomena arise from causes, the causes. Okay, how many of you heard this all phenomena arise from causes? How many of you heard this line – all phenomena arise from causes? Okay, so all phenomena arise from causes? Yes. Okay. So, permanent phenomena they arise from causes? Gauri la? (TL) Permanent phenomena arise from causes? Yes, no?

Participant: Permanent not.

Venerable Geshe Dorji Damdul la: Permanent not, which means not all phenomena arise from causes. So, the first line is not correct. All phenomena rise from causes. The causes are taught by the *Tathagata*. The cessation of causes as well is taught by the Great Seer. Right. So, the first line is not correct, is this what you are saying? All phenomena arise from causes.

Participant: It must be correct.

Venerable Geshe Dorji Damdul la: Okay, must be correct.

Participant: Geshe la, I'm just trying to analyse.

Venerable Geshe Dorji Damdul la: It must be correct [1:00:00]. But then you said that all phenomena are not produced from causes because that permanent phenomena they are also phenomena but yet they are not produced from the causes, produced by the causes. So, how do you understand this first line – all phenomena arise from causes? Anyone? Tejal la, you want to say something?

Participant: While the line does say all phenomena arise from causes, we have to understand it that Buddha meant it in the context that all impermanent phenomena of our miseries arise from causes.

Venerable Geshe Dorji Damdul la: Very good. So, when we say W H O. W H O is what? The spelling of who, right. Okay, W H O, although what is the spelling of cup? C U P, cup. What is the spelling of who? So, w h o is the who, right. Yes, no? Aditya? Okay, same word can have multiple meanings. So, W H O when you see that on the buildings, W H O, it does not mean who, right. It means a short form of World Health Organisation, right. Short form of World Health Organisation. Which means that although it is written as W H O but it should not be understood as who, it should be understood as short form of World Health Organisation. Likewise, when you see the mention of the all phenomena arise from the causes so there it should not be read as literally to mean all phenomena, it means all phenomena of the impermanent, all phenomena which are impermanent in nature they arise from causes. All phenomena which are impermanent in nature. Okay, all phenomena which are impermanent in nature precisely the miseries, if you put like this it becomes complete. All phenomena which are impermanent in nature precisely that of the miseries arise from causes. And what these causes are is taught by the *Tathagata*. And the cessation of causes as well, how to bring an end to these causes, is also taught by the Great Seer. Okay, this is how we should understand.

So, with this what we, okay, why I'm saying all these things? Can somebody link me, take me back to the main topic, main thing, anyone? Can you take me back, can you put me back in the track?

Participant: Why are we studying selflessness?

Venerable Geshe Dorji Damdul la: Okay, why are we studying selflessness and the answer given by the Mannan ji is?

Participant: To get rid of our miseries.

Venerable Geshe Dorji Damdul la: Exactly. So, what Mannan ji said is that all our miseries, finally the miseries, unease, stress, depression, tension, anxiety, all these arise from the causes. And what are the causes? The causes as rightly indicated by the Buddha further commented by Arya Nagarjuna in the form of the five points. First one, suffering. Number two the immediate cause of suffering is contaminated karmas. And the contaminated karmas immediate cause is afflictions. And the immediate cause of afflictions is inappropriate attention. And the immediate cause of inappropriate attention is self-grasping ignorance. So, with these five points, the fifth one is the resultant state the miseries and the remaining four are the causes.

And finally, finally, let's say for example say the poisonous leaves are growing there. And from the poisonous leaves, because of the poisonous leaves wind blows through the poisonous leaves and you have skin rashes. If you don't want the skin rashes knowing that this is coming from the wind blowing through the poisonous leaves you have to get of the poisonous leaves. So, there are so many ways of removing the poisonous leaves. One is just plucking the leaves. Number two is removing the mini branches, mini stems, small stems, individual stems of the leaves, remove the stems. Another one is removing the branches. Still another one is removing the main trunk of the body. And then another one is uprooting. There are so many ways of removing the problems.

So, the earlier problems removing the just the leaves it's just very temporary. In about the next like ten days again new poisonous leaves will grow. And the second one would be just removing the leaf, the immediate mini stems. Again, that is pointless because stems will grow, again it will give rise to leaves. Again, you cut the branches. Again, it's very temporary, in one or two months again the new leaves will grow. And then the to chop the trunk, fine, it'll take, it may take another one year to grow the new trunk and again the leaves will grow. And then finally, the wisest thing to do is uproot it. So, the final root we must know how to cut the final root.

So, from these four points what we come to learn is that say the contaminated karmas is like the, it's like removing the individual stems of the leaves. Then the afflictions is like removing the branches. Then inappropriate attention is like removing the trunk. And then the self-grasping ignorance is like removing the root, right. So, unless and until you tackle the root, self-grasping ignorance, so the rest they are just very temporary solutions they are not really solution to get rid of all the problems.

Okay, with this in mind the wise people, how would you distinguish a wise and unwise? Oftentimes, this is what I seek you know the ask this question to the audience. Did I say the same question that I live on the third floor? Already done, you know the answer. Okay, I ask this question to, wherever I go I ask this question, I seek the advice. What is the question? Anybody? My question is that I live on the third floor and then there is the leakage problem. Okay, don't think that, don't take it too seriously. Some people take it too seriously, they become worried. They already have their worries in their house, then they come here oh again he is a problem, right. Okay, this is just scenario that I'm creating, it's not a real scenarios, right. So, the scenario that I'm creating is that I live on the third floor and there is a dampness in my room, in my house. Because of the dampness I have the asthma attack, frequent asthma attack. So, what advise would you give so that I may not have this asthma attack again? What advise do you give? Many people say what?

Participant: Change.

Venerable Geshe Dorji Damdul la: Change the house. And some other people would say that who think that they are more wise they say that buy dehumidifier. (GL) And some people, some of the girls, they say that clean the house well, wipe the house well and open the windows. And some people who are more into medical they say that go to the doctor, go to doctor and buy the medicines to heal your asthma. Okay, going to doctor, I get the medicines but cause is not

treated. What is the cause? Cause is it that me not going to doctor, is that the cause of my asthma? No. What is the cause of the problem? The dampness. As long as the dampness is there my problem is going to be continuously there. So, therefore I'm not dealing with the cause. Okay, if I open the window and clean the room well. Is it the solution? It's temporary solution. You clean it well, the dampness will go away temporarily. Again, the dampness slowly the dampness will come. And then to buy dehumidifier, it's a good idea. But quite expensive dehumidifier. It's like Rs. 20, 000. And on top of that dehumidifier can also break down. When they break down you should call the mechanic. And the mechanic will say I'll come to the, tomorrow, day after tomorrow. And sometimes he never comes up, right. So, you will have the same problem. And some people will say that you change your house. Changing the house is not so easy because I have so many books. To bring down all the way from the third floor to down is terrible. Okay, so what is the real answer, right? Just [1:10:00] check where the dampness is coming from. Don't go for the symptomatic treatment. Where the dampness is coming from? It's the third floor. Third floor means it's not coming from the ground, right. So, therefore it's not coming from the ground. And it's not the weather. If it's the weather everybody will complain. It's only me who is complaining it. So, it's not the weather, it's not from the ground. So, it must be from the leakage of the pipe. You just track the cause. See that the one of the pipes is broken, may be a crack. And then buy a Rs. 10 seal, M-seal for Rs. 10, right, glue for Rs. 10, fix it, finish. You don't have to change the house. It's very complicated, you don't have to buy dehumidifier. You don't have to open the window then clean. You don't have to go to hospital. All the problems will come to an end.

So, the point wise people are the ones who track the cause in it's ultimate. Unwise people are the people who only solve the symptomatic, go for the symptomatic treatment. Those who go for the symptomatic treatment, who do not go for the ultimate solution, they are the unwise people. Those who go for the ultimate, the cause to get rid of ultimate cause, these are known as the wise people. Okay, so if we are to be wise that these problems; sickness, ageing, death, tension, depression, anxiety, anguish, if you want to see all these come to an end altogether deal with the final cause. Final cause is the self-grasping ignorance. How to get rid of the self-grasping ignorance? Introduce the counter force that is wisdom. Which wisdom? Wisdom to see the reality of the self. What is the reality of the self? Reality of self is Emptiness of autonomous substantial reality according to this school. You're getting it?

So, in this context, in the context of getting rid of your problems altogether the concept of selflessness is taught. So, this is how we should be able to relate what we are studying, the academic the studies and the philosophy studies we should learn how to relate this to our real life to extract greater meaning out of one's own life. Okay, so this is about the selflessness.

So, what the object, what object does the path does the wisdom perceive, does the wisdom reflect on, does the wisdom meditate on to get rid of the ignorance so that the mental cleansing happens and the Buddha nature inside, ultimate truth, ultimate the source of the purity inside comes out. Okay, that is the object of the path. So, with object of the path the next question is if you meditate on autonomous substantial reality according to this school how does the purification happen within you, how does the unravelling of the true nature inside happens? The gold mixed with the soil as the soil is removed how the gold inside will start to glow. How? For

that matter we need to know what kind of soil is removed, what kind of mental soil, mental defilements is removed.

Now for the mental defilement we come to realise that the say the mental defilements there are two. Mental defilement which stops us from achieving Nirvana. Another mental defilement which stops us from achieving Buddhahood. You're getting it? And then the technical term such as afflictive obscurations, cognitive obscurations they are being used from Chittamatra and above, not the lower two schools.

Okay then on that basis the result. On that basis, and the path, the nature of the path say so this path wisdom which sees the reality, this path which abandons the mental defilements, what the say what is this path like? So, this path we speak about *gate gate paragate parasamgate Bodhi svaha*, the five paths. And the okay, the five paths we may not go too into detail, too much into detail. The five paths in the first place, we'll study while studying the Chittamatra, Svatantrika Madhyamika, Prasangika Madhyamika, and more precisely in while we are studying the Abhisamayalamkara.

Okay, so then the result. Once the mental defilements are removed by this wisdom what happens? The Buddha nature inside comes out. The purity inside comes out. That is in the context of the Shravaka, Pratyekabuddha, Bodhisattvas. Shravakas they remove the say the afflictive or the mental defilements which stop them from achieving Nirvana, they achieve Nirvana. And likewise, for the Pratyekabuddhas and for the Bodhisattvas the afflictions or the mental defilements to stop them from achieving omniscience or Buddhahood they are being removed because of which they achieve the Buddhahood. And the Buddhahood. Okay, so this is the vaguely about the resultant state. Knowing the reality, you know what path to follow. Knowing the, going into the proper path you achieve the desired goal. The desired goal is finally to, one, is finally to get rid of all the fears and to have the maximum happiness. That is the resultant state which is also referred to as the Buddhahood. And for those who seek personal liberation just Nirvana.

Okay, now the we will switch to the Chittamatra philosophy. Okay, Chittamatra philosophy which is on page, if you have the text it is on page 45, Chittamatra or the mind only school. The Buddha Shakyamuni at one point, the Buddha said that all three realms are your mind. All three realms are your mind meaning that everything that you see around is just your mind. There is nothing there really as an external. This is what the Buddha said. Okay, so on this basis then the third school, third Buddhist school known as the Vaibhashika come into being. And this is very interesting. Okay just for you to give some ideas about what this philosophy. In fact, nowadays people who are really adhering to this philosophy is less. But in the olden times there were extremely, extremely renowned scholars who adhered to this philosophy and who really followed this philosophy and their whole practice, spiritual practice was designed on this philosophy of the mind only. So, they say that finally what we have is just the mind, your own mind, nothing else, right, nothing else with the respect to you. What you are seeing, what you are experiencing they are all just the play of your own mind. And the example that they give is the dream.

Okay, tell me how many of you once in your life you had a very beautiful, very pleasant dream at

least once in your life? Raise your hands. Pleasant dream. Okay, very good. Raise your hands those you at least once you had unpleasant dreams. All of us. Which dream is better? Pleasant dream. Okay. How many of you will have pleasant dream tonight? No one. That is interesting. Nobody wants to have pleasant dream. (TL) Wow. How many of you will have pleasant dream tonight? Okay, Jason, you are going to have the pleasant dream tonight? Okay, did you follow my question? Okay, the what is my question anybody? What was my question? Anyone? Tejal what was my question?

Participant: How many of you will have a pleasant dream tonight?

Venerable Geshe Dorji Damdul la: So, except for Jason everybody is not interested to have pleasant dream. Nobody raised their hands except Jason. Okay, Mannan, you will have [1:20:00] pleasant dream?

Participant: I just wanted to say that the question wasn't how many of you want to have a pleasant dream tonight but how many of you will have a pleasant dream tonight.

Venerable Geshe Dorji Damdul la: Wonderful. Okay, so there are two things. How many of you like to have the pleasant, how many of you like to have a pleasant dream tonight? One question. Second question is how many of you will have pleasant dream tonight. Two things, right. Okay, when you say how many of you will, we don't have the choice. Now imagine that you're going through a, you are having a very pleasant dream, you are fast asleep and you have a very pleasant dream, imagine. And in the dream say you are where? Pleasant dream where? Anybody? Gauri la, where do you like to be?

Participant: Geshe la, in the mountain.

Venerable Geshe Dorji Damdul la: In the mountain. Mt. Everest or Mt.?

Participant: Dharamshala.

Venerable Geshe Dorji Damdul la: Dharamshala not really mountain, it's hill. Okay, let's say the Dhauladhar mountain. Very good. Okay, Dharamshala mountain. Mountain then you see what in the dream you see the mountain, the glaciers, and the birds chirping and the trees, the meadow, right. And the very clean water stream not like the Yamuna here, right.

Participant: Fresh air.

Venerable Geshe Dorji Damdul la: Fresh air, breeze. Okay, and the how many trees? One tree or many trees? Many trees with many leaves. Okay, tell me where, imagine that you are dreaming this and where are all these things coming from? These trees, different trees with different leaves and that too numerous leaves and the grass, right, innumerable number of the grass, the blade of grass, blades of grass, innumerable. Where are they coming from? All coming from your mind. It's just your dream. You're getting it? It's just your dream. And when you are dreaming, if I say that you are dreaming you will not believe because the plurality, the multiplicity and the

numerosity of the these details, innumerable details. How can my mind create all these innumerable details. This would be your question. The moment you wake up you realise that they are in my mind.

Likewise, who many details that you are seeing now, tell me, how many details that you are seeing now? The paintings, beautiful painting, paintings with different colours there inside and below the stanza with such beautiful calligraphy, right. And this calligraphy put into this very beautifully designed brocade stitched. And even the brocade, look the different colours there. And the panel behind, the panels, the wooden panels, all these beautiful colour combination. And then prayer flags there, and even individual person. Person with the different clothes. And different clothes with the flowers, right. Textile, you have flowers there. And the say you look at the floor, flooring there. So, you see just the enormity of the what items, details. And it's your mind creating this. You won't believe that. The moment you wake up you realise that this is just my mental creation. Okay this is Chittamatra philosophy. This is what the Buddha meant when the Buddha said all three realms are your own mind. Okay, in fact it will be very good, it will be very helpful if you can seriously think about that. It's just like in your dream. It's just like illusion, they are all coming from your mind, right.

And the next question is how can I think like this? How can I be convinced that they are like dreams? For that matter you must resort to the reasonings given by the Chittamatra philosophers. This is very important. Oftentimes, people speak about oh everything is like dream, everything is like illusion and then you are okay yes. But we never learn how to ask this question, how can I know that this is like dream. We never ask this question. We must learn how to ask this question. You're getting it? This is very important point. Otherwise, we come across the say the orators, good speakers, philosophers, logicians, they talk about everything is like you know dream, everything illusion coming from our mind. And we think that kay this is amazing, what amazing. You never ask, you don't, we don't know how to ask the correct question. How can I know that this is like dream? If I know that this is like a dream it will be amazing. But if I don't know that this is like a dream however much somebody says that like hundred times, thousand times this is like a dream it does not help us to resolve. $E = mc^2$ even if I say this hundred thousand times it does not help me to derive how $e = mc^2$. So, for that matter somebody says $e = mc^2$, Albert Einstein comes and tells you that $e = mc^2$, right. And you say, wow you are the greatest of physicist you must be right, $e = mc^2$. And you recite it $e = mc^2$ thousand times, you still, it will not take you even closer, one inch closer, one centimetre closer towards understanding how $e = mc^2$. For that matter we need to know how that $e = mc^2$. This is the courage, this is the wisdom, intelligence that one would require, one requires to ask this question as to how can I know that $e = mc^2$, how can I know that everything is like a dream. This is very important. Unless and until we ask this question, we will never come to realise how things are like dream. And if you don't know how to, things are like dream, even if you know how to say oh everything is like dream but if you don't know how they are like dream no point. It will never, it will not take you any closer towards dismantling our ignorance. Okay, that is very important.

With this in mind okay now interestingly there are three versions of Chittamatra the philosophers in those days, very interesting. Okay, Chittamatra who proposes equal number of

objects and subject, number one. Chittamatra who is half-eggist. Half-eggist meaning egg, e g g, edible egg. Half-eggist meaning the one who proposes the concept of the half egg concept, half-eggist. And the non-pluralist. Chittamatra who proposes equal number of objects and the subjects, half-eggist, and the pluralist.

Okay, I will just give you a brief description so that you get an idea about Chittamatra. Otherwise how do you define these three, how to understand these three the we see that there are so whole lot of discrepancies, disagreements among the different scholars. So, it's not really necessary, right. But later on, when you study the tenet system in more detail then it'll be good if you know the different versions, if you learn the different versions that will be very good. Not necessary that okay which is correct, the difference versions which is correct, don't worry. As long as you know that there are different versions and then how the things can be simply like a dream, how can things be like dream from the point of view of this system, that system, so forth. That is good enough. Then your intelligence is sharpened. And later on you have to really say meditate on these points then you will decide, right. Till that point we have to gain the knowledge, study, reflection and meditation.

Okay, for that matter the first, equal number of subjects and objects. There are so many versions how what does it mean by the proponents of the equal number of subjects and objects. Let me just give you one example. Let's say that the say the [1:30:00] okay in the first place it is like say you fall asleep. So, you are cut off from the external world. Now you go into the world of dream, you go into world of sleep, and then eventually the sleep, slowly from this arises the dream. Okay, let's say you go to the world of the dream. When the, the dream comes from where? Hey, if you dream of being in Himalaya, this dream comes from where? Hey, dream comes from where? No idea.

Participant: From my mind.

Venerable Geshe Dorji Damdul 1a: From your mind. You're getting it? From your mind. Okay, just for your information, in fact I was, when I was younger maybe in my 20's, perhaps early 20's 21-22, I was so keen to explore how the dream works. You can also try. I cannot guarantee that you succeed. Why not we try, right. Okay, so what I did was that I put my head on the pillow and then I just kept observing my mind, what my mind is doing..not thinking about anything else just kept observing my mind how the mother keeps observing the child if the child is going through threats or danger, if there is any danger. Constantly the mother is in the vigilance of the child. Likewise, I'm constantly just observing my mind, observing what my mind is doing, not let any thought to pull my mind here and there, just observing my mind. One point say the just the whole thing becomes like a blank white, total white where this whiteness is very smooth white. If it is smooth white, okay my case, I'm not sure it's the same with everybody. In my case with the smooth white you are still wide awake, you are not close to sleep when it is smooth white. Okay, just keep observing, still keep observing, observing it. And then slowly, gradually if the smooth white becomes matted. Matted meaning little rough then you are about to fall asleep. And alongside you will see different colours like ripples, right. Okay, ripples is the opposite. Usually ripple is smaller becoming bigger, bigger. This is ripple. Now here in this case opposite of it, from the bigger it become smaller, smaller. Again, another bigger one comes,

smaller, smaller and disappears in the center. Okay, when this happens, when that is happening which means that okay now you are falling asleep. Particularly when I found myself so difficult to fall asleep, right, I check if okay I spent already half an hour in the bed, still I'm not sleeping, I could not fall asleep. So, suddenly when I see, start to see these colours okay now I'm falling asleep. I'm very happy I'm falling asleep. Don't disturb this. If you disturb this again you will become wide awake. Okay, so the point is that in this the colours come and then the screen from the very smooth white it becomes matted white, then the matted white means rough surface. From this rough, then rough means some protrusions are there. And the protrusions and then it becomes more and more rough to the extent that some become nose, some becomes cheeks, some becomes eyes, ears, shapes start to come. Still don't just let go of the mind, still keep observing it, keep observing, keep observing it. And then the mouth, the lips, they start to talk to you. Okay, this is my, still this is just my mind playing trick on me. Still keep observing. No response. Don't respond to this, don't react. Simply keep observing this. Then it starts talking to you. Okay, this is just my mind playing trick on me. Okay, don't respond, don't react. And then the it becomes a prominently a face, a prominent face, right, a proper face. And then continue to talking to you. And then you don't respond, still you don't respond. Then this face is going to become very aggressive, right, really abusing you. Coming with the abusive words. Then you start to fight. The moment you fight you are sucked up into the dream. Finish. The awareness of maintaining this awareness what my mind is doing is gone. Okay, this is how the dream happened in my case. I'm not too sure, I cannot generalise with everybody. Most likely it'll be the same, most likely. If you are aware, if you are able to maintain this awareness till that point.

Okay, so with this the point is that the say the your mind and then object, object that you're seeing in the dream, the person who is coming to fight with you, the trees, houses, the mountains and so forth, in the dream they are nothing really coming from the outside. You agree with me that nothing really coming from the outside. They're all coming from the inside.

Okay now inside meaning why some people have pleasant dreams, why some have unpleasant dreams, right, determined by, Aacha Dawa Dolma la, determined by?

Participant: According to your mental thinking.

Venerable Geshe Dorji Damdul la: Mental?

Participant: According to your mental thinking in day time.

Venerable Geshe Dorji Damdul la: Very good. Your earlier mental thinking. Your earlier mental thinking they leave the imprints in your mind. Earlier mental thinking leaves imprint and these imprints are stored in your mind. For example, whole day you are very happy and then the night you have a nightmare, right. (TL) Whole day you were very happy but the dream you have a nightmare. So, this nightmare came from mental thinking not last day, right. Mental thinking from the past life not necessarily past life, past time. So, this mental thinking from past time, very negative thinking, that left an imprint. And today before you go to sleep even if you have the whole day very pleasant day, happy day but that disturbed imprint is, disturbed thinking has left the imprint. You are still carrying this imprint with you. So, this imprint is getting activated in the

night then in the form of the nightmare, right.

Okay, so with this is like a little digression, it doesn't matter. I'd like to, I'd still like to go in this little bit digression. Say the dreams, how efficacious, how prophetic the dreams are? This is the question. How prophetic the dreams are? This is just little bit digression. It's fine, it's very helpful. How prophetic the dreams are? How efficacious the dreams are? Meaning that say dreams can we rely on the dream to interpret some meaning? This is the question.

Okay, just for your information oftentimes many people they already have their problems and then they have a nightmare, dream. And they interpret it in a very superstitious way. It gives them another additional problem, right. One problem they already have then they, right, superstitious interpretation of the dream gives additional problem. So, this is just unnecessary problem. So, then it doesn't mean, which means that the dream does not mean anything. Okay, 99% of the dreams does not mean anything. Don't forget it. Be it pleasant dream, unpleasant dream. 99% of the dream does not mean anything.

What is that 1%, why, what is that 1%? Why you keep it aside as 1%? This 1% is with people who engage in intense Dharma practice, not necessarily highly evolved and people who have some karmic imprints [1:40:00] to have some prophetic dreams. Very rare. So, these two fall under the category of the 1%. Okay, when you have, when you engage in a very serious Dharma practice like Bodhicitta practice, oftentimes if you engage in a very intense compassion practice the tendency is that in the dream you tend to engage in compassionate actions, one.

Then number two, and particularly say people who are engaged in the practice of Lamrim, the first part of the Lamrim which is the path in common with the small scope person. The path in common with the small scope person, the path in common with the middle scope person, and the path of the great scope person, three. The path in common with the small scope person, the first path which is more on reflecting on the karma, preciousness of the human birth, and then the say the impermanence, suffering nature. The more you meditate on these, more you meditate on this and then your confidence in the efficacy of law of karma it becomes so intense then the dream, the tendency of the dream is that the say the with this the confidence in the law of karma builds up in you. And then say even in waking state just to think of doing something negative it gives you such a fear in your mind that no, I should not be doing the, you know, engaging in this negative thoughts, these are so poisonous, they are so scary, I should not engage in these.

So, when the feeling of the respect for the law of karma increases so intensely and because of which the regret over having done the negativities in the past, past life, in this life as well, very intense feelings come then the tendency is that the purification intense purification happens. Purification negativities happens. And as an indication of that often times you can have, you know, say dream of meeting with people with very clear complexion, and eating food even the food not like a dull food but very colourful, very clean, not really what brightly coloured, not like this, right. But the food is something which is so the colour wise the not murky, very clean, the just very attractive. And then say the text very clearly indicated of you vomiting you know bad things which means purifying the negativities, vomiting bad things, drinking milk. Okay, these indications are said in the text.

Okay, in all, overall speaking say the you dream of things as very pleasant. Pleasant meaning not stimulating your say the attachments, so forth, but very pleasant overall, very pleasant which gives you a very soothing feeling. Okay, one thing. Now the next thing is that in some cases the opposite can happen where you practice an intense practice and then you can have a very disturbing dreams. Okay, this does not mean that you are very negative, it is indication of say the like the like when you go into surgery, the surgery it will make you even more say the difficult meaning that earlier before your surgery you walk, immediately after the surgery you cannot even walk, people have to, who are to bring you on the stretcher. Okay. So, there the surgery the immediate there is a more pain there, likewise the inclination that now something the negativities are coming out, they can come in the form of the say very disturbing dreams and so forth. Otherwise, generally speaking particularly with pertaining to the purification because of the very strong say the conviction in law of karma arises and then the sense of conscientiousness, okay I should not be engaging in the negativities when it becomes very intense and then having whatever done in the past, past lives, in this life, okay, these must be confessed, very intense feeling comes there. Then the indications will be very intense in terms of as I said earlier like drinking milk, eating very clean food, and then the being in a very clean environment, meeting with people with very clean dress and so forth. So, these indications are there. Okay, this is little digression.

Okay, dream otherwise, generally speaking, if you are not really engaged in a very intense Dharma practice or if you don't belong to this category only one out of say 20, 000 people, category, if you don't belong in this category where you can have a prophetic dreams, otherwise generally 99% of the dreams they are totally just the mere activation of the imprints of the thought processes which you earlier had once upon a time in the past. Okay, this is the dream. So, in other words, 99% of our dreams are not prophetic. So, don't be too superstitious. And whereas if you are one of the superstitious person where even if I tell you that don't be superstitious still you cannot refrain yourself from being superstitious when you wake up you feel the uneasy, then you recite the mantras to ward off the obstacles.

Okay, so with this background now I will explain the three versions of Chittamatra. One is what? The proponents of the equal number of the objects and subjects. And then the half-eggist. And then number three is pluralist, okay I'll, non-pluralist, sorry, non-pluralist. We will do these three things then we will stop here. Okay, so from what we learned thus far as a ground for us to know about the Chittamatra that everything is like a dream, everything is just, there is nothing really there as external, it is just your mind, idea is that the thought processes of the past, imprints, mental imprints they are inside us this imprint just when you go to sleep, when you start having the dream, what the imprint that you have inside and how many such imprints are there? The infinite imprints are there, infinite. So, these imprints any one of these imprints there is activated, any one of these imprints is activated. So, when you fall asleep and the dream is arising that imprint it goes like this, it manifests like imprints is one, and the imprint splits into like two in your thought, two, one as object, one as the subject. Actually, both are your mind. What is dreaming is your mind, what is dreamt is your mind. You're getting it? It's actually one. But in your mind oh it's really there as the object, oh I'm, this is my mind seeing it subject, you see as two. Actually, these two are one.

Okay, with this idea now the point is all these great detailed, discussions are happening. Okay, let's say the first one proponent of equal number of object and subjects. Again, what I'm saying is just very generic understanding. There are three different versions. I don't want to go into details yet. Equal number of objects and subjects. So, let's say, let me say when I look at, when you look at the hall you see that how many objects are there? There are multiple objects. When you look at this flower, the bunch of the flowers or when you look at the prayer flags there you see like at least like say the five colours together, right. Equal number of objects. Objects how many, five colours are there. Equal number of subjects. Five minds are there within me. One mind to see the blue, another mind to see the green, another, still another mind to see the red [1:50:00] still another one to see the white, still another mind to see the yellow. You're getting it? So, just as there are the five objects there are five subjects. Equal number of objects and subjects. This is one.

Then another one is the half-eggist. Half-eggist meaning egg is one, you split into two it gives us the impression that there are two things there. Likewise, actually it is just say your, the, it is just your mind, the imprint. This imprint one seed like the apple seed, one apple seed then it gives rise to thousands of more apple seeds. Likewise, say the it's the one imprint that gives rise to one in the form of object and one in the form of the subject. So, like the egg split into two half-eggist. In actuality, these two are the, these two are not two different things, these two are the two parts of the same object. But we through ignorance we see them as split into two. Actually, it's the same object.

Non-pluralist, number three. Non-pluralist, okay, tell me imagine that you are dreaming of being in Himalaya or let's say you be, you dream of you being in Dharamshala, you will see the mountain, you will see the palace of his, the gate of His Holiness' palace, and then you see the Dhauladhar mountain up there, then you see the trees there, the houses there, people walking, people in different dresses there. And then the different shoes, right. Okay, in the dream if I ask you are they different or they are just one thing. You will say of course they are different. The moment you wake up, tell me, where is that shoe, where is that tree, where is that building, where is that? It's just your mind. There is nothing there as two different things, right. Seen as plural, seen as multiple but when you wake up, they are not really multiple, they are just the same mind seen in the multiple forms. It's just the illusion. Actually, there is no plurality there. So therefore, what is object is just one, what is the subject is one, there is no plurality there. So, non-pluralist, right. Okay, these are all very beautiful concepts to take us closer towards understanding of the Chittamatra philosophy. Okay, we'll stop here. Any questions, one or two questions?

And particularly later on when you study the particularly when we study the okay Abhisamayalamkara and also the Madhyamikavatara, Entering the Middle Way, how can we know, we must be able to ask these questions, how can we know that what we are seeing is like a dream. We must be, how can we know that everything is like, everything is just my mind. How can we know? We must be able to ask these questions. Okay, any questions? Yes, Gauri la?

Participant: Geshe la, would the results be the same for Vaibhashika and Sautantrika schools?

Venerable Geshe Dorji Damdul la: Okay, this is a good question. The question is would the results be the same to the Sautantrika and Vaibhashika. Okay, this is good question. Okay, any, anyone who likes to give the answer to this? Anyone? Would the results be the same for the Sautantrikas and to the Vaibhashikas? Okay, anyone? Did you follow the question? Okay, so what we can say is this is very serious, very good question. Finally, what they should meditate on is the selflessness of autonomous substantial reality. Both will meditate on this. Both will meditate on the selflessness of autonomous substantial reality. If you meditate on this whosoever you are whether you are Vaibhashika, Sautantrika, Chittamatra, Madhyamika, if you meditate on the Emptiness or the selflessness of autonomous substantial reality which ignorance will be gotten rid of, which ignorance will be mitigated, which ignorance? Ignorance viewing the self to be autonomous substantial real. Ignorance viewing the self to be permanent, self to be autonomous substantial reality that ignorance is going to be mitigated, right. Whether you are Vaibhashika, Chittamatra whatever, right. Okay, whether you are Vaibhashika, Chittamatra or whether you are Indians, Tibetans, the or the say the non-Indians, whoever you are, if you take poison this is poison. If you take cyanide, cyanide is cyanide, right. If you take Indian cyanide or the (TL) western cyanide it doesn't matter. Do you read me? Right. The Indian cyanide works for, works to kill Indians or non-Indians? All. Cyanide is cyanide, there is no difference Indian cyanide or. Okay, if you eat Indian food, Indians the stomach will be full and others the stomach will not be full? This is what we have to be very realistic. So, if you meditate.

So, therefore, one thing okay this is very good question, thank you. In this connection I'd like to, this also brings me to this concept. Say whether you claim yourself to be Buddhist or not. This is not the point, right. The point is if you practice virtue you will have happiness. If you practice non-virtue you will have suffering. Even if you are acclaimed, a very pious Buddhist but what you do is only non-virtue only misery will follow, right. Likewise, if you are Hindus, Muslims, Jains, Christians, Jews, non-believers it doesn't matter, right. If you take cyanide this is cyanide. If you take medicine this is medicine. Likewise, even if you are non-believer if you practice compassion, if you practice quantum physics on the basis of quantum physics, understanding of quantum physics if you are able to realise that nothing is really there from the object you can feel, on the spot you can feel that your emotions have subsided, your destructive emotions are subsided. You could feel the tranquillity.

In fact, interestingly this is what, okay, I don't know whether to mention this. It's fine, I can mention this. Once, when I was having a personal audience with His Holiness the Dalai Lama, I think 2013. His Holiness mentioned this. This was the similar thought that I have, His Holiness mentioned this. The concept of the Emptiness, now the scientists with quantum physics they talk about, their talk similar to this concept of Emptiness. You as a scientist who don't have any belief in Buddha or the Nirvana, whatever. If you realise Emptiness, if you on the basis of quantum physics if you realise Emptiness, your negative emotions will automatically subside. This is what His Holiness said, during the personal audience, not in public.

Okay, so with this what I'm saying is that whether you are believer or not, this is not the point. The point is that even if you are the what you claim as the greatest, the most pious believer of Buddhism, Islam, Hinduism, Jainism, Christianity, Judaism, or Zoroastrianism, or non-believer. If you practice non-virtues, if you engage in the ten non-virtuous actions, killing, stealing, sexual

misconduct, and then say abusing others, corruption and so forth. Consequences are only negative, only painful. Whereas, the even if you are non-believer, even if you don't believe Buddhism or any ism I don't believe in it. It doesn't matter if you practice the virtue. Experience will be happiness. Even if you don't believe in medicine, if you take the medicine if you have heavy headache or fever. Even if you don't believe in paracetamol, if you take the paracetamol it will heal your, the headache or the fever. Whereas, if you take cyanide, if you take the poison it will kill you. [2:10:00] So, its not the matter what label that you have, right. If you label yourself a Buddhist, I'm a Buddhist okay now I become the chosen one, right. Okay, now the Buddha will save me, now I don't have to do anything. No, this is not the point. The point is the "ism" is for you to listen to the advice given by the Buddha. What advice? Advice to do good things, advice not to do bad things. Even if not your, even if you are not a follower of Buddhism, even if you don't believe in Buddhism but if you do good things, if you refrain from bad things this is what will give rise to what you aspire – happiness, and will shun, will get rid of your suffering.

Okay, so with this Vaibhashika and Sautantrika, it doesn't matter which school, right. Both ideally speaking a genuine follower of these two schools should be practicing the selflessness of person in the context of the selflessness of autonomous substantial reality. So, whosoever practices this, the ignorance pertaining to the, ignorance pertaining to belief that things are autonomous substantial real will be mitigated. And this ignorance, the corresponding mental disturbance, agitation, anger, jealousy, fear, anxiety which are triggered by the self-grasping ignorance pertaining to the autonomous substantial reality they will all be mitigated. And then the ignorance pertaining to the intrinsic reality, so these, this cannot be mitigated. And the consequences like the say the fear, anxiety and so forth given rise to purely by the ignorance pertaining to the intrinsic reality cannot be mitigated. The grosser ones can be mitigated but not the subtler.

Okay, so therefore the results from that point of view be it Vaibhashika or Sautantrika if you are genuine practitioner of the Vaibhashika, Sautantrika, into a particular system either Mahayana or the Shravaka, Pratyekabuddha, the you will have the same result. The thing is that it depends on within Vaibhashika, within Sautantrika which. We learned about two things, right. Okay, we learned about the philosophy and the practice, right. Okay, the Mahayana and the, Mahayana the higher and the lower, the higher and the lower, Mahayana is the higher and the lower in the context of the philosophy, in the context of the practice. You're getting it? Higher and lower, Mahayana in the context of the philosophy means Chittamatra and Madhyamika, in the context of the philosophy Mahayana. So, Mahayana philosophy, Mahayana practice these two should be integrated as the same. Somebody can be following the Mahayana practice but the philosophy wise the person could be following the Hinayana philosophy. What is the Hinayana philosophy? Vaibhashika and Sautantrika. Somebody could be following the Mahayana philosophy but following the Hinayana practice that is, right, somebody following the philosophy wise Prasangika but practice wise personal liberation, seeking personal liberation. So, these we should not be, okay, this is something which we learnt I think day one of the tenet system, we already learned this, right. And this is something a very important distinction that we need to make. And this is where even many of the professors they make, they are confused, right.

So, the Mahayana and the Hinayana in the context of the philosophy, in the context of the

practice. Practice means the motivation. What motivates you to practice? What motivates you to practice this philosophy? For my personal liberation. That is Hinayana. For the Buddhahood, for the Buddhahood of all sentient beings. That is Mahayana. That is a practice.

Now philosophy wise which philosophy will you employ to follow this journey? The philosophy of Vaibhashika, Sautantrika, that is the philosophy of the Hinayana. Hinayana does not mean today Theravada. This is not the connotation, right. Philosophy wise, philosophy which is in line with Vaibhashika and Sautantrika that philosophy is known as Hinayana philosophy or the fundamental philosophy. And then the philosophy pertaining to Chittamatra and Madhyamika, this is known as the Mahayana philosophy.

And in terms of the practice, philosophy practice should not be mixed together. Philosophy can be employed to practice. You're getting it? Philosophy is employed to practice. To practice what? To practice a path for full Buddhahood or practice a path for personal liberation. That depends on the motivation. So, the motivation decides which practice that you are doing and the philosophy decides which of the, whether Mahayana philosophy or the fundamental philosophy or the Hinayana philosophy you are following. Okay, this is what we need to know. Okay, any more questions? Okay, if not, yes dedication prayer.

Participant: Additional Dedication.

Venerable Geshe Dorji Damdul la: Let us dedicate the virtue thus gathered that His Holiness the Dalai Lama that whatever little discomfort that he feels in the chest be overcome, be eradicated from the power of our the study, accumulation the, from the power of our accumulation of merit, by merit and wisdom through the study of the tenet system. Let us pray that His Holiness soon recover from that whatever little discomfort that His Holiness has, that be eradicated that be dispelled and that he comes back with a perfect health very soon. Yeah.

Participant: Page 278, Additional Dedication prayers.

Dedication Prayers in the End

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Class 60 – Tenet Systems – Part 5 of 10

Session 1 of 14th Apr 2019

Subject : Tenet Systems
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 14 April 2019
Transcriber : Tenzing Nyidon
Verified by :
Edited by :

Starting Prayers By Participant

(Main Teaching Starts) [00:14:10]

Venerable Geshe Dorji Damdul La: Can you hear me? Okay, we are on Chittamatra, the divisions of Chittamatra we are done. Now we are on the okay, Chittamatra's basic tenet system. Chittamatra's basic tenet system as other schools there are three, it is through the three points that we learn the Chittamatra's philosophy – the basis, the path, and the result. The basis, path, and result. And the basis we know what the reality is, where we live in. And the path on that, the basis of this the reality that we know then we can formulate the path, then we can create the path accordingly. And with the proper path then the intended goal can be achieved. Okay, so what is that reality, the reality that we need to know so that we can create the path, follow the path and eventually achieve the highest state of aspiration that we have which is Enlightenment whether be it Nirvana, personal liberation or Buddhahood. For that matter the basis, the reality that we live in Chittamatra will speak about the three natures.

Okay, last time we did the, we tried to bring anything that comes to your mind in terms of the classification of the phenomena, what we did is that anything that comes to your mind be it positive, sorry, be it existent or non-existent. We classify them into two categories first, non-existence and existence. And existence we classify them further into permanent and impermanent, two. And then the so what we do here is the permanent phenomena again we classify them into two, ultimate reality and the permanent phenomena other than ultimate reality. So, this is how we break down the phenomena that exists in this universe.

So, all this the phenomena that we can, the things that come to our mind be it existent or non-existent anything that comes to our mind can be classified into five points. Okay, so let's say one is, let's say one is non-existent. Then with the existence we have?

Participant: Impermanent.

Venerable Geshe Dorji Damdul La: Impermanent, permanent. Impermanent keep it as it is. Then the permanent we break this further into two. What are they?

Participant: Ultimate reality.

Venerable Geshe Dorji Damdul la: Ultimate reality and?

Participant: Other than ultimate reality.

Venerable Geshe Dorji Damdul la: Other than ultimate reality. Okay, let's say four. So, we have the, we can think of all these things, of course there are so many ways of classifying the things. But here for the sake of the understanding what the three natures are, if you have the text book it is on page 49. If you don't have it, doesn't matter. The okay, the three natures. To know the three natures, we need to know these, this classification of things into the four kinds. What are they? Non-existence, the impermanent phenomena then the ultimate reality and the permanent phenomena other than ultimate reality, four. So, on the one hand we have four.

And the same way anything that comes to your mind be it existent, non-existent should be, you should be able to classify them into three groups known as the three natures. Three natures, what are they? The imputed nature, other powered nature, and thoroughly established nature, three. Imputed nature, other powered nature, thoroughly established nature.

So, now we see that there are two sets. One, a set of four and the other set of three. So, the set of four is something useful for us to know what comes to our mind pertaining to all philosophical schools. And then the set of three, what the three? Imputed nature, other powered nature, thoroughly established nature. Three. So, this is very helpful for us to know pertaining to Chittamatra philosophy and Madhyamika, more precisely Chittamatra. Okay, so what, now what we should be doing is that we should be able to put all these four, set of four into the set of three. We should be able to correlate them so well. The say the set of four what are the four?

Participant: Non-existent. [0:20:00]

Venerable Geshe Dorji Damdul la: Non-existent phenomena.

Participant: Impermanent phenomena.

Venerable Geshe Dorji Damdul la: Impermanent phenomena. Let's say impermanent phenomena there are four there. And the set of three the first one is imputed nature. Number two is other powered nature. Okay, so from the set of four, impermanent nature, impermanent phenomena from the set of four and the other powered nature from the set of three, these two are synonymous. Don't forget it. Okay, impermanent in the set of four and other powered nature in the set of three, these two are synonymous. Okay, impermanent phenomena is gone now. Now of the four the ultimate reality from the set of four and thoroughly established nature from the set of three these two are synonymous. Ultimate nature, ultimate reality in the set of four and thoroughly established nature in the set of three these two are synonymous. Number two. Okay, now from the set of four what is left?

Participant: Non-existence.

Venerable Geshe Dorji Damdul la: Non-existence is left.

Participant: Permanent phenomena.

Venerable Geshe Dorji Damdul la: Permanent phenomena other than ultimate reality, these two are left. And from the set of three what is left?

Participant: Imputed nature.

Venerable Geshe Dorji Damdul la: Imputed nature. So, these two by default we see, these two from the set of four, the non-existence and the permanent phenomena other than the ultimate reality these two fall in the category of the imputed nature in the set of three, right. Okay, so this is what we need to know. From this you may be wondering as to what exactly does it mean by imputed nature, what exactly does it mean by other powered nature, how other powered nature can be equated with impermanent nature and how non-existence and the permanent phenomena other than ultimate reality fall in the category of the imputed nature, and what is in, what way the ultimate reality, ultimate truth, ultimate reality can be equated with the thoroughly established nature from the set of three? Okay, these are questions that you might have. First, what we do is of the three we do the number two, set of three, out of the set of three we do number two. What is number two?

Participant: Other powered nature.

Venerable Geshe Dorji Damdul la: Other powered nature. So, other powered nature, what falls under other powered nature?

Participant: Impermanent.

Venerable Geshe Dorji Damdul la: Impermanent nature, impermanent phenomena. Other powered nature impermanent phenomena these two are synonymous. How? Other powered nature means, so for that matter we need to go, we need to know the meaning of each of these three natures. Other powered nature meaning that any phenomena which comes in existence by the power of other causes. Any phenomena which comes in existence by the power of other causes. So, impermanent phenomena, anything which is impermanent phenomena should necessarily come into being by dependence, by the power of other phenomena, other causes. So, impermanent phenomena and other powered nature these two are synonymous. Okay, this is how we need to understand it.

Now the thoroughly, number three is what? Three of the set of three? Thoroughly established nature meaning thoroughly established meaning ultimate. So, let's say that what she says is so thorough, what she says is the ultimate, what he says is the ultimate, what he says is so thorough. You're getting it? Thorough has the connotation of the ultimate. So, ultimate reality is referred to as the thoroughly established nature. Okay, then what is next? Of the three, of the set of three what is left? Imputed nature is left. Imputed nature. Okay, now we are, what we are doing is in from which school?

Participant: Chittamatra.

Venerable Geshe Dorji Damdul la: Chittamatra, we are doing Chittamatra. Let us not mix the schools. We initially we need to be very clear with the each of the schools without mixing the different schools. Then when we become really expert in the tenet systems of each of the schools then we can mix, not only mix, you can do a comparative studies. At the moment if you do too much of comparative studies when you are say when you are not really exposed to these systems so well it can potentially give rise to lot of confusion. And you will not get anything clear. So, at the moment keep the systems very clear, tenet systems, the different schools, discreet, separately, very clear and not mixed up. Later on, you can do comparative studies that is fine.

Okay, so two are done. Now number three imputed nature. Imputed, impute meaning your mind projects, your mind thinks, your mind imputes, your mind designate, your mind impute, your mind project, this is meaning of imputation. So, just speak your mind tell me what would be the opposite of imputation? Just speak your mind not necessarily say that it should tally or it should agree with the very standard texts. Okay, just speak your mind. Imputation means coming from your mind, thinking, projection from your mind. What would be the opposite of imputation? Anyone speak your mind. Gauri la? Mic.

Participant: Maybe experienced.

Venerable Geshe Dorji Damdul la: Okay, imputation is coming from the mind. Say, right.

Participant: Or tangible.

Venerable Geshe Dorji Damdul la: Okay, something tangible while coming from the mind is not so tangible. What is imputed coming from the mind as opposed to something tangible. Very good. Anyone else? This is very important if you really want to appreciate the philosophy, if you really want to make sure that in your life that the philosophy is relevant to eradicating your say the mental disturbance, mental agitation so forth, then these points are to be noted, these points must be well reflected. If possible consistently and deeply. So, the imputation as opposed to tangibility, something tangible there. Imputation is something coming from the mind which is not so tangible, which is not so reliable whereas, as opposed to something tangible. Anyone else? What would be the opposite of? Yes, Kabir ji?

Participant: Something, somehow that is not as subjective an individual but more universal and.

Venerable Geshe Dorji Damdul la: Okay, something which is not the subjective, it is something universally there. Universally there meaning something which exists there.

Participant: More objective.

Venerable Geshe Dorji Damdul la: From the object's side where, other people can you know see universally agree. Very good. Anyone else? Yes?

Participant: Geshe la, I was thinking non-conception which is not, because mind when it imputes concept but if it's non-conceptual then its.

Venerable Geshe Dorji Damdul la: Okay, something which is non-conceptual, right. The imputation as opposed to non-conceptual. Anyone else? Okay, this is very important. Why I'm deliberately seeking your opinions is for our mind to be active and involved. Okay, so now what we are studying here imputation in the context of the three natures. Imputation what is excluded? When you say imputation what is excluded? Other powered nature is excluded. And?

Participant: Thoroughly.

Venerable Geshe Dorji Damdul la: Thoroughly established nature is imputed. Okay, excluded. Okay, let's say other powered nature. What is other powered nature? Hey, what is other powered nature? Impermanent phenomena. This flower which of the three natures this belongs to? Other powered.

Participant: Impermanent phenomena.

Venerable Geshe Dorji Damdul la: No, there is no phenomena known as impermanent in the case of the three natures.

Participant: How?

Venerable Geshe Dorji Damdul la: There is only other powered, the imputed nature, other powered nature, thoroughly established nature. So, which of the three natures this flower belongs to?

Participant: Other powered nature.

Venerable Geshe Dorji Damdul la: Other powered nature. Very good. Why? Other powered nature equates, is synonymous with impermanent phenomena. And this is impermanent phenomena. Or otherwise you can say this is other powered nature because this [0:30:00] the flower comes into being by the power of other causes and conditions. Very good, other powered nature. This is okay what is the difference between this flower and the flower in my right hand? What is the difference between these two flowers, flower in my left hand red flower and the flower in my right hand, what is the difference?

Participant: One is visible. One is not visible.

Venerable Geshe Dorji Damdul la: Okay, one is visible, one is not visible. Any other differences? One is made of substance there, the one is the right hand is non-existent so therefore it does not have any substance there. Very good. Anyone else? Okay, one is objectively there, one is just coming from your mind. It's not really from the object. Okay, very good. So, we see that the how would you distinguish between what is coming from your mind and what is coming from the object? One from the object it has the substance there. One coming from the

mind does not require subject. You're getting it? So, therefore what is imputed, no, what is other powered impermanent phenomena, it is not imputed because imputation as opposed to substance. Because the flower has a substance it is not imputed. You're getting it?

Okay, then the thoroughly established nature, ultimate reality, Emptiness. So, ultimate reality is it imputed nature or not? Hey other powered nature is it, no, thoroughly established nature does it fall under the category of imputed nature? No. Why not? Why, why the Emptiness ultimate reality does not fall under the category of the imputed nature, why not?

Participant: Geshe la, because it's ultimate, it's.

Venerable Geshe Dorji Damdul la: Okay, because it has connotation of ultimate. Ultimate reality means ultimate. If it is ultimate it cannot be as what Kabir ji said ultimate means something which your mind cannot say change. It is ultimate there. So, ultimate cannot be imputed. Imputed is what comes from your mind. Very good. Okay, these are the three natures.

Now the okay, now ultimate what is important is yes, okay, the three natures having learnt about the three natures next, we move to the two truths according to Chittamatra. Two truths, conventional truth and ultimate truth. Conventional truth and the ultimate truth. After knowing the three natures, okay let's say according to Chittamatra, Chittamatra is mind only school, in English we can translate it as mind only school. Mind only, mind only school meaning that something coming from your mind as opposed to something what comes from your mind as opposed to object, objective or okay. This is very important. When you speak about the mind coming from the mind is this subjective or objective? Subjective. So, we see Chittamatra is talking about the subjectivity that everything exists by the power of the subject. Likewise, Madhyamika's they also say everything is coming by the power of the mind, by the power of the subject. So, the subjectivity is the emphasised by Chittamatra, Svatantrika Madhyamika, Prasangika. All these schools they talk about the subjectivity. But the subjectivity when we say subjective. Let's say what example can we have? Okay, did you, some, let's say did you have your lunch? Did you have your lunch? And someone said no, I did not have lunch I just had biscuits. Biscuits, is it lunch or not? Gauri la, is it lunch or not, biscuits? No, not really. Okay, did you have lunch? No, I did not have, I just had one bread. Is that lunch or not?

Participant: Depends on the person.

Venerable Geshe Dorji Damdul la: For you? No? Okay, so the did you have a lunch, no, I just one bread and one the some vegetables. (TL, GL) That is lunch, right. Lunch means there should be vegetable and? Okay, that is strange.

So, now what I'm saying is that when we speak about lunch some say that yes, I had my lunch, I have the, what, a bowl of fruits, right. Okay, I always have a bowl of fruit, bowl of the cut fruits as my lunch. Some people say no, this is not lunch, right. So, what is lunch differs from one individual to the other. Likewise, the subjectivity, the understanding of subjectivity differs from the schools, one school to the other. How? Chittamatra understands subjectivity as very different from how it is understood by the Svatantrika Madhyamika, how that is understood by

Prasangika. You're getting it? Subjectivity. So, therefore we need to when we speak about the subjectivity of the four school, the different schools you must be able to understand the subject. Don't just solidify all the subjectivity, right. All the schools saying that Chittamatra philosophy and Madhyamika philosophy is same because they talk about the subjectivity, nothing exists, the everything exists by subjective, nothing more than subjectivity. So, therefore these two schools are same. These are some of the acclaimed professors say that. It's a not a correct information.

Then, some say that the two Madhyamikas, Svantrika Madhyamika, Prasangika Madhyamika, these two, philosophy wise there is no difference. These two are just the same. It's a matter of how they conceive of the reasoning, establishing reason, reason to establish ultimate reality they may use differently. Otherwise the ultimate reality that these two schools, Svantrika Madhyamika, Prasangika Madhyamika, they present is just the same. So, these are all the say incomplete information. It's not a correct information. In other words, these are not correct information. So, what is important is for us to know the say, what will help us if subjectivity. When you speak about subjectivity, they all, all these three schools Chittamatra, Svantrika Madhyamika, Prasangika Madhyamika they use the same vocabulary subjectivity but then we need to be, have the sensitivity to understand what is the degree of the subtlety of this subjectivity as presented by the different schools. For that matter we need to know the what is rejected when you speak about subjectivity, subjectivity as opposed to what? That if you are able, if it becomes clear to you then you can see the distinction of the subjectivity, how the subjectivity is understood differently by the different schools. Okay, let's say Chittamatra, when Chittamatra speak, speaks about subjectivity what is the opposite of subjectivity in the case of the Chittamatra? Chittamatra rejects what?

Participant: Externality.

Venerable Geshe Dorji Damdul la: Externality. Very good. So, for Chittamatra subjectivity as opposed to externality, in other words the Chittamatra says that there is nothing really existing external. There is nothing really existing external. Subjectivity as opposed to externality. This is what we have to, if you understand this then you are getting the Chittamatra's philosophy so well. Now, for Prasangika and Svantrika Madhyamika, they speak about subjectivity as opposed to [0:40:00] objectivity. You're getting it?

For Chittamatra don't interpret subjectivity as opposed to objectivity. For Svantrika Madhyamika and Prasangika Madhyamika subjectivity as opposed to objectivity. Now objectivity if this is the case then the two schools, Svantrika Madhyamika, Prasangika Madhyamika, these two the philosophy wise they become the same? No. When you speak about the objectivity the Chittamatra, what, Svantrika Madhyamika rejects 50% of the objectivity and Prasangika rejects 100% of the objectivity. So, subjectivity as opposed to any degree of objectivity is Prasangika. Subjectivity as opposed to some degree of objectivity is Svantrika Madhyamika. You're getting it? Svantrika Madhyamika says in simple words although the say 50 subject, 50 object, we speak about that, it is just for your easy understanding. So, some degree of objectivity. To be very precise we can say some degree of objectivity and some degree of subjectivity in the case of Svantrika Madhyamika. Whereas, for Prasangika it is 100% subjective no degree of objectivity. This is Prasangika. Okay, if you are able to distinguish these three philosophy, the ultimate reality

in the context of what is rejected then your understanding, your appreciation of the three different philosophical schools is the admirable. Otherwise say many people they equate Chittamatra philosophy and Madhyamika philosophy. Forget about being able to distinguish between the philosophies of Prasangika and Svatantrika Madhyamika. And whereas, there are some other scholars who equate the Prasangika philosophy and Svatantrika Madhyamika philosophy. Okay, so it's all because of their failure to identify the object of negation well, their failure to identify the object of negation of the different schools well.

Okay, with this now what we said is the, okay, in Chittamatra school externality is rejected. Okay, externality does it come to our mind or not? Externality. Let's say we are following Chittamatra school, we are following Chittamatra philosophy. And externality does it come to your mind or not? Does it come in the mind of the human beings or not?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Yes. Okay, externality because that it comes to your mind it should fall under one of the three natures. Externality falls under which of the three natures? What are the three natures? We learnt it last year, right. Imputed nature.

Participant: Other powered.

Venerable Geshe Dorji Damdul la: Other powered nature.

Participant: Thoroughly.

Venerable Geshe Dorji Damdul la: Thoroughly established nature. Tell me externality which you as Chittamatra philosophers, you don't accept this. So, let's say that externality it falls in which of the three natures? Or it does not fall under three natures. Okay, externality falls under other powered nature. Externality falls under imputed nature. Now, somebody has to say the thoroughly established nature then it's complete. Okay, it should fall under one of these three, right. So, the externality does it fall under the thoroughly established nature? No. Why not? Externality, thoroughly established nature must exist. Ultimate truth must exist. And the externality does not exist. Hey, does it exist or not, externality? No. The flower does not exist. Is it not external?

Participant: Not for Chittamatra.

Venerable Geshe Dorji Damdul la: Not for Chittamatra. We are following Chittamatra externality does not exist. Very good. Okay, so therefore externality does not fall under the category of the ultimate reality. Does it fall under the category of the other powered nature? Why not? Because other powered nature should be impermanent phenomena. And externality according to Chittamatra does not exist in the first place. If it does not exist cannot be impermanent. Impermanent means it must be existent. Okay, very good. So, it does not fall in the category of the other powered nature. So, where does it fall then? Imputed nature. Very good.

Okay, now one thing that we need to know is conventional truth and ultimate truth, what is ultimate truth. You're getting it? What is ultimate truth? If you know what the ultimate truth is then by default, we'll know what the conventional truth is. Ultimate truth. Okay, a statement, a very important statement, very popular statement in Chittamatra is that ultimate truth, okay, let's say other powered nature being empty of imputed nature is the thoroughly established nature. Thoroughly established nature and the ultimate truth are synonymous.

Okay, this is so important. Meanwhile, the statement, don't forget the statement. Meanwhile, we need to also know that every phenomenon, every phenomenon should have the ultimate, thoroughly established nature. Every phenomenon should have thoroughly established nature. Every phenomenon should have thoroughly established nature. Okay, so from this what we learn is that for thoroughly established nature it is not necessary that the basis should be the other powered nature. Although in the statement which we learned now, just now what we said is the other powered nature being empty of imputed nature is the thoroughly established nature. You're getting it? Okay, but it does not mean that for example say the flower is fine. Flower is what, which of the three natures? Other powered nature. Is this flower empty of externality or is externally real? This flower according to Chittamatra? This flower is the thoroughly established nature, it's empty of external reality. So, empty of external, external reality is which of the three natures?

Participant: Imputed nature.

Venerable Geshe Dorji Damdul la: Imputed nature. So, this flower which is the other powered nature, this flower being empty of externality which is the imputed nature is the thoroughly established nature. Meaning this flower being empty of externality is the ultimate truth. This flower being empty of externality is the ultimate truth. Got it? Okay, likewise, can you think of any permanent phenomena? No?

Participant: Absence.

Venerable Geshe Dorji Damdul la: Absence of?

Participant: The flower.

Venerable Geshe Dorji Damdul la: Absence of the flower. Okay, where is absence of flower, there is flower here. Hey, where is the absence of flower? Where? Here. This is not absence of flower. This is a flower.

Participant: Your other hand. (TL, GL)

Venerable Geshe Dorji Damdul la: Absence of flower in my right hand. Absence of flower in your hand. So, while, simply because flower is there, it does not mean absence of flower is not there, right. Simply because the flower is there does not mean that absence of flower is not there. Flower and absence of flower can co-exist. You're getting it? Okay, absence of, flower is my left hand, absence of flower is in my right hand. Flower is in my hand and absence of flower in your

hand. Okay, so the absence of flower falls under which of the three categories, which of the three natures?

Participant: Imputed.

Venerable Geshe Dorji Damdul la: Imputed nature? [0:50:00] Other powered the, absence of flower is it permanent or impermanent?

Participant: Permanent.

Venerable Geshe Dorji Damdul la: Okay, absence of flower, how many of you say it's permanent raise your hands. Absence of flower how many say that it is not permanent raise your hands, it is impermanent. How many of you say that I don't know? Okay, absence of flower those of you who said it is permanent, let's say. Okay, what is in my right hand? Absence of flower. Okay, now what happened to the absence of flower? It disappeared so it's not permanent, right. Absence of flower disappeared, right. Okay, my hand remains empty for one second and instantly I put the flower, right. My hand remained for one second with the absence of flower and instantly I put the flower. And so, the flower, what happens to absence of flower? It disappears. So, the absence of flower in my right hand lasted for one second. Something which lasts as brief as one second how can that be permanent? Anyone? Permanent means? Impermanent means something which is changing. Permanent means which is not changing, right. So, this absence of flower it changed, it disappeared. So, how can you say that absence of flower which lasted for just one second is permanent, how can you say that? Anyone?

Participant: One second also has many maybe like nano-seconds.

Venerable Geshe Dorji Damdul la: No, no, mic, mic. No, with the mic because people are, there are online people.

Participant: Absence of flower never exists.

Venerable Geshe Dorji Damdul la: Absence of flower never existed? You said that it existed, now you are saying it does not exist. Okay, what is in my right hand? Is there a flower? No. Absence of flower is there in my left hand, right hand? Yes. Is it true or not that absence of flower is in my right hand? Is it true or not? Because it is true, it should be existent. It is true, right. If it does not exist it becomes faulty, right. Okay, it does exist, it does not exist as a substance, it does not exist as a say the tangible substance. Okay, absence of flower does exist. It does exist. This is very important. If you cannot posit the absence of the flower then you cannot posit Emptiness also, absence of externality. Emptiness you cannot posit. Then the finish. You cannot posit the ultimate truth, right. Okay, so when we are talking, we are talking about what?

Participant: Absence of flower. Imputed nature.

Venerable Geshe Dorji Damdul la: Oh, absence of flower is it permanent or impermanent? Permanent. It just lasts for say it can last for just one second. How can something which lasts so

brief, because it lasted, absence of flower can last for one second just for one second? Yes. Which means that after one second it disappears, it changes? Noryang la?

Participant: Geshe la, in absence of flower there is no substance so.

Venerable Geshe Dorji Damdul la: Absence of flower, there is no substance but it changes, right. It lasted for one second.

Participant: Yeah, but then there is no substance to change.

Venerable Geshe Dorji Damdul la: Okay, there is no substance to change but it changed?

Participant: Mentally it changed.

Venerable Geshe Dorji Damdul la: Mentally it changed, which means it changed. Okay, Noryang la be little assertive, what you are saying is correct. So, it does not change, although it's very brief but it does not change. Change means there should be something to undergo change. For something to have something which undergoes, it must be a substance. So, the absence of a flower does not have a substance to undergo change. So, therefore it does not have a change. Although it lasts very briefly doesn't mean that it changes. You're getting it? Although it lasts very briefly does not mean that it changes. It does not change. Okay, because it does not change it is not impermanent. Something which exists and yet not impermanent is known as permanent. So, the absence of flower is permanent. Because it is permanent it is a thoroughly established nature, is it ultimate truth? It's not truth. It's a permanent phenomenon other than ultimate truth. So, permanent phenomena other than the ultimate truth falls under which of the three natures?

Participant: Imputed.

Venerable Geshe Dorji Damdul la: Imputed nature. So, the absence of flower falls under imputed nature. So, what we learned of this main, very important premise is that other powered nature being empty of imputed nature is thoroughly established nature. This is what we have learned. Okay, tell me the repeat this, okay, tell me what did I say what I that very important statement pertaining to the ultimate truth in Chittamatra. So, what you, how would you put it?

Participant: Other powered nature being empty of imputed nature is thoroughly established nature.

Venerable Geshe Dorji Damdul la: Okay, anyone raise your hands who likes to share this. Yes, Lhadol la.

Participant: Other powered nature being empty of imputed nature is thoroughly established nature.

Venerable Geshe Dorji Damdul la: Very good. Other powered nature being empty of imputed

nature is the thoroughly established nature. Let us not forget this, this is a very important statement pertaining to ultimate reality according to Chittamatra.

Meanwhile always when you speak about, okay, here in this context what examples do you have for the other powered nature, as other powered nature? Which is, which when empty of the, okay, other powered nature being empty of imputed nature is the ultimate truth. What examples do you have for the other powered nature?

Participant: Flower.

Venerable Geshe Dorji Damdul la: Flower. Very good. Flower. Now flower being empty of imputed nature. What is that imputed nature?

Participant: Externality.

Venerable Geshe Dorji Damdul la: Externality. Flower being empty of externality is the ultimate truth or the thoroughly established nature of the flower. You're getting it? Thoroughly established nature of the flower. In other words, if somebody asks you according to Chittamatra what is the ultimate truth of the flower? You say the Emptiness of the externality of the flower is the ultimate truth of the flower. Okay, tell me what is the ultimate truth of Delhi? Somebody, hey anybody, very quick. What is the ultimate truth of Delhi? You apply the same thing what Lhadol la said. Emptiness of externality of the flower is the ultimate truth of the flower. Like this you apply this to the ultimate truth of Delhi. Anybody? Vivek ji you would like to try? No. Okay, anyone? Anyone else? Yes.

Participant: Delhi being empty of externality of Delhi is the thoroughly established nature of Delhi.

Venerable Geshe Dorji Damdul la: Wow, your one is very complicate. Delhi being empty of externality of Delhi, right. There are two Delhi's coming. There is one thing.

Participant: Externality of itself is a thoroughly established.

Venerable Geshe Dorji Damdul la: Delhi being empty of externality is the ultimate reality of Delhi. Very good. Okay, now what is the ultimate reality of the absence of flower? Anyone? Anyone? Tejal la, you will try? What is the ultimate reality of the absence of flower?

Participant: The absence of the flower being empty of externality is the ultimate reality of the absence of the flower.

Venerable Geshe Dorji Damdul la: Very good. Emptiness of the externality of the absence of the flower is the ultimate truth of the absence of the flower. Very good. Okay, so now what is the basis of this Emptiness? So, with the flower being empty of externality is the ultimate truth of the flower. In this case the basis is the flower. Say the Emptiness of externality of the absence of flower is the ultimate truth of the absence of the flower. What is the basis of that ultimate

truth? Absence of the flower. And absence of flower is thoroughly established nature, no, is the other powered nature or imputed nature? It's imputed nature. So, in the very important statement that we made what is the basis? [1:00:00] Other powered nature. You're getting it? So, what I'm saying is that this statement is a very important statement. Emptiness, no, the other powered nature being empty of the externality, being empty of the imputed nature is the thoroughly established nature. Don't forget, it's a very important statement made. But it does not mean that in the case of all thoroughly established nature the basis must be other powered nature. It's not necessary. You're getting it?

Okay, if it is not necessary why is this statement considered very important, why? This is the question. Okay, so there are two things the basis, within the basis that is there, within the basis of this thoroughly established nature there should be other powered nature and it is other powered nature is different. You're getting it? The basis should have the other powered nature, the basis is other powered nature is different. So, what we said is that basis may not be other powered nature. But basis should have other powered nature.

What do you mean by basis should have other powered nature? Okay, this is very important. Actually, the according to Chittamatra it says that Emptiness of the object is the Emptiness of the subject. Emptiness of the object is the Emptiness of the subject. You're getting it? Okay, this is another very important statement. Emptiness of object equates the Emptiness of subject. Meaning that say if flower is the object what is the subject? Valid cognition perceiving the flower. Valid cognition, your valid cognition perceiving the flower that mind, valid cognition mind is the subject which sees the flower as the subject. And the flower is the object. So, ultimate reality of the flower and ultimate reality of the valid cognition perceiving the flower, these two are synonymous. Okay, this is Chittamatra, don't forget it. Don't mix this with other schools. Ultimate reality of the flower which the, ultimate reality of the object which is the flower and the ultimate reality of the subject which is the mind, valid mind, valid cognition perceiving the flower, these two are synonymous. Because these two are synonymous and then if you cognise ultimate reality of the flower, you also cognise the ultimate reality of the valid cognition which cognises the flower. You're getting it? This is a very important point in Chittamatra school which is not acceptable by the other schools.

Why, why Chittamatra you know says something very different from other schools? Because according to Chittamatra, look, mirror and the reflection in the mirror, the flower in your mind, these two are separated by distance or these two are separated by distance?

Participant: Separated.

Venerable Geshe Dorji Damdul la: Okay, we see them as separated by distance. But if you are Chittamatra philosopher you will say that these two are not separated by distance. But we see the difference, look there is a gap there. Your mind and the flower here there is a gap. I can put my, you know, hand in between your mind and the flower here. There is a gap there, right. What is that gap? This is illusion. You're getting it? According to Chittamatra this is illusion.

In the dream you will also say the same thing, right. You will say that oh the flower and your

mind there is a gap, I can put the hand in between. In the dream I will also say the same thing. The moment you, when you realise that this gap is illusion. When you realise that? When you wake up. You're getting it? So, what we see as gap this is purely illusion.

So, what is the reality then? Your mind is like the mirror, the flower that you are seeing is like the image in the mirror, right. Image in the mirror and the mirror, is there a gap in these two? There is no gap. You're getting it? But you see as though like there is a gap when you look at the mirror, you will see as though like there is a gap. Image of the mirror, image of the flower and the mirror, we see as though like there is a gap. Actually, there is no gap, it's an illusion. This gap is illusion. Okay, so because that these two are not really different, mirror and the mirror reflection. Likewise, the flower and the mind seeing the flower there is no, entity wise these two are same. It's just the same thing. Because of our ignorance we see these two as two different things. Actually, these two are the same thing. Because of that Emptiness of the one is the Emptiness of other, right. Ultimate reality of object A is the ultimate reality of object B. Okay, this is what we need to keep in mind.

Now with this we said still something is missing. I said something, what did I the, what is missing? I said many important points from there the everything became clear to you now?

Participant: The basis should have other powered nature but may not be.

Venerable Geshe Dorji Damdul la: Very good. The basis of this thoroughly established nature, say the flower is the basis, the flower being empty of externality is the thoroughly established nature, ultimate truth. So, what I said statement that I made is that other powered nature empty of imputed nature is the thoroughly established nature. This is what we said. And at the same time what I said is that the basis, although we said it other powered nature, the basis may not be other powered nature. Now another, then if it is not necessary why did we say other powered nature, right? So, there I said that the basis may not be other powered nature but the basis should have other powered nature. Okay give me an example of other powered nature, no, give me an example of thoroughly established nature where the basis is not the other powered nature.

Participant: Absence of flower.

Venerable Geshe Dorji Damdul la: Absence of flower is the thoroughly established nature? Anyone? Give me an example of the thoroughly established nature whose basis is not other powered nature. Anyone? No, this is not complicated. Give me an example of a thoroughly established nature whose basis is not other powered nature. Pooja la, you'd like to try?

Participant: Buddha's mind.

Venerable Geshe Dorji Damdul la: Buddha's mind. Buddha's mind is not thoroughly established nature. Buddha's mind is other powered nature because? Can you give me an example, okay, there is question always say if you find little confusing you are very lucky because our mind is not trained to think in this sequence. You're getting it? Because it is not trained now,

we are getting the opportunity to be trained. You're getting it? Pay attention. The moment you pay attention you are being trained. Okay, can you give me, what did I say? Can you give me an example of thoroughly established nature whose basis is not the other powered nature? Very good. Pooja la, you'd like to try.

Participant: The same, Emptiness of externality of absence of flower.

Venerable Geshe Dorji Damdul la: Emptiness of externality of the absence of flower, right. Emptiness of the externality of the absence of the flower. Very good. So, here the basis is not other powered nature? Pooja la?

Participant: Yes.

Venerable Geshe Dorji Damdul la: The basis is not the other powered nature?

Participant: Yes.

Venerable Geshe Dorji Damdul la: What yes?

Participant: It's not.

Venerable Geshe Dorji Damdul la: Okay, we say it is not. It is not and yes, these are different, right.

Participant: Yes.

Venerable Geshe Dorji Damdul la: (TL, GL) These two are opposites. Okay, it is not. So, what is the basis?

Participant: It's a permanent phenomenon.

Venerable Geshe Dorji Damdul la: So, the basis is not the mind cognising the absence of flower?

Participant: Basis is the absence of flower which is a permanent phenomenon. Now, in Chittamatra.

Venerable Geshe Dorji Damdul la: In Chittamatra the valid cognition perceiving the, valid cognition apprehending the absence of flower this is not the basis?

Participant: Yes, it is not. In Chittamatra or generally?

Venerable Geshe Dorji Damdul la: Chittamatra.

Participant: Chittamatra, I think they will say yes, they are same.

Venerable Geshe Dorji Damdul la: Yes, so the basis is the mind cognising the absence of flower. So, the basis is other powered nature.

Participant: It's not Geshe la.

Venerable Geshe Dorji Damdul la: Because it is the mind cognising the.

Participant: It is not.

Venerable Geshe Dorji Damdul la: So, you said yes, now you are saying no.

Participant: Absence of flower is the basis and absence of flower is not the mind cognising absence of flower.

Venerable Geshe Dorji Damdul la: Mind cognising the absence of flower, is that the basis of?

Participant: No.

Venerable Geshe Dorji Damdul la: It is not. Okay, so the Emptiness of externality of the absence of flower [1:10:00] is not the ultimate, the ultimate truth of the mind cognising the absence of flower?

Participant: Yes, it is not.

Participant: It will not be, Geshe la. (GL)

Venerable Geshe Dorji Damdul la: Absence of externality of the absence of Emptiness of the, absence of the externality of the absence of the flower, is this the ultimate reality of the mind cognising the absence of the flower?

Participant: In Chittamatra yes.

Venerable Geshe Dorji Damdul la: In Chittamatra.

Participant: Yes, yes.

Venerable Geshe Dorji Damdul la: Yes. Because it is Emptiness of the mind cognising the absence of flower. So, the mind cognising the absence of the flower should be the basis.

Participant: Not necessarily.

Venerable Geshe Dorji Damdul la: Not necessarily. So, the Emptiness of the flower, the basis must be the flower?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Why? Okay, so the Emptiness of the mind cognising the flower, right. Flower is it the basis of the Emptiness of the mind cognising the flower?

Participant: No.

Venerable Geshe Dorji Damdul la: Because it is the Emptiness of the mind, it is the Emptiness of the flower.

Participant: No pervasion.

Venerable Geshe Dorji Damdul la: But you said the absence of Emptiness of the flower.

Participant: They are synonymous but the basis is not.

Venerable Geshe Dorji Damdul la: Okay, so in other words what you are saying is that they say the Emptiness of externality which is the thoroughly established nature, ultimate reality, Emptiness of externality of the absence of flower. So there, there are two basis. One is the absence of flower. And the other is the mind cognising the absence of the flower. Both are there. So, of the two depending on how you present it, if you present the as the Emptiness of the flower, Emptiness of the absence of flower then the primary basis becomes the absence of the flower becomes the primary basis, right. So, the primary basis may not be other powered nature but within the basis be it primary or secondary there should be, one of them must be other powered nature. Okay.

Now, the another very important statement that I'd like to make here. Very important statement that I'll make here. This is so important, keep this in mind. For Chittamatra when you speak about the thoroughly established nature, just tell me what do you understand by thoroughly established nature in Chittamatra. Ultimate reality. Emptiness. Okay. What is the ultimate reality according to Chittamatra? Hey, what is ultimate reality according to Chittamatra?

Participant: Emptiness of externality.

Venerable Geshe Dorji Damdul la: Empty of externality. Monica ji?

Participant: Emptiness of externality.

Venerable Geshe Dorji Damdul la: Emptiness of externality. Very good. Okay, now this is the Emptiness of externality this is the most common version of the ultimate reality in Chittamatra. Okay, there are several versions of the ultimate reality. Not, it is not always, it is not only one side. Emptiness of externality. This is one side. This is one version. There are several other versions. Okay, I'm not going to go into detail, I will just specify what these are. One is, the first one is the Emptiness of the externality, done. Number two is Emptiness of the separateness, substantial separateness of the subject and object. Emptiness of the substantial separateness of the object and subject. Okay, still another would be Emptiness of the duality of the subject and object. Emptiness of the subject object duality. Next Emptiness of the, Emptiness of material

substance. Emptiness of material substance. And then finally Emptiness of the objects being the true referent of the label. Emptiness of the objects being the true referent of the label. Okay, I'll quickly explain each one of them, not in too detail. What is the second one? The first one is okay, right. What is the first one?

Participant: Emptiness of externality.

Venerable Geshe Dorji Damdul la: Emptiness of externality. So, what we see as external. Okay the Drolkar la where do you come from? You came from outside? Outside is external. Okay, we all came from outside. This is known as the externality, right. So, Chittamatra says that what we think of having the, having come from external, this is mistaken, this is illusion. What we see as coming as external and internal is illusion. There is no really external there. It's just purely your own mind. Purely your own perception, your own mind. Beyond this mind something as external, this is all illusion. Okay, this is what Chittamatras would say. This is known as Emptiness in the context of Emptiness of external reality. Number one, that is done. What is number two?

Participant: Emptiness of substantial separateness.

Venerable Geshe Dorji Damdul la: Emptiness of substantial separateness of the object and the subject. Okay, so when you look at for example let's say I feel attached to cheesecake. So, say Noryang la, you know cheesecake, right. You had, right?

Participant: Long before.

Venerable Geshe Dorji Damdul la: Long before, not now. Okay, let's say that somebody brings a cheesecake to you. So, you feel attached to it. So, this cheesecake is your object or the subject?

Participant: Object.

Venerable Geshe Dorji Damdul la: The object. And what is the subject? Your mind which hangs after the cheesecake, right. Okay, now on the one hand there is the real cheesecake there waiting for you. Then I ask you to imagine cheesecake now. You, do you have the cheesecake? You don't have it. Okay, never mind, you just imagine a cheesecake. You're getting it? Okay, what is the difference between these two? The cheesecake which is waiting for you and the cheesecake which I ask you to imagine, what is the difference between these two? Very quick.

Participant: One has substance and the other one doesn't.

Venerable Geshe Dorji Damdul la: Okay, one cheesecake has substance. The cheesecake that I asked you to imagine does not have a substance. So, substantially ordinary people will say that the cheesecake that is waiting for you outside that cheesecake is the object and your mind is the subject. These two are, these two have independent substance. These two are different in terms of substantially different. What we say as, okay, do you see this flower as substantially different

from your mind which sees the flower?

Participant: Yes.

Venerable Geshe Dorji Damdul la: How many of you see this flower as substantially different from your mind which sees the flower? Okay, those of you who did not raise your hands you are like a highly realised yogis. You don't see this as substantially different, it's just in my mind, right. Those who did not raise their hands either you did not understand the question or you are highly realised yogi. Okay, my question to you how many of you see this flower as substantially different from your mind seeing the flower? Very good. Okay, so that according to Chittamatra, you see this as substantially different. The object, the flower is the object and your mind as the subject seeing these two as substantially different meaning that there is a substance outside there separated by distance and the substance here as a subject, substantially different, this is illusion according to Chittamatra, right. When you see that this is not true. Not true means it's empty, substantially it is empty of being different, between the subject and object. [1:20:00] This is the another version of Emptiness according to Chittamatra, ultimate reality according to Chittamatra. Okay, tell me what is the third one?

Participant: Emptiness of the subject object duality.

Venerable Geshe Dorji Damdul la: Emptiness of subject object duality. Okay, again the same, look at the flower. First, the flower is seen as object or is seen a subject?

Participant: Object.

Venerable Geshe Dorji Damdul la: We see this as object. And where is the subject? Your mind. So, subject and object do you see them as one, or do you see them as separated? Separated. The separateness is known as duality. You see the object and subject as dual. And this you see this the two things as dual, this according to Chittamatra is again it's deceptive. It's again deceptive. There is not duality there. For example, say in your dream, you may dream of having a class in Tibet House. In the dream then the somebody picks up the flower and asks you is this object; do you see this flower as dual with the respect to your mind? What is your answer in the dream?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Yes, the flower and my mind these two are dual. Dual meaning two, right. When you wake up, will you say that oh the flower that I saw in the dream and my dream mind, these two are substantially different or these two are dual. Will you see them as dual when you wake up? When you wake up you realise that this the duality that I saw was deceptive. In reality there is no duality between what this flower and my mind that is the, your mind which is seeing this flower, there is no duality there. subject-object duality. Duality there are so many concepts. One is the subject-object duality. One is the object; one is the subject. That duality is just illusion. Okay, what is next?

Participant: Emptiness of material substance.

Venerable Geshe Dorji Damdul la: Emptiness of material substance. Okay, this is very important. My mind, okay, physical material, not just material. Absence of the physical material substance. Okay, my mind, your mind does it have a physical material substance? It does not have. The flower, does it have physical material substance? You will say yes. So, my mind which sees this flower and the flower which is seen, one has, one the mind does not have the physical material substance whereas the flower has physical material substance. So, this division split happens, it's again because of your deception. Because of your, the chronic deception, imprints of the chronic deception that this is seen like this. So, in actuality what we see as outside there as the physical material, this is illusion. So, there is no, that is empty. Okay, this is next version of Emptiness. What is next?

Participant: Emptiness of the objects being the true referent.

Venerable Geshe Dorji Damdul la: Emptiness of the objects being the true referent of a label. Okay, this is very important for us. Usually Chittamatra, when you speak about Chittamatra philosophy, mind only philosophy we only talk about the absence of the externality for the easy sake. But if you don't understand this one, the last one then the you really, you don't really understand the Chittamatra philosophy. Absence of the object, Emptiness of the objects being the true referent of the label.

Okay, let's say, okay I want water. So, what label did I use? Water, I want water. And this label the, this label water is it water or not? The label water is it water or not? No, Norbu la? It's not. How not?

Participant: It's just a label.

Venerable Geshe Dorji Damdul la: How is the label water not water?

Participant: Because it's just a label of water, it's not the water actually.

Venerable Geshe Dorji Damdul la: Okay, how it is not the label, okay, how it is not the water?

Participant: Like I can, because I just label it. It's not like, water is like externally.

Venerable Geshe Dorji Damdul la: Okay, water is something which you can drink.

Participant: Yes.

Venerable Geshe Dorji Damdul la: But you cannot drink the label. Is this what you are saying?

Participant: Yes, yes.

Venerable Geshe Dorji Damdul la: Okay, label is something which we cannot drink. Label

does not flow. Water flows.

Participant: Label flows in mind.

Venerable Geshe Dorji Damdul la: Okay, (TL, GL) label only flows in mind. Very good, thank you. Okay, very good, label flows in mind. That is true. Okay, so the label is not the water. But what are I use is I just use the label and then you understand it and you bring water, actual water, you do not bring a label, right? What I use is, I just use a label water. Water not the real water but the label. And you bring the actual water, you don't bring the label, right. What connects the two? The label that I used and the actual water that you bring for me, what connects the two, how do you know that is the object which I want? How do you know this? Mic.

Participant: It's just the way I've been taught from childhood that.

Venerable Geshe Dorji Damdul la: How?

Participant: That this is water, this is apple, this is orange. It's just my education, my training.

Venerable Geshe Dorji Damdul la: What do you mean by training? How is it taught?

Participant: Like I started in nursery school that okay A for apple, this for this. And that's how w for water. This is water, this is apple.

Venerable Geshe Dorji Damdul la: Okay, so which means that the somebody brought water, actual water and then the person, the teacher used the word, the label water, the label, and then with the label, when I say water, I mean this. I mean this inside the water. You're getting it? I mean this. So, when you say I mean this, this water becomes the referent of the label water. In fact, I am introducing you to the referent of the label water. You're getting it? So, the water is it the referent of the label water? No. If not when I say bring water you can bring coffee, right. Okay, why you bring water when I use the label water? Because you know that water is the referent of the label water. You're getting it?

Okay, so let's say now so this water being the label, this water being the referent of the label water when did it start? Okay, water, is it the referent of the label water? Hey, water is it the referent of the label water?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Okay, if you don't understand let me know. What do you mean by the water being the referent of the label water? If you ask this my answer is that when I say I want water, you will bring the water, you will not bring coffee. Which means that you know that water is the referent of the label that I used, water. Okay, water is the referent of the label water.

Water being the referent of the label water, is it true today? Is it true the one thousand years ago in England? One thousand years ago? Yes. Was it true 15 billion years ago? Why not? Why not the water, why the water is not the referent of the water, the label water 15 years, billion ago, why not?

Participant: Geshe la because this label or word did not exist, water.

Venerable Geshe Dorji Damdul la: Okay, what about 1.3 million years ago, water being the referent of the water label 1.3 million years ago?

Participant: No.

Venerable Geshe Dorji Damdul la: Why not?

Participant: No English. (GL)

Participant: I'll try, because it's labelled by human and we don't know which kind of human existed at that time and how they labelled at that time. [1:30:00] So, how we know.

Venerable Geshe Dorji Damdul la: Okay, so this label is a human label.

Participant: It's convention.

Venerable Geshe Dorji Damdul la: Label given by the human beings.

Participant: Yes, it's conventional truth.

Venerable Geshe Dorji Damdul la: Label created by the human beings and 1.3 million years ago whether or not the human beings existed was questionable. Is this what you are saying?

Participant: I don't know who exist for whole time. And how they label, and maybe we didn't, they didn't talk.

Venerable Geshe Dorji Damdul la: According to contemporary science the human beings the initial, initially the human beings, the first human being appeared 1.3 million years ago.

Participant: But maybe they talk in the mind and not communicate through.

Venerable Geshe Dorji Damdul la: They could not, they cannot really communicate with the sophisticated language.

Participant: They communicate in different ways.

Venerable Geshe Dorji Damdul la: Very good. They communicated in very simple way. They don't have this, the what complicated, sophisticated language. Very good. Okay, so this language

did not exist 15 billion years ago. Why not? 15 billion years ago, this is what the science believe to be the origin of the universe. Universe first big bang started 15 billion years ago, that was the initial the start, beginning of the universe, forget about the human beings, right. Human beings the, all the what, vegetation, human beings they came just way million, many million years after the big bang. Okay, so, this let's say that this water, English word water come into being let's say 50 thousand years ago. I'm not too sure maybe.

Participant: No.

Venerable Geshe Dorji Damdul la: No, no way. Then?

Participant: English?

Venerable Geshe Dorji Damdul la: English, English.

Participant: Then English has not been that long.

Venerable Geshe Dorji Damdul la: Okay, let's say five thousand years ago? Five thousand years ago is acceptable? No? Five thousand years ago people cannot speak? Why not? Latin? Latin is more sophisticated than English. Okay, the point is let's say the okay now computer, right, what is that, Instagram, right. (GL). What is Instagram, what is the referent of Instagram the, Instagram, what is the label, what is the referent of this label Instagram? Younger ones are expert on this. Lhadol la, you are expert on this? No? Yontan la? Maybe Drolkar la you are expert on this. No? So-so, your, okay, so the referent of the label Instagram, right, Instagram it became true since when?

Participant: I think few years back, last four-five years back. It's four-five years back like.

Venerable Geshe Dorji Damdul la: Four-five years back, okay, which means you are not too familiar. Anybody?

Participant: 2014, Geshe la.

Venerable Geshe Dorji Damdul la: Yes, there.

Participant: Geshe la it's new, it's 20 like you're saying 2014 maybe four years back or five years back, Instagram.

Venerable Geshe Dorji Damdul la: Okay, let's say, okay, Drolkar la it's fine four or five years ago, right. So, before that Instagram means nothing, right, before that. Tejal la?

Participant: Instagram it seems like it only nine years old.

Venerable Geshe Dorji Damdul la: Instagram is nine years old. Okay, let's say nine years old, it doesn't matter. Let's say nine years old. So, before that Instagram means nothing. Instagram the word Instagram is not the referent of the, what, Instagram is not the referent of the word

Instagram before nine years ago, right. You agree with me? Okay good. Which means that the word Instagram is not the true referent of the word Instagram because it can be arbitrary, it is arbitrarily given, right, word Instagram. For example, let's say okay what is this?

Participant: Flower.

Venerable Geshe Dorji Damdul la: Flower. Why is it not bread? Is it bread? Hey?

Participant: No.

Venerable Geshe Dorji Damdul la: Why not? Why this is not bread?

Participant: Because we agreed to call it flower.

Venerable Geshe Dorji Damdul la: Okay, we agreed to call it flower. So, this is not Tibetan??
(1:35:25)

Participant: But I think we all agree this is.

Venerable Geshe Dorji Damdul la: No, no, this is, is this Tibetan??(1:35:29) or not?

Participant: Yes.

Venerable Geshe Dorji Damdul la: This is *pbool*?

Participant: Yes.

Venerable Geshe Dorji Damdul la: We did not agree to call it *pbool*. Okay, this is not bread. What is bread? (GL) Bread is something eatable. Okay, let's say the that eatable thing came let's say the what ten thousand years ago, let's say it came into being ten thousand years ago. And then people started to sell barter system, sell it. And then you need a label, right, then you start calling, what do you call it? That eatable, sometimes the some of the Tibetan youngsters vocabulary is so less, so for the motorbike they call it Tibetan??(1:36:32) because it made the sound Tibetan??(1:36:34) right. (TL) So, very simple vocabularies. Like this that eatable. So, to make it more sophisticated then bread. And more sophisticate label is given bread. You're getting it? So, the first time the person used the word bread to refer this particular eatable bread, the first time this was used, why did the person choose to use the word bread not a flower? No, no.

Participant: It's totally arbitrary.

Venerable Geshe Dorji Damdul la: What do you mean by totally arbitrary?

Participant: It just, it's just a convention, no, it's just been decided by, there is no rule or regulation, there is no reason there is no logic, you use any label for anything.

Venerable Geshe Dorji Damdul la: Wonderful. So, anything can be called a flower. Even a chocolate can be called a flower. Even bread can be called a flower. It's fine. The first person who used the label flower to this then it slowly became like widely used word to refer to this. Likewise, the person initially instead of bread if the person says, say what the what mic, right, mic flower. Mic flower means eatable like the, what we call as a bread. Okay, say any label can be given to that. It's not necessary that the what we see as a bread should be given the label bread, it's not necessary, right. It's not necessary. Okay, likewise it's not necessary that the label flower should be given to this. Any label could've been given initially. So, therefore what we see is that this object is not the true referent, it is the referent of the label flower. But it is not the true referent of the label flower. The flower is the referent of the label flower but it is not the true referent of the label flower. True referent of the label flower means the moment this comes into being anybody should be able to say that oh this is a flower there. Somebody has to call it with the, give it a label and then the it becomes widespread. So, what we see is the flower is the referent of the label flower but it is not the true referent of the label flower. Why it is not the true referent of the label flower? Because it anybody is the, it is arbitrary that it can be called the bread, it can be called the cup, it can be called the anything. You're getting it? So, therefore it is not truly, it is not intrinsically the referent of the label flower. Intrinsically meaning the moment the flower comes into being everybody should be able to say that this is a flower, right.

Okay, Gauri la, where is Gauri la? Gauri la is there. So, how come that you become Gauri la?
[1:40:00] By the way what is the meaning of Gauri?

Participant: Geshe la, one of the incarnations of the goddess Parvati.

Venerable Geshe Dorji Damdul la: Okay, one of the incarnations of the goddess Parvati, right. Okay, let's say so you are the incarnation of goddess Parvati? No. Then how come that you are known as Gauri?

Participant: Just a name my parents.

Venerable Geshe Dorji Damdul la: Just arbitrarily given by your parents. Okay, which means that how Gauri la is not the intrinsic referent of the label Gauri. You're getting it? Okay, Noryang la, what is Noryang la? What is the meaning of Noryang la?

Participant: Geshe la.

Venerable Geshe Dorji Damdul la: Listen, all of us listen, this is very important. Noryang la.

Participant: Maybe it's like the one who brings wealth, like Laxmi in Hindi. I don't know. Maybe.

Venerable Geshe Dorji Damdul la: Noryang means somebody who brings prosperity and wealth. Okay, which means you bring prosperity and wealth? (GL) Tibet House so much is, Tibet House we have so much problem. (TL) Then why you are called Noryang la?

Participant: Arbitrarily named.

Venerable Geshe Dorji Damdul la: Okay, so somebody arbitrarily gave the name. So, Noryang, our Noryang la is not intrinsically or truly the referent of the label Noryang but it is arbitrarily given. You're getting it? Very good. Okay, this is another point. The objects being empty of true referent of the label is known as, is another version of Emptiness according to Chittamatra. Okay, so we'll stop here for today. Any questions? One or two questions. Yes, Mannan ji?

Participant: I had, we had like these five different examples of different forms of Emptiness but like let's take the second and third. So, if we have from the third one, we have Emptiness of subject-object duality. So, if we accept that as in the second follow directly from that because there is no subject-object duality then automatically the substantial separateness of subject and object also goes away. So, is there a particular reason to like talk about these two things separately when one seems to follow directly from the other?

Venerable Geshe Dorji Damdul la: Okay, so this is a very good question. We spoke about how many different kinds of Emptiness? Not really kinds the it's different ways of putting Emptiness. Five. And some people they see, you know, the need to only mention three instead of all five. They are more like repetitions. Some people see all as repetitions. You're getting it? That depends on say how much you are exposed to this philosophy. If you are so well exposed to this philosophy, they all just mean identically same. You're getting it? We don't really need to have all these different things. So, all these different things, if you look at it from, say from the east you see the flower, from the west you see the flower, now the wherever you will see the same flower. You're getting it? Okay, this is when you are very exposed to the way and the manner in which you study this philosophy. Whereas, say the if you are so curious what is there, for example like the somebody you know a blind person holding the elephant from the tail, from the legs, then from the ear, right, their interpretation is different, right. Whereas if you, your blindness disappears then you will see that we are talking about the same object.

So likewise, basically we see that this is next question, thank you so much. The question is whether or not these five different versions they are identical or say the flower being empty of external, the Emptiness of the externality of the flower, Emptiness of substantial differentness of the flower and this mind cognising the flower, then Emptiness of the physical materiality of the flower, then Emptiness of the flower being, the flower being empty of the true referent of the label flower, and so forth, are they, and then the Emptiness of the duality of the flower and this the subject, do they all mean the same or different? It depends. The, this is the one analysis, one the analysis that we have to engage in. Through all, there are scholars who differ in their views. Some say that they are same but they are not identically one. Some say that they are identically one, right. Okay, we'll, I'm not going to go into detail at this point. So, this we can study more in detail in the Nalanda Masters Course. Okay, any more questions? Okay, yes, Aditya ji?

Participant: I want to ask why is it that somebody whatever he or she does attracts negativity. And somebody whatever he or she does attracts only positivity?

Venerable Geshe Dorji Damdul la: Okay, this is a very good question. This is very good question. Okay, that's interesting some people they attract only good things, some people they attract only negative things. So, why this is happening. This is a very good question. Okay, one is, one let's say when you are very happy, then you see everything glowing, right. When you are very happy you just say somebody who otherwise you don't talk to, when you are very happy you just feel like talking to that person, right. So, you tend to see everything as glowing. When you are very unhappy everything seems so gloomy, right. So, your mind determines what you are encountering whether its positive or negative, right. Okay, let's say somebody says that hey, why are you sick, you are constantly becoming sick, right. Why is it, again, what did you do, what did you eat? This is good or bad? Somebody tells you why are you sick, you are always getting sick, right. What did you eat? This is good or bad. Hey, no experience? If you are sick and somebody comes and says why you are sick all the time, right, what did you eat again. Are you happy or not happy? Gauri la?

Participant: Unhappy.

Venerable Geshe Dorji Damdul la: Very unhappy. Okay. Who will say this? The stranger will say this or your enemy will say this or your mummy will say this? Okay, so you're the stranger comes and you, you know, he or she sees you very sick, right. Okay take care and leaves. Your enemy, very happy and leaves. (GL) And your mother, why are you sick (TL) right. Okay, of three of them to whom will you feel most unhappy? The first, second, or third? Right. If you think very seriously the fact that the mother is saying why are you sick, you are getting sick all the time, what did you eat, again you must've eaten ice-cream, I always tell you not to take ice-cream, right. Not eat from the what, what do you call that, from the street, right. You must've eaten something like this. You become so angry. So, this is how you look at it.

If you look at it from very different angle you will see the beautiful, you will see a beauty there. Only if somebody loves you, they will show concern. Somebody who does not love you, right, okay who comes to expect some work done by you and see that you are sick. Oh, take care, they will leave, right. Least bothered about you are sick not sick. Okay, then the person goes back, oh no, she is sick, so therefore I could not, you know, she couldn't do my work. She is the, that was not worried about you become sick. That person worried about his or her work not done by you, right. And the other one's I'm very happy that Gauri is sick. (GL) And other person is so worried. Why you are sick, you must've eaten this. So, if you look, if you don't know how to look at it properly you will be very angry towards your mother, right. Why are you bothering me, right? Whereas if you look at it from the other angle, wow she is so kind, I'm already in my 20's, I'm already in my 30's, I'm already in my 40's still she cares, still she is concerned about me, right. [1:50:00] This is her love. If you see the love it's so beautiful. If you don't see love, right, just I'm already sick and still she is adding more. Why are you sick, right? You by saying that why are you sick my sickness will not go away, right. Instead my agitation increases. If you look at it from the other angle your agitation will increase, if you look at it from the positive side, you're the, you will feel the love and affection. It is so beautiful. People who give you love is so rare. People who give you genuine love is so rare. To give you genuine love there are different ways of expressing. Depending on the skills. It's not because the person is lacking the love. It's simply the person lacking the skill, right. And which is more important? Love is more important. People can have

tremendous skill, if the person does not love you people will use the skill to say bye-bye and will leave, right, take care and leave. Not even bother to give you a cup of, you know, water, right. And you give some nice words and leave. Okay, the skill is there but love is not there. The mother may not have the skill but the love is there. So, love is because it does not have the skill expresses the love in a little say the say the unhealthy, look not a nice way. It is expressed in not really nice way. But if you are able to see that from the other side, it's very beautiful. It's purely out of love. You're getting it?

So, likewise the point is how you look at things, right, how you look at things. So, the same negative thing you can see it positively, right. In fact, we can say that every negative thing, what is that, there is English expression, every cloud has a silver lining, right. So, like that every negative thing, these two are slightly different. Every cloud has a silver lining means after every negativity there is something positive coming, right. What I'm saying is different. Every negativity is the same thing can be seen positively. Same thing is seen positively. For example, the mother shouting at you why are you sick, right, you can see the love there. And its fact you are not exaggerating it, right. Okay, so for example, let's say the, but at the same time we should be able to, the point is that we should be able to acquire that skill to see things in a positive way. Never exaggerate, if you exaggerate to make negative as positive this is just superficial. It'll never give you a grounded stability, the grounded feeling of the say the stability and joy. Whereas, if you are able to see this the negativity in the light of positivity without exaggeration this is the indication of you become, you being evolved, right. Evolved meaning somebody who cannot be affected by external factors. When does the external, when do the external factors not affect you? When you are able to see everything as positive. Because positive means something is conducive, it's not bad. If it is not bad, it is conducive, it does not affect you badly, it affects you positively. This is what everybody wants, right. This is the indication of you being, you are getting evolved, you are being into Dharma, this is meaning of the Dharma, right. Okay maybe last question if you have, if somebody has the last question. Yes?

Participant: Geshe la I was thinking reference to what you said that Prasangika Madhyamika rejects 100% objectivity and Svatantrika is almost 50%, just for our understanding.

Venerable Geshe Dorji Damdul la: I did not say this. Who said it?

Participant: In this class you said it.

Venerable Geshe Dorji Damdul la: I said it or you think I said it. Why I'm saying this? What I said this can easily be misread. What I said is that Prasangika rejects any degree of objectivity.

Participant: Full.

Venerable Geshe Dorji Damdul la: Full, half, you decide.

Participant: Okay.

Venerable Geshe Dorji Damdul la: Keep my word as it is. Don't change my wording, right.

Participant: Okay.

Venerable Geshe Dorji Damdul la: And then you interpret, the to interpret is upto you, how you interpret that. And when you tell other people, oh what did you learn from Tibet House? What you interpret you say that I interpret is this, what he said is like this, right. Don't say that, your interpretation, don't say Geshe la said it. I will be in problem.

Participant: So, the question.

Venerable Geshe Dorji Damdul la: So, what I said.

Participant: Yeah.

Venerable Geshe Dorji Damdul la: Prasangika rejects any degree of objectivity, right. Which means that even one degree of objectivity is rejected. Chittamatra does not reject any degree of objectivity, it does not reject 1%, it rejects only, it rejects 100% objectivity is rejected meaning that it's only 50% not 100%. Objectivity is 50%, objectivity is not 100%. So, 100% objectivity is rejected by the Svacittantra Madhyamika and any degree of objectivity is rejected by Prasangika. This is difference.

Participant: Okay, so my, actually my question was that since Chittamatra is rejecting the externality to the mind basically and then they are saying that we are just, the objects they are not really there, it's just what my mind is thinking, so there is no gap between object and subject. And basically, object and subject are like one. So, then there is no question of objectivity in the first place because since there is no object for them.

Venerable Geshe Dorji Damdul la: No, no, object is there. Okay let's say the pen is there, right. What is happening now? Coming closer towards the subject. Now the pen is becoming smaller, smaller, it becomes, coming to subject. Pen is becoming smaller or it is, it remains the same?

Participant: It's the same.

Venerable Geshe Dorji Damdul la: Right. So, object is not disappearing only its coming closer towards subject. You're getting it? Object is not affected. You're getting it? For Prasangika any degree of objectivity disappears. For Prasangika, Chittamatra any degree of objectivity is intact, simply the distance is removed. Object remains the same. From the object. You're getting it? This is the difference.

Okay, yes, okay, for all of you now that you are all here, I know for the reason that our teacher Venerable Geshe Thabke Rinpoche is going to give the teaching at 3:30. And even the online participants of all the program. I don't know if there is anybody who is, because what is happening now is not online. Okay, it's fine. So, the point is that the teaching is happening, teaching by Venerable Geshe Thabke Rinpoche on the Salistambha Sutra, Rice Seedling Sutra on dependent origination which is extremely precious sutra. The this is often times used as the bed

rock of Arya Nagarjuna's philosophy. Madhyamika, Mulamadhyamakakarika, this is a very precious sutra and the teacher is Venerable Geshe Thabke Rinpoche. Such an acclaimed, renowned great teacher, great practitioner. You are so fortunate. Why not, we make the most of this teaching today. And tomorrow what time?

Participant: 5:30.

Venerable Geshe Dorji Damdul la: 5:30 tomorrow. 5:30 evening tomorrow and today at 3:30. Okay let us, then the let us be at here by like the what 3:25 or 3:20. Okay.

Participant: Short dedication or?

Venerable Geshe Dorji Damdul la: Short dedication prayer.

Participant: Let's turn to page number 49, dedication prayers.

I dedicate the merit thus gathered,
Toward the realization of the deeds and the prayers,
Of Buddhas and Bodhisattvas of the three times,
And to the upholding of the doctrine of scripture and insight.

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.

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

Thank you.

Class 61 – Tenet Systems – Part 6 of 10

Session 1 of 17th Apr 2019

Subject : Tenet Systems
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 17 April 2019
Transcriber : Tenzing Nyidon
Verified by : Meenakshi Puri
Edited By :

Starting Prayers By Participant

(Main Teaching Starts) [00:15:30]

Venerable Geshe Dorji Damdul La: Okay, last time we were doing the Chittamatra system, Chittamatra tenet system. And Chittamatra the two truths not yet done. Okay, last time what we did was the three natures. Other powered nature, imputed nature and the thoroughly established nature. And what we learned was that the basic simple formula, the other powered nature empty of being, empty of imputed nature is thoroughly established nature. This is what we learned. Okay, this is very important point.

So, now with this we switch to the assertions on the subject. Object and subject, now the subject. Okay, sorry, the two truths we go little more in detail with the two truths – conventional truth and ultimate truth. From the Chittamatra point of view, say what is all these things what we are seeing now the, what we are seeing as external, as separate from your mind, as substantially real, the substantially real, independent from mind, what is all these things? So, Chittamatra would say that these are all nothing but like a dream coming from your own mind. There is nothing really as independent, separated, there as external. In other words, there is no externality there. So, what you see as external they are all empty. Things do exist but they don't exist the way they appear to us as external. So, things being empty of external reality is ultimate truth. If somebody were to ask you what is ultimate truth according to Chittamatra, you can say things being empty of external reality is the ultimate truth. And all other things, all other phenomena they are conventional truth.

And then the ultimate truth last time we did mention several versions. One of, one which is Emptiness of external reality, things to be empty of external reality or simply put the empty of external reality. Emptiness of external reality. That is the ultimate truth according to Chittamatra. And then likewise, let's say that the Emptiness of objects being true referent of the label, Emptiness of the objects being true referent of the label. This is also the ultimate truth. And then we also spoke about the Emptiness of the substantial separateness, substantial duality between the subject and object. That is also the ultimate truth. And then in some cases the Emptiness of the material, the physical material, the material things, physical material things.

This is also referred to as the Emptiness or ultimate truth.

So, these different versions which we gave earlier whether or not they are there, whether or not they are identical. All the scholars will agree that to know, to understand one version well we have to understand the other well. This is what the scholars agree. But whether they are identical for example we say water and the say the *chu or paani*, it's just one, identically one. Labels are different but the referents are identically one. Likewise, these different versions of Emptiness according to Chittamatra, are they identically one [0:20:00] or the not, this is the question. This is what I would suggest that as we, the as your understanding of Emptiness according to Chittamatra grows deeper and not only confined to the Emptiness of external reality but the Emptiness of, Emptiness of external reality, Emptiness of the substantial duality of the object-subject, they are more identical, they are identical. But the only thing is between these two things Emptiness of external reality and the Emptiness of objects being the true referent of the label. So, these two things whether or not these two are identical, this is something which the scholars discuss or debate. Okay, so, these we call as the ultimate truth.

The rest of the phenomena like say the in other words what we, the say from the three natures tell me what from the three natures fall under the ultimate truth? Thoroughly established nature. Very good. And the rest fall under?

Participant: Conventional.

Venerable Geshe Dorji Damdul la: Conventional truth. Are you sure? What about the other powered nature fall under conventional truth? Yes. What about imputed nature falls under conventional nature, conventional truth? Imputed nature? Okay, what comes under imputed nature, what falls under imputed nature? What are the things they are subsumed under imputed nature?

Participant: Non-existent and the other than ultimate reality. Phenomena.

Venerable Geshe Dorji Damdul la: Permanent phenomena.

Participant: Permanent phenomena other than.

Venerable Geshe Dorji Damdul la: Permanent phenomena other than ultimate reality and non-existent things, non-existence. Okay, so the when you speak about the permanent, imputed nature, don't just think about imputed nature some extract imputed nature. Imputed nature, just think of the two. What are the two? As Rimpi la rightly indicated, what are the two? Non-existence and permanent phenomena other than ultimate reality, two. Permanent phenomena other than ultimate reality, is it ultimate truth or conventional truth? Permanent phenomena other than ultimate reality, is it conventional truth or ultimate truth?

Participant: Conventional truth.

Venerable Geshe Dorji Damdul la: Conventional truth. Yes. Okay, that is conventional truth,

thank you. Okay, now non-existence falls under conventional truth or ultimate truth? Truth means something it should be existent, right. Truth should not be false. Truth means it should be existent. Non-existent should not be existent. So, non-existence does not fall under any of the two truths. You're getting it? So, imputed nature in your mind you have to split into two, non-existence do not fall under any of the two truths. It's not the ultimate truth. Why? Why non-existence are not the ultimate truth? For truth it should be existent and the non-existence do not exist. So therefore, it is neither ultimate truth nor conventional truth. Very good. Okay, so what falls under conventional truth then? Ultimate, thoroughly established, of the three natures thoroughly established nature falls under ultimate truth. What falls under conventional truth according to Chittamatra? Anyone? Palden la, what falls under conventional truth?

Participant: Other powered.

Venerable Geshe Dorji Damdul la: Other powered nature.

Participant: And imputed.

Venerable Geshe Dorji Damdul la: One is other powered nature. Number two is?

Participant: Imputed nature other than the non-existent.

Venerable Geshe Dorji Damdul la: Very good. Imputed nature the which is the permanent phenomena other than ultimate reality. Okay, these two fall under conventional truth. Very good. Okay, so this is the two truths.

Now, next the subject, object done , now the subject. Subject there are three. It's common to all the schools. Subject there are three. What are the three? Person, consciousness, labels or the terms. Labels or terms. Okay, the person, consciousness, and the terms or the labels. First the person, Chittamatra, how does Chittamatra posit the self? What is the person from the point of view of Chittamatra? So, this is something which we need to learn. For Chittamatra there are two, one is the, those following reasons and those following scriptures, two. Chittamatra there are two kinds, one following reasons and the other following scriptures. Then, ones following scripture they believe in the concept of *alayavijnana* or the basis of all consciousness, in Tibetan it is *kunshi*. They believe in the concept of the *alayavijnana* as the self, as the person. What is the person, if you ask them? They will say that the *alayavijnana* within your, within each one of us that is the, that is you. For example, let's say Mr. A. Who is Mr. A? *Alayavijnana* within Mr. A, that is Mr. A, right. Okay, who is Bodhisattva? The *alayavijnana* within the Bodhisattva that is the Bodhisattva. Okay, this is how they identify. And you may be wondering what is *alayavijnana* like? This is the question. This is a very important point.

And although this is going to be rejected by the Prasangikas eventually, but this concept has a tremendous relevance. From this we can learn a lot even from the point of view of the, learn a lot by the other schools. How the imprints, mental imprints, karmic imprints are being carried from one life to the other. What actually transmits from one life to other. And say the many of the schools they believe in the, what, they believe in the concept of soul. And whereas in

Buddhism the concept of soul is not there. But then something is moving from one life to the other. You're getting it? So, many people they get they are confused. On the one hand Buddhism does not believe in the concept of soul, on the other Buddhism believe in something travelling from one life to the other. So, if this is not the soul what is that? This is the question. So, all these things you can answer well only if you know the tenet systems well.

Okay, so what is this *alayavijnana* or *alavijyan*? This *alayavijnana* or the *kunshi*, in Tibetan *kunshi* and the repository consciousness, the foundational consciousness, repository consciousness in English. This is likened, this is given the metaphor of the ocean. When the ocean without the wind then the ocean is so placid, it's so serene, very beautiful, calm, the very expansive calmness is there. This is the ocean. So, now this ocean when the wind blows with the tempest then what happens is that the it forms waves on the surface, waves. And the waves can be very, very ferocious and some very gentle waves. Some very ferocious waves. And the different shapes of the waves. Okay, and then when the wind stops, again, the waves they will go back to the ocean. Waves, they do, waves do not come from outside. When the wind stops then the waves go back to the ocean. They again become the part of the ocean. And again when the wind blows again from the water, the water from the ocean, the part of ocean again becomes wave. Waves are not the ocean but the waves are, waves they came from the ocean they go back to the ocean.

Okay, likewise this *alayavijnana* is like the ocean, is like the very serene expansive ocean and the wind is the metaphor for our karmic imprints. For example, if a child is born then the child is conceived in the mother's womb then the karma of the child of this [0:30:00] the previous karma, the wind of the previous karma, it starts to blow. The wind of the karma starts to blow. And then within the child's the, within the mother's womb the child slowly gives rise to protrusion of the various senses like eyes, nose, ears and so like they slowly come out. And then the mental consciousness is there. Then the body from the parents, mental consciousness from the past. Mental consciousness meaning the *alayavijnana*. *Alayavijnana* from the past life. And the body from the parents. So, these two, this mind is *alayavijnana* is trapped with the body of the parents of this life. And then slowly it developed. And then the eye sense power, ear sense power, all the 5 senses come into being. Mental consciousness also come into being. What was there at the time of conception was the *alayavijnana*. Then the what happens was the wind of the because that we take birth as the human being, the wind of the human birth that starts to, the wind of the karmic, the karmic wind of the human being that starts to move or that starts to stir the and the waves are created. Waves are created like the different sense organs and the sense consciousness, mental consciousness, all these things come into being. Waves are created. So, all these waves of the sense consciousnesses and their respective objects they all arise from the ocean of the *alayavijnana*. You're getting it? *Alayavijnana*.

And then in the process, and then slowly we come out of the mother's womb, then you know, as a teenager then as an adolescence, then as a the adult and then slowly gradually we, the become older then grow old and again die. When we die then again what happens the say the all these the karma, the wind of the karma which projected our life, this life that wind exhausts. When that wind exhausts then what happens? All the waves created they all go back to the ocean. All the sense consciousness, their respective objects they all go back to the *alayavijnana*, right. Like the wave going back to the ocean. Okay, then again the, so that is death. But there is no death to the

alayavijnana. Don't forget it. There is no death to the *alayavijnana*.

Then again same thing, again the next wave, next karmic say the wind blows, whatever decides the you to whatever next birth you're going to be the projected, again, that wind will, that karma will drive you. And again, the waves are created. And again you, we come up with the five sensory consciousnesses, mental consciousness then the their respective objects they all come into being together. Okay, so this is, so this where all these waves created, waves dissolve, where is that all happening? Where? Waves are created, waves of the say sense consciousnesses, respective objects, six objects, they arise they dissolve, where does it happen, where? Where does that happen?

Participant: *Alayavijnana*.

Venerable Geshe Dorji Damdul la: Yes, it happens in that ocean like *alayavijnana*. You're getting it? Ocean like *alayavijnana*. In Tibetan it is *kunshi*. Finally, finally what is there with you, that is always there with you is your *alayavijnana*. For example, your body is just temporary, it's with you for one life. And your sensory consciousness, they are with you for just one life. Then they will leave the imprint. Finish. But what always travels with you till you achieve Arhat or Bodhisattva bhumi number eight, bhumi eight or the Arhatship, till that point *alayavijnana* will always be with you. So, who you are, you are really, who is that person? That is the *alayavijnana* or *kunshi*. This is the one, this is you.

So, according to Chittamatra particularly following the scripture if somebody asks you what is the self according to Chittamatra. You can say that in the case of ordinary beings meaning those who are not Arhats or those who are not, those who have yet to achieve Bodhisattva bhumi eight, so in that case what is the self is this *alayavijnana* of Rimpi la is Rimpi. And of Nilisha ji is Nilisha. This *alayavijnana*. That is the one, right. Okay, so this is what is posit according to the Chittamatra following scriptures. Very good.

Chittamatra following reasoning for them what is the self? Your mental consciousness not *alayavijnana*. When you accept *alayavijnana* then how many kinds of consciousness do you accept those Chittamatra following reason, Chittamatra following the scripture accepting *alayavijnana*, how many classes of consciousnesses, how many class of consciousness are there? In their case the five sensory consciousness are there. Don't forget it. Five sensory consciousness are there. Plus, mental consciousness. Six. These six are what all the Buddhist schools accept. These six consciousnesses are what all the Buddhist schools accept.

Now Chittamatra following scripture on top of these six they accept the *alayavijnana*, number seven. Plus, afflictive consciousness. There is another mental consciousness, there another consciousness referred to as the afflictive consciousness. **Tibetan??(0:36:30)** in Tibetan it is known as **Tibetan??(0:36:34)**. Afflictive consciousness. Total there are eight classes of consciousness according to Chittamatra following scripture. Okay, whereas according to the other schools, other Buddhist schools it is only six, six consciousnesses. Five sensory, one mental. Finish. All other Buddhist schools agree. Chittamatra adds two more, right, *alayavijnana* plus afflictive consciousness. Very good.

Okay, now what they say is that okay just the waves, when the wind stops the waves go back to the ocean. Likewise, the wind of the previous karma stops all these waves, they go back to, waves meaning what? Waves meaning wind is the karma. Say, okay, let's say that let's say you fall asleep particularly when you go into deep sleep. Then it's as though like total blank. And then you wake up. Somebody wakes you up, you wake up. Then you have the eye consciousness coming, eye consciousness plus the visual objects, two. Ear consciousness and the audio, sound, two. Nose consciousness and the smell. Respective objects. Tongue consciousness and the gustatory, the taste. Body consciousness and the tactility, right. They arise from the very deep sleep you wake up, then all these start to come plus mental consciousness and the phenomena, phenomena other than the say the five sensory objects. They all arise like the waves in the ocean. You're getting it? So, when the wind stops then all these waves will go where? Where will waves go? They will go back to the ocean. Likewise, when the previous karma stops then all these say the all these waves like the seven consciousnesses and their corresponding objects they will all go into the form of imprints. Waves go to the ocean, likewise, they all go in the form of imprints and will be, go back to the *alayavijnana*. You're getting it? *Alayavijnana*. Then it's the time that when we die. When we die, finish. Okay, this is the person according to Chittamatra following scripture.

Okay, now with this next the okay the person done. Next is consciousness. Consciousness we already learned now. The Chittamatra following scripture [0:40:00] and Chittamatra following reasoning. Chittamatra following reasoning the concept of the consciousness is much more the same as the other Buddhist schools. Whereas Chittamatra following scripture six the classes of consciousness plus. What are the six classes of consciousness?

Participant: Five sensory.

Venerable Geshe Dorji Damdul la: Five sensory plus one mental consciousness, six. Okay, anyone how would you tell me that, how can you share with us that the mental consciousness does exist? How can we say that the mental consciousness exists? How can we, what proof do you have? How can you convince somebody else of the existence of mental consciousness? Anyone? Because this psychology that we are learning, psychology as a part of the tenet system Chittamatra or any school we are doing, particularly from the Buddhist school say that we make sure that we really understand it. Not only okay yes there are five classes, six classes, not just that you be able to what do you call it reproduce but also be convinced that yes, it is true that there is mental consciousness. So, this is something different from the western psychology. Buddhist psychology, this is how it differs from the other psychology. The other Indian classical the psychology and also from the western psychology. The, what we are studying, this is something so empirical, we can actually feel it.

So, how can you convince me that there is a consciousness known as the mental consciousness? Anyone? Yes, Rimpi la?

Participant: Geshe la, technically maybe I'm not able to explain but just two-three days before, I just want to share my experience that I was trying to recall something, maybe somebody's name and it was not coming to me, in my mind. And suddenly when I was actually thinking a lot so I

was able to remember, recall that name. So, I was thinking that what is this? So, according to me that is mental consciousness.

Venerable Geshe Dorji Damdul la: Okay, the recollection.

Participant: Recollection of the.

Venerable Geshe Dorji Damdul la: Recollection of the names.

Participant: No, like anything, like if you are trying. Memory.

Venerable Geshe Dorji Damdul la: Okay, the recollection of something or the memory of something.

Participant: Which you have experienced in the past.

Venerable Geshe Dorji Damdul la: Okay, of something that you have experienced in the past. That recollection of the, or the memory is the mental consciousness. Very good. That is true. Yes, Ludo la.

Participant: The process of all the imagination done by us.

Venerable Geshe Dorji Damdul la: Very good. All the imaginations, they are all happening on the mental consciousness level. They are never happening on the sensory consciousness. Very good. Memories, all memories, all imaginations. Anyone else? Okay, this is how we need to learn. You know, whether you learn psychology, whether you learn philosophy, and so there we must be convinced what we are learning, yes, that is true, this is how it works, you know. So, in other words there should, you should see, you should be able to see, we should be able to see them as empirical. Not something that we have, not something only to be, to have blind faith. They are so important. Very good. All memories, all imaginations are happening on the mental consciousness level. They are not happening on the sensory consciousness level. Very good.

Six, then the additional two according to Chittamatra following scripture. What are they? *Alayavijnana* and afflictive consciousness. Okay, now the *alayavijnana*, is this something empirical? *Alayavijnana*, is this something empirical? Okay, this is what the other schools they are going to reject. Okay, so, where it is not empirical you should be able to say this is not empirical. This is not empirical and this is something which the other schools, the higher Buddhist schools will reject, right. But you have to know, we have to know their tenet system. This is a part of the tenet system. This is not something empirical, this is not something from the point of view of the higher schools this is not something empirical. Very good. So, we add *alayavijnana* and the afflictive consciousness, two.

Okay, next, the okay, the consciousness then the what, number two is?

Participant: Labels.

Venerable Geshe Dorji Damdul la: The labels and the terms. Labels or terms. Labels or terms this is fine. The, this is nothing really, there is nothing really special with the Chittamatra, that is fine. Next, we go to the what, the assertions of the path, the basis, the path and the result.

So, this basic trend, we should have these basic trends in our mind. So, basically any system that you study, tenet system that we study from the how the Venerable Konchok Jigme Wangpo la, incredibly great scholar how he put them in a proper system is one we study them in a very holistic way in the form of the basis, the path and the result. And the basis we study that in the form of objects and the subjects. And the objects classified in different ways. Say, the various schools they make emphasis on the different presentations like two truths, then the specifics, generalities, and so forth. Okay, then the for the basis, then what? No, for the basis with the object and subject. Object is done. Then the subject, subject three, what are they? The person, the consciousness and the labels. Very good. So, this if we know these basic trends then whenever we study, we talk about tenet systems we can put them, everything will become, come under your purview, your understanding. Okay, the person, consciousness and the labels. Done.

The next one is the path. Then number two the basis is done, now the path. Under the path three. What are they? Objects of the path and the objects to be, objects meditated upon by the path. Objects which the path should meditate on. Objects which the path should be meditating one, number one. Number two is what is the defilements to be abandoned by the path. Meaning that with the path the mental defilements to be abandoned by the path. With this path the purpose is to awaken the Buddha nature inside us. So, for that matter we have to separate the mental, remove the mental defilements from your mind. What are mental defilements or what objects were the, what mental defilements are being abandoned by the path? So, this technically is referred to as the objects to be abandoned by the path, number two.

Then number three is nature of the paths. So, after learning this, then the paths there, how many divisions are there, the in what way the different paths they function to remove the mental defilements. So, these are the basic, the three basic sections within the path.

Okay, objects of the path. Path meaning say the a system or practice which will help us to cleanse our mind. So, what is, what are the things, what are the objects that these paths should be meditating, what are the objects that this path should be meditating upon? So, basically, we see that the sixteen the aspects of the Four Noble Truths are there. And then more precisely finally the say the should be meditating on the selflessness from Chittamatra. From the point of view of Chittamatra we should be meditating on the selflessness. And the selflessness we have to understand this in two parts, selflessness of person and selflessness of phenomena.

Okay, so the first two schools Vaibhashika and Sautantrika, there is no concept of the selflessness of phenomena, it is only the selflessness of person. Whereas, okay, this is something that we need to keep in mind. Lower schools they only talk about, lower meaning the first two schools, first two lower schools. What are they?

Participant: Vaibhashika.

Venerable Geshe Dorji Damdul la: Vaibhashika and?

Participant: Sautantrika.

Venerable Geshe Dorji Damdul la: Sautantrika school. These two schools, they only talk about one selflessness that is selflessness of person. Say they only talk about the selflessness of person. If you talk only about the selflessness of person how are you going to, okay, selflessness of person, by meditating on the selflessness of person [0:50:00] it can help us to get rid of the mental defilements related to the wrong perception of the person. But how can you then, not only the misperception or the defilements related to the misperception of the person, you should also get rid of the mental defilements related to the misperception of the phenomena. So, how will you eradicate the mental defilements associated with the misperception of the phenomena? How will you do that according to the two lower schools? How are you going to do this? This is the question. Because what you learned is only the selflessness of person, you did not learn the selflessness of phenomena in these two schools. These two schools they don't talk about the selflessness of phenomena. So, how are you going to get rid of the, phenomena like what? Phenomena other than the person. Other than the person like what? Can you give me some examples? Phenomena other than the person what examples do we have? Sentient being is a person. They are also person, right. Okay, any examples? Sometimes you are in the ocean and we forgot that we are in water. We are looking for.

Participant: The object, any physical of object.

Venerable Geshe Dorji Damdul la: No, no, don't be, be kind, give a chance to other people also, right. Say something where other people still get.

Participant: Emptiness of flower.

Venerable Geshe Dorji Damdul la: Emptiness, no, Emptiness of flower, the lower two schools will not talk about Emptiness of flower.

Participant: That's what I'm trying to say.

Venerable Geshe Dorji Damdul la: No, no, the lower two schools for them what phenomena can you think of, what phenomena are there that you can think of other than the person? Anyone? Very quick. Pooja la.

Participant: Geshe la flower.

Venerable Geshe Dorji Damdul la: Flower, right. Tibet House, your shirt, your book, (TL) the pen, right. Don't think of, right. So, I told you you are in the ocean and the we are looking for water, right. So, everything around us this is the phenomena other than the person. Okay, so now how do, how, according to these two schools, these two schools they also accept the concept of Nirvana. They may not talk so much about the Buddhahood, the lower two schools but they talk so, more on the Nirvana. But these two schools they do posit the system to achieve

Buddhahood. But they talk more about the Nirvana. Because that they are talking about Nirvana. Nirvana is a state where you have to get rid of the mental defilements, afflictions, afflictive the, we can speak about the affliction, afflictive ignorance, or afflictive, yeah, afflictive ignorance, pertaining to the person as well as the phenomena, right. But then say the in terms of selflessness that is taught in these two schools, only the selflessness of person is taught not the selflessness of phenomena. So, how can you get rid of the mental defilements pertaining to the misperception of the phenomena other than person. How will you do that according to these two schools? Okay, this is so important, right. And I'm not too sure the that okay say keep this in mind, at least keep this in mind later on when you go into particularly Nalanda Masters Course then you will come to realise that okay this is something which we touched when you were doing the Nalanda Diploma Course. This is what you were doing here. This is very important point. And for Nalanda Masters Course participants also this is very important .

Okay, so let's say that the how are you to get rid of the mental defilements pertaining to the flower? The flower because we did not talk about the selflessness of flower, we talked about selflessness of person, right. So, the selflessness of person they would say that selflessness of person must be associated not only to the person but must be associated with the other phenomena also. Flower, selflessness of person of the flower. Selflessness of person of the me. Selflessness of person of my parents. Selflessness of person of Tibet House. Selflessness of person must be related to all phenomena. So, how do you meditate on the selflessness of person of the flower because this is not a person. Never mind, how do we meditate on the selflessness of person of the flower? This is something that we have to learn. Okay. This is just something unique, very unique of the lower schools, particularly the first two schools, Vaibhashika and Sautantrika, who do not posit the selflessness of phenomena. So, how do they meditate on the selflessness of person of the flower, right? They meditate on the fact that this flower, okay, say how do you meditate on selflessness of the person? Anyone, quick, according to the lower two schools, how do you meditate on selflessness of person. Person meaning selflessness of say Mr. A. How? If you can give that to me then I will share with you how to meditate on the selflessness of the, selflessness of person of the flower. Anyone? Tejal la, you'd like to try?

Participant: I would meditate on the selflessness of person A by seeing the Emptiness, by seeing that the person A is empty of autonomous substantial reality.

Venerable Geshe Dorji Damdul la: Very good. Thank you. So, we must have the solid facts. You're getting it? Don't just, let us not just speculate. We must have the solid facts the way the Tejal la put. Say to see, these are very important, this is not like, you know, what do you call it, bump in classes, anybody can bump in any time. This is a very the systematic course going there. So, we must have these facts. We must be able to present the facts. Not just oh, this is what I think. This is what the say once we had a what, some lecture there and then somebody asked this question like this, this is what I think. No, don't say like this. Always base on facts what we have learned, right. This is whole purpose of doing systematic class. This is the benefit. Okay, so thank you.

The point is to see the person Mr. A is empty of autonomous substantial reality. This is the meditation on the selflessness of person of Mr. A. You're getting it? Okay, how do, how does

one meditate on the selflessness of Mr. A? By meditating on the Mr. A to be empty of autonomous substantial reality or autonomous substantial person. You're getting it? Very good. Okay, if you know this then you will see that okay me, right, I'm Dorji, yes, this Dorji is empty of autonomous substantial reality. You're getting it? This Dorji is empty of autonomous substantial reality. This is the selflessness of person of Dorji.

Okay, now how will you meditate on the selflessness of the person of the flower? Very simple now. Because that this Dorji is empty of autonomous substantial real, so this Dorji, so this autonomous substantial real Dorji, right, Dorji which is autonomous substantial real does it exist or not? This Dorji, I, you know, this Dorji, does not exist as autonomous substantial real. So, autonomous, this Dorji which is autonomous substantially real because he is not non-existent, he does not possess the flower. So, what we see is that, how, this flower is empty of being the possession, this flower is empty of being the possession of an autonomous substantial Dorji. That is the selflessness of person of the flower. That this flower is empty of being the possession of autonomous substantial Dorji. This flower is empty of being the possession of autonomous substantial person that is the meditation, that meditation, that is the selflessness of person of the flower. That the flower is empty of being possessed by the autonomous substantial person is the selflessness of person of the flower.

Okay, now I'll ask you one or two questions. You will give me the answer. Okay, what is the, according to these two schools what is the [1:00:00] selflessness of person of the prayer flags? Anyone? What is the selflessness of person of the prayer flags? Anyone, raise your hands. Anyone? Lhadol you want to say?

Participant: I'll try Geshe la because.

Venerable Geshe Dorji Damdul la: So, Lhadol la which means you are saying that the prayer flag has the selflessness of person?

Participant: Prayers flags has the selflessness.

Venerable Geshe Dorji Damdul la: No, no, prayers flags does it have the selflessness of person.

Participant: No.

Venerable Geshe Dorji Damdul la: Prayer flag does not have the selflessness of person.

Participant: Yes, Geshe la.

Venerable Geshe Dorji Damdul la: What is your ultimate answer, you said one time you say no, one time you are saying yes. Yes, no? Answer is yes. Because these two schools they don't accept the selflessness of phenomena. They accept only the selflessness of person. And that they also accept the selflessness of person to exist in, to exist with all phenomena, across phenomena, right. They accept the selflessness of person to be existing with across the phenomena, which

means all phenomena has the selflessness of person, right. Okay, if that is the case then my question to you is do you accept the selflessness of person with the flower.

Participant: Yes.

Venerable Geshe Dorji Damdul la: With the prayer flags?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Yes. What is that selflessness of person with the respect to the flags, prayer flags.

Participant: Flags is being, is empty of being, is empty by possession, by.

Venerable Geshe Dorji Damdul la: That the flag is empty of being possessed or that the flower, the prayer flags being empty of being possessed or empty of being in possession of?

Participant: Autonomous substantial person.

Venerable Geshe Dorji Damdul la: Autonomous substantial person. Very good. Okay, anyone else who likes to share with us the selflessness of person of the book. Bhuti la, you'd like to try? Emptiness of autonomous, Emptiness, no what did I say? What did I say?

Participant: Selflessness of the person of the book.

Venerable Geshe Dorji Damdul la: Selflessness of person?

Participant: Of the book.

Venerable Geshe Dorji Damdul la: Of the book. So, what is the selflessness of the person of the book?

Participant: This book is empty of being the possession of autonomous substantial person.

Venerable Geshe Dorji Damdul la: Wonderful. That the book is empty of?

Participant: Being the possession of.

Venerable Geshe Dorji Damdul la: Being the possession of?

Participant: Autonomous substantial person.

Venerable Geshe Dorji Damdul la: Autonomous substantial person. Okay, did you all follow this? Is this correct or not correct? Raise your hands those who say it's correct. Those who say that I don't know. Okay, now, yes answer is correct.

Because the answer is correct, I will take you to the next question. Next question is this prayer flag empty, is the prayer flag not the object of possession, is this or is this not object of possession of the autonomous substantial person?

Participant: Yeah.

Venerable Geshe Dorji Damdul la: Is this or is this not?

Participant: Can you say it again, please?

Venerable Geshe Dorji Damdul la: This is my question to you.

Participant: I mean haven't really understood the question.

Venerable Geshe Dorji Damdul la: Okay, the prayer flag or did I say the flower? Flower, is this object of obsession, object of possession of the autonomous substantial real, substantial person?

Participant: No.

Venerable Geshe Dorji Damdul la: No. Yes? If it is yes then how can this be empty? How can this be empty of being the possession of the autonomous substantial real? Empty meaning it is not. You're getting it? Okay, this flower is this the object of possession of the autonomous substantial person? Okay, is the flower, is this empty of being the possession of the autonomous substantial person?

Participant: Yes.

Venerable Geshe Dorji Damdul la: If you say yes which means empty means it is not. Not and empty mean the same. You're getting it? It is empty of true existence, it is not true existence, right. It is empty of being a chocolate, it is not chocolate. Same. So, the flower is this the object of possession of the autonomous substantial person? (TL) Okay, sometimes the computer hangs. (GL) Don't worry. It does hang, you know. It happens to, it happened to me so many times. In fact, this happens to the all the debaters in the monastic universities, during their training, right. Their mind works, right, is, is, is, is, not, not, not. (TL) The whole thing is, (TL) then we, our mind hangs, right. Okay, it does happen, don't worry. Okay, seems like Bhuti la was so actively giving the answer, suddenly the computer hangs, she does not know what answer to give. Okay, when it hangs means that you are progressing. Because you are actively involved there. Otherwise it is monologue, you think that you are getting everything. The moment you go out somebody just asks you a simple question, you will get lost.

Okay, my question to you, this flower is this empty of being the possession of autonomous substantial person?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Because this is what you learnt. If you say yes, this flower, is this the object of possession of the autonomous substantial person? Yes, no? Answer should be no. You're getting it? The correct answer is no. If you say no my question to you according to the two lower schools, according to two lower schools the mind exists as autonomous substantial real? Yes, no? Yes. Answer is yes. The mind exists as autonomous substantial real. Mind exists as autonomous substantial real. You're getting it? Okay, say the this is the, okay, the answer is the mind exists autonomous substantial real. Little later we will discuss about the five levels of selflessness, five levels of Emptiness. Little later we will study that. For the time being according to lower schools, except for Prasangika, all the Buddhist schools, all other Buddhist schools accept the mind to be autonomous substantial real. Don't forget it, right.

Okay, then the mind, mind according to lower schools, lower, two lower schools, the mind is the self or not, mental consciousness is the self or not? It's the self. So, there's a the mind is a self, the mind is also autonomous substantial real. So, there is a self which is autonomous substantial real, right. The mind is autonomous substantial real, and mind is also the self according to these two schools. So, there's a locus, common point between what is mind and what is autonomous substantial real, right. What is self and what is autonomous substantial real? That is the mind. Mind is self as well as autonomous substantial real. Okay, is there anyone who is a girl as well as a Delhi University student. Hey, raise your hands, is there anyone who is a girl as well as a Delhi University student. Raise your hands. What about the, those who raised their hands half? (GL) You are almost graduating? Okay, why do you say that, what do you say that, Lhadol la, why do you say that you are the girl as well as the autonomous substantial, the (GL) as well as the Delhi University student. Why do you say?

Participant: Geshe la.

Venerable Geshe Dorji Damdul la: Why do you say that you are the common point between the girl and the Delhi student?

Participant: Because I am girl Geshe la and then I'm studying in Delhi university.

Venerable Geshe Dorji Damdul la: Because I'm a girl as well as. Likewise, is there a common point between the person and the autonomous substantial real? Person as well as autonomous substantial real, is there common point? What examples do we have?

Participant: Mind.

Venerable Geshe Dorji Damdul la: The mental consciousness is a person according to the lower schools. The mental consciousness is the person as well as it is the autonomous substantial real. So, there is an autonomous substantial person, right? Then this mind is autonomous substantial person. So, this flower is possessed by me. Me meaning this my mind, right. So, this is the possession of the autonomous substantial real person. Yes, no? [1:10:00] Okay, so this is what we have to discuss a little bit, right. When we say the mind is the person as well as autonomous substantial real that is fine. So, when you say I, I am a girl, I am a boy, is this, this I is that the mind or this is the, then okay. By the way did we learn about the two selves. Okay, no.

We did not learn.

Okay, so the one thing that we need to learn here is identifying what the self is, right. Identifying what the self is. Okay, this is very important. All of us identifying what the self is, the lower schools except for Prasangika they speak about the self, the, they classify the self into two kinds. They classify the self into two kinds – substantial self and the putative self. Substantial self and the putative self. Okay, in the car, say the car when you say the car, car should be the engine, then the wheel, the what is it?

Participant: Steering.

Venerable Geshe Dorji Damdul la: Steering. Then chairs, the bonnet, the whole body, they are all required, right. If somebody tells you of this car what is the most important part what will you say?

Participant: Engine.

Venerable Geshe Dorji Damdul la: The engine. You're getting it? You get the engine out, right, finish. Okay, likewise say when we say I the person, I the, I'm a girl, I'm a boy, I'm kind, I'm not kind, I'm intelligent, I'm not intelligent, I'm short-tempered, right. Or I'm very calm, cool person. Whatever you may describe this, this I, this I does it have the attribute of the physical body? When we say I'm a boy, I'm a girl, it has a physical attribute, right. Okay, I'm kind, I'm not kind, I'm short-tempered, I'm intelligent, not intelligent, this is with the mental attributes. So, this I that you are describing, I this I has both attributes. So, the self which has both attributes is known as the putative self. Self or the person which has both attributes is known as the putative self.

Whereas the self which has only the mental attributes is the substantial self. Okay, from this school's point of view, from the lower schools' point of view. For example, when the person dies, person A dies, when the person A dies then the person A will take rebirth. From this life something transmigrates to the next life, right. So, the body, the self which transmigrates will leave the body behind, yes? Will leave the body behind, the body we are going to cremate, we are going to bury or whatever we do, we do something with the body. We get rid of this body. So, what travels is just the mind. So, the substantial self travels, substantial, that mind which is only the mind, only the mind which travels that is the substantial self. And the self with the characteristics, attributes of both the body and the mind that self is the putative self. Okay, don't forget it. So, when you say I, yes, I'm here, I'm sitting here. That I is what substantial or putative self?

Participant: Putative.

Venerable Geshe Dorji Damdul la: It's the putative self. So, when, whereas somebody says hey where are you? I'm here. Where? After seeing you still somebody asks you where are you, your body, your mind? Then you say my mind, my mind is. So, that is putative or the substantial? It's the substantial. Okay, this is how we make the distinction. Very good.

So, according to Chittamatra following scripture what is the say, okay, let's say, okay let's say Mr. A. Mr. A per se is substantial self or putative self?

Participant: Putative.

Venerable Geshe Dorji Damdul la: Putative self. But Mr. A has *alayavijnana* according to the Chittamatra following scripture. So, Mr. A has *alayavijnana*. *Alayavijnana* of Mr. A, is it substantial self or the putative self?

Participant: Substantial.

Venerable Geshe Dorji Damdul la: Very good, that is substantial self. Now according to the other schools who do not accept the *alayavijnana* but and not Prasangika, they will somehow accept the substantial self. What is that? That is the mental consciousness. Okay, let us not forget this.

With this, this substantial self exists as autonomous substantial real but the putative self does not exist as autonomous substantial self. Let us not forget it. And you may be wondering what does he mean by autonomous substantial self? What does he mean by that, right? Okay, these we will study later on provided, say in case if I don't cover this under Emptiness concept of wisdom of Emptiness then the you, somebody has to remind me. Okay, so for the time being let's keep it there, let us not go into the complication for the time being, let us keep it there.

Now, the objects of the path. What should the practitioner of the path be meditating? What should the, according to the Chittamatra what should one be meditating. So, this is what we are discussing. So, basically, we meditate on the sixteen aspects of the Four Noble Truths. Okay, and then let's say the say let's say the practitioner of personal liberation, personal liberation practitioners and the Bodhisattvas, two. Personal liberation practitioners — Shravakas, Pratyekabuddha, and the Bodhisattvas two. So, according to this school Chittamatra because that Chittamatra not only talks of the selflessness of person they also talk of the selflessness of phenomena, right. Okay, this is what we have to, need to keep in mind. From Chittamatra onwards, Chittamatra then the Madhyamika, two Madhyamikas, they all accept selflessness of person as well as selflessness of phenomena. You're getting it?

Okay, now the because that they classify the selflessness, they distinguish between selflessness of person and selflessness of phenomena, we should know what does it mean by selflessness of person, what does it mean by selflessness of phenomena in the context of Chittamatra. Okay, selflessness of person according to Chittamatra there are two, gross and the subtle. Selflessness of person two — gross and subtle. The gross one is, okay, I think that will be good, at this point we will enumerate the five levels of Emptiness, five, Emptiness/selflessness. We'll enumerate them.

Participant: It's done.

Venerable Geshe Dorji Damdul la: Doesn't matter. Okay, we'll do the five levels of

Emptiness or the five levels of selflessness. Okay, what is the first one? The selflessness of permanent unitary independent. Okay, these five we need to have on our fingertips. It's very important. The selflessness of permanent unitary independent self, one. In other words, Emptiness of permanent unitary independent self number one. Number two the Emptiness of autonomous substantial reality, number two. What is number three?

Participant: Emptiness of external reality.

Venerable Geshe Dorji Damdul la: Number three?

Participant: Emptiness of external reality.

Venerable Geshe Dorji Damdul la: Very good. Emptiness of external reality, three. Number four? Number four [01:20:00] Emptiness of true existence while not rejecting inherent existence. Finally, number five Emptiness of inherent existence. Okay, these five we have to learn. These five in a very loose sense, broadly speaking, in a very loose sense the order in which we place this, we place these five levels it is progressively increasing, the progressively becoming subtler from number one through to number five. It becomes progressively it is becoming subtler as we go from number one through to number five.

Okay, now going back to Chittamatra. Chittamatra they speak about the selflessness of phenomena or selflessness of person?

Participant: Both.

Venerable Geshe Dorji Damdul la: Both. They speak of both the selflessness of person and selflessness of phenomena. Now, what is selflessness of person in the context of Chittamatra? This is, they speak about the selflessness of person gross and the subtle. Gross one refers to the first one, first of the five levels. First of the five levels of selflessness of person. Okay, just for to make things easy for you say for all the Buddhist schools except Prasangika, for all Buddhist schools except Prasangika selflessness of person can be spoken of in the, on two levels – gross and the subtle. Gross one is the Emptiness of permanent unitary independent self. Gross one is Emptiness of permanent unitary independent self. And the subtle one is Emptiness of autonomous independent substantial self. So, this is the very standard position of the selflessness of person gross and subtle according to all the Buddhist schools except Prasangika.

Okay, now the selflessness of phenomena. Selflessness of phenomena is the Emptiness, subtle Emptiness according to the particular school, according to particular school. Selflessness of phenomena is accepted only by Chittamatra and Madhyamika not by the Vaibhashika and Sautantrika. So, therefore Emptiness accepted by the subtle Emptiness, subtle, the subtle Emptiness or the subtlest Emptiness accepted by the particular school is the selflessness of phenomena according to that school. Subtlest of the Emptiness accepted by the school, particular school, particular philosophical school is the selflessness of phenomena according to that school. Which means we have to discard Vaibhashika and Sautantrika. Okay, tell me Chittamatra, Chittamatra what is the selflessness of phenomena according to Chittamatra, tell

me? What is that subtlest Emptiness according to Chittamatra? Anybody? Through the mic.

Participant: Selflessness of external reality.

Venerable Geshe Dorji Damdul la: Selflessness of external reality or Emptiness of external reality. Now, from this school you can speak about Emptiness freely. The first two schools, Vaibhashika and Sautantrika, the word Emptiness is hardly used. It is not that it is not used. It is used but it is used very rarely by the first two schools. Whereas from Chittamatra and Madhyamika they use the word Emptiness very easily, very frequently. So, say the according to Chittamatra what is the selflessness of phenomena? Emptiness of external reality. Okay, very good.

Now according to Chittamatra, now this is because that we are doing the Chittamatra philosophy, according to Chittamatra say what is that thing to be practiced by the practitioners on the path? So, practitioners of the path we classify them into two. What are they? Personal liberation seekers practitioners and Bodhisattva practitioners, two. Personal liberation practitioners Shravakas and Pratyekabuddhas, what they practice, what their main meditation is meditation on the subtle selflessness of person. Their main meditation is the selflessness of person. If you don't specify the subtle and the gross, if you don't specify the subtle and gross when you say that meditation on selflessness of person, it automatically refers to subtle selflessness of person. So, that is Emptiness of autonomous substantial reality. So, the according to Chittamatra what is that thing, what is the, what is the object which the Shravakas and Pratyekabuddhas meditate as their path is the selflessness of person. What is that selflessness of person? Selflessness of autonomous substantial reality.

Okay, then the Bodhisattvas what they meditate? They primarily meditate on the selflessness of phenomena. Okay, which is selflessness of phenomena from Chittamatra point of view? Selflessness of person, selflessness of phenomena.

Participant: Selflessness of phenomena.

Venerable Geshe Dorji Damdul la: Speak through the mic.

Participant: Selflessness of phenomena.

Venerable Geshe Dorji Damdul la: Okay, is there anyone who tell me how can you justify this, what Lhadol la said is correct according to Chittamatra selflessness of phenomena is subtler than selflessness of person although Prasangika would not accept it. For Prasangika selflessness of person, selflessness of phenomena there is no difference of subtlety. But for other schools Chittamatra and Svatantrika Madhyamika, for these two schools there is a difference in the subtlety between the selflessness of person and selflessness of phenomena. For them selflessness of phenomena is subtler than selflessness of person, right. Okay, from what we have learned thus far, is there anyone who can justify or who can use your common sense from what we have learned, picking up the information from what we have learned thus far as to how you can convince all of us that the selflessness of phenomena is subtler than selflessness of person

according to Chittamatra. Anyone? Yes, Lhadol la you will try.

Participant: Selflessness of person according to Chittamatra is grosser because they only meditate till selflessness of autonomous substantial reality but for the subtler, they meditate on Emptiness of external reality also.

Venerable Geshe Dorji Damdul la: Okay, selflessness of person refers to the Emptiness of autonomous substantial reality, selflessness of phenomena refers to the Emptiness of external reality according to Chittamatra. And these two how the order is placed is selflessness of the autonomous substantial reality first from, first meaning number two followed by selflessness of external reality number three. So, this order is put in the order progressively becoming subtler, right. Okay, this is very good.

Okay, so in other words the one, any other reasons, this is one reason very good. Any other reasons that you would like to give? Any other reasons that you would like to give? Anyone? Tejal la you would like to try? No. Pooja la. Any other reason/

Participant: Geshe la I think we just learned that the subtlest of the Emptiness accepted by a particular school is the selflessness of phenomena accepted by that school.

Venerable Geshe Dorji Damdul la: Okay, so what we have learned today is that the subtlest of the Emptiness according to particular school that alone is referred to as the selflessness of person, no, selflessness of phenomena. So, the selflessness of phenomena by this understanding is subtler than selflessness of person. Very good. Anyone else? A reasoning which would be very convincing, two of them more like, you know, because it is said, right, you said it so therefore. Okay, anyone else? Yes, Lhadol la, you want to add something?

Participant: Regarding the practitioner of path also, Geshe la. For example, for personal liberation for Shravaka and Pratyekabuddha they have to only meditate on.

Venerable Geshe Dorji Damdul la: They practice only the?

Participant: Autonomous substantial reality.

Venerable Geshe Dorji Damdul la: Autonomous substantial reality not the Emptiness of external reality.

Participant: But for the Bodhisattva they have to practice on.

Venerable Geshe Dorji Damdul la: They must practice, their main practice, [01:30:00] the main object of meditation is the selflessness of the, Emptiness of external reality which is selflessness of phenomena. Very good. Tejal la.

Participant: I would say Geshe la that when you see the Emptiness of external reality of a particular phenomenon, when you establish it as empty of external reality then automatically if

you, there is no need to ask any further than does it exist as autonomous substantial real or not.

Venerable Geshe Dorji Damdul la: Why not?

Participant: Because.

Venerable Geshe Dorji Damdul la: Okay, (TL) anyone else? Okay, Mannan you would like to try?

Participant: Was only try to formulate the same what Tejal la was trying to that if we realise the selflessness of external reality that already subsumes the selflessness of autonomous substantial, actually which is like a lesser form of the same thing. So, how to.

Venerable Geshe Dorji Damdul la: How?

Participant: Because all its, because all of this.

Venerable Geshe Dorji Damdul la: Are you saying this according to your experience or, from your experience or you are saying this on what ground?

Participant: I'm saying external reality.

Venerable Geshe Dorji Damdul la: What you are saying is that the understanding of Emptiness of external reality.

Participant: I'm saying the two grosser forms of selflessness which we realise if we do that we are already, we'd already realised them when you managed to realise the more subtler form which is in this case is external reality.

Venerable Geshe Dorji Damdul la: Again, you use your, what Mannan ji and what Tejal ji what two of you are saying is that in the text how the order is placed.

Participant: Not just in the order I mean logically I see them also as falling under examples of external reality but they still leave some space for aspects of reality which might not fit in there. So, that little gap which is left that is the subtler form that's why.

Venerable Geshe Dorji Damdul la: Then the somebody may say that you understand the Emptiness of external reality still you may not understand the Emptiness of autonomous substantial reality, there is a gap there. They may say the opposite.

Participant: I would like to think that if you've really understood Emptiness of external reality.

Venerable Geshe Dorji Damdul la: Other may also say the same thing. If you really understand the Emptiness of autonomous substantial reality, right, then you will see that the selflessness of external reality is easily understood. Okay, anyone? Anyone who would like to

give? Okay, how many of you agree with me, selflessness of autonomous substantial reality is understood by all Buddhist schools. How many agree with me? We learned something, right. Selflessness of autonomous substantial reality is something which all Buddhist schools including the Vaibhashika, Sautantrika, they realise, they know. They have to know this, right. Because what we learned is that autonomous, Emptiness of autonomous substantial reality is the subtle selflessness according to all Buddhist schools except Prasangika. We said it. So, Vaibhashika, Sautantrika, they have to understand it. They already understand it but they are yet to understand the Emptiness of external reality. You're getting it? Emptiness of autonomous substantial reality is understood by all the Buddhist schools. But the Emptiness of external reality is understood not by the lower two schools. Understood by Chittamatra, not yet understood by the lower two schools.

So, why lower two schools, in the say the faculty wise they are inferior to Chittamatra? So, they already understood the Emptiness of what? Autonomous substantial reality, they are yet to understand the Emptiness of external reality. You're getting it? So, therefore Emptiness of external reality is subtler than the Emptiness of autonomous substantial reality. Emptiness of autonomous substantial reality is not that difficult to understand. They are understood by all the Buddhist schools, across the board of the Buddhist schools. Whereas, the Emptiness of external reality is not understood by the two lower schools, it is understood by the Chittamatra. You're getting it? Okay, so this is one thing that we need to keep in mind.

Then next, the objects abandoned by the paths. So, this we will study the, okay, yeah, so something unique about Chittamatra is now they, here from this school we talk about the afflictive obscurations, cognitive obscurations. Afflictive obscurations are the obscurations the presence of which stops us from achieving Nirvana. Afflictive, the cognitive obscurations are the obscurations, the presence of which stops us from achieving Buddhahood. You're getting it? Okay, cognitive obscurations you **Tibetan??(1:35:17)** okay sorry. Afflictive obscurations **Tibetan??(1:35:21)** meaning the afflictions the presence of which primarily stops us from achieving Nirvana. Whereas cognitive obscurations refer to as **Tibetan??(1:35:36)** the presence of which stops us from achieving Buddhahood. This is the difference.

Now the label afflictive obscurations **Tibetan??(1:35:45)**, cognitive obscurations **Tibetan??(1:35:47)**, so this label is being used from Chittamatra and the above, not by the lower two schools. Don't forget it. Okay.

Now the next question is what constitute the afflictive obscurations which stop you from achieving Nirvana, what constitutes the cognitive obscurations which stop you from achieving Buddhahood? This is the question. Okay, for that matter what stops you from achieving the achieving what Nirvana, we refer to as the afflictive obscurations. Okay, so the basic trend is much more the same. Let's say the what, what you have learned thus far miseries, immediate causes, contaminated karmas immediate cause of which is gross afflictions. Immediate cause of which is inappropriate attention. Then the immediate cause is?

Participant: Self-grasping ignorance.

Venerable Geshe Dorji Damdul la: Okay, ignorance. Let's say ignorance. You're getting it? What is ignorance? Self-grasping ignorance. What is this self-grasping ignorance? This self-grasping ignorance, the lower schools, all schools except Prasangika would say that the self-grasping ignorance responsible for giving rise to all these miseries, inappropriate attention, afflictions, contaminated karmas and miseries. That self the root of all the suffering, the self-grasping ignorance is the ignorance viewing things as autonomous substantial real. That is the ignorance. According to Prasangika? No. According to Prasangika this is very gross, right. It's, that ignorance is much subtler than what the lower schools posit.

Okay, now the form is that the say the afflictive obscurations, when we identify what the afflictive obscurations are is say the contaminated karmas, then the gross afflictions, we can say contaminated karmas, gross afflictions, then the inappropriate attention and the rooted on self-grasping ignorance which is ignorance viewing things to be autonomous substantial real. Okay, very good. This is the afflictive obscurations.

What constitutes the cognitive obscurations from this school's point of view is the ignorance viewing things to be externally real. Ignorance viewing things to be external real, this is the cognitive obscurations according to this school.

Okay, so in other words Shravakas and Pratyekabuddhas, those who seek personal liberation their primary objective is to meditate on the Emptiness of autonomous substantial real. Whereas the Bodhisattvas their primary objective is to meditate on? Hey! The Bodhisattvas according to Chittamatra, the Bodhisattvas their primary objective is to meditate on?

Participant: Emptiness of external.

Venerable Geshe Dorji Damdul la: Emptiness of autonomous.

Participant: Externality.

Venerable Geshe Dorji Damdul la: Emptiness of externality. Emptiness of external reality. Very good. What should be the complementary factor? What should be the driving force to meditate on these? For the Shravakas and Pratyekabuddhas they meditate primarily, they meditate on the Emptiness of autonomous substantial real [01:40:00] driven by the force of renunciation. Whereas for the Bodhisattvas they primarily meditate on the Emptiness of externality driven by the force of Bodhicitta grounded on renunciation. So, Bodhisattvas their driving force should be Bodhicitta on top of the renunciation. For the Shravakas and Pratyekabuddhas it is only the renunciation, not Bodhicitta, that is their driving force.

Okay, so others it's fine like the nature of the paths that we will do later. It is much more the same as the, and the objects abandoned by the paths and the nature of paths that is same as the Prasangika. So, that we will do in the Prasangika, as a part of Prasangika. And likewise, the resultant state it's fine.

Now very important part that I would like to share with you here, something unique of the

Chittamatra. So, we are doing only the unique parts, unique the things of Chittamatra. It's about how do you, the Buddha said just as, Buddha said the *bbikshus* and the wise people 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. Okay, so when you say the Buddha encouraged us to examine things, to examine what the Buddha taught. Which means that what the Buddha taught, if you use common sense, we can't really accept all what the Buddha taught as literally. Even from the point of, even if you have the greatest of the faith but to be very sensible we cannot accept all the teachings of the Buddha as literal because it is the compassion of the Buddha that made him, that makes him to teach divergent teachings, it is the compassion. For example, if somebody says that the Buddha, I don't the, I don't have any desire to learn about Emptiness, right. I have no desire to learn about Emptiness. Emptiness is very complicated, don't teach me Emptiness, don't tell me to study Emptiness. I will do anything else but simply don't tell me to study Emptiness. Buddha said that is fine just recite *om mani padme hung*, right. This is ultimate. You're getting it? Okay, so without Emptiness then just recite *om mane padme hung*, is this the ultimate? This is not. But for this person if the Buddha said no you cannot do anything you have to study Emptiness. Then the person will say what? What will the person say? Bye-bye, right. So, the Buddha cannot help the person. Finally, the job of the Buddha is purely out of love. For example, if the child is sick, terribly sick and if the child tells the mother that oh Mom, today I will not go to school. The mother will say don't worry, you don't have to go, right. You're getting it? It's purely out of love. And the if the child says that, even if the child is say the, say what, so much of sadness, the child is so sad and the child tells the mother, the say, usually the mother does not give ice-cream to the child on health ground. One day the child is extremely, extremely sad, so, so sad. And the child, Mom can I have ice-cream today. Mom will say yes, yes, yes. You're getting it? It's not that the other day she is stopping the child from taking ice-cream and today she is gladly offering it. It's because of the situational, it is situational, it is contextual. You're getting it?

So, this is where the love and affection, it does not mean that the okay what the Buddha said is sometimes not true. This is not the point. The point is the Buddha can teach different things which may not be, which may not tell you the reality. But it suits the individual knowing that out of pure compassion the Buddha can teach something which may not be acceptable under the normal situation. So, this is indication of the Buddha's incredible love and affection. Okay, so whereas the Vaibhashika would say that the what the Buddha taught must be something to be acceptable literally. And whereas Chittamatra and above would say that this is not true because the Buddha can teach something which, purely out of compassion to suit the mentality of the person on the spot which may not otherwise be agreeable to the convention.

Okay, so then the teaching of the Buddha came to be classified into two – definitive teachings and the interpretable teachings. Definitive teaching, interpretable/provisional teachings. Definition **Tibetan??(1:45:30)** definitive teachings which one has to accept. Okay, the **Tibetan??(1:45:37)** or definitive teachings and the other one is the interpretable teachings.

Okay, so now I'm going to explain this here. Okay, interpretable is *drang dbon*, d r a n g *drang d h o n drang dbon*. Definitive teachings **Tibetan??(1:45:58)** and interpretable teachings or provisional teachings **Tibetan??(1:46:04)**. Oh sorry, the **Tibetan??(1:46:08)** is the definitive and

the interpretive is the *drang dhon*. Don't forget okay. Definitive is the Tibetan??(1:46:15) interpretable is the *drang dhon*.

Now I'd like to explain on this from the point of view of the three schools, not only Chittamatra. Chittamatra, Svacantrika Madhyamika, and Prasangika Madhyamika. Okay, I'm going to speak on this from all three different schools. You're getting it? Ready? Okay, what is definitive teaching, what is interpretable teaching? For this let's say teachings have two sides, one is the what is taught – content, and then the label or the words used. The contents of the teachings and the teachings, two. Contents of the teachings and the teachings. Okay, contents of the teachings as the object and the teachings in the form of the subject, two. So, now definitive and interpretable, interpretable, definitive to be seen to be looked at from the point of view of the contents of the teaching, from the point of view of the subjective teaching, from the subject, from the point of view of the subject. Teaching in the form of subject from the point of view of the contents of the teaching as the object.

Chittamatra understands the defines, Chittamatra defines the interpretable and definitive teachings on the basis of the teachings in the context of the subject not on the context of the object, not in the context of the content matters. I'll explain in more detail later on. Chittamatra explains or Chittamatra defines the interpretable teachings and the definitive teachings on the basis of the teaching's subjective presentation.

Okay, what do you mean by the teaching's subjective presentation? Say where the teachings in the form of the subject, teachings, can be taken literally or cannot be taken literally, can be taken literally that is known as definitive teachings. And the teachings in the form of the subject which cannot be accepted, which cannot be acceptable literally is the interpretable teachings.

Okay, whereas, Prasangika, so we have Chittamatra, Svacantrika Madhyamika, Prasangika. Whereas the Prasangika defines interpretable teachings and the definitive teachings on the basis, not on the basis of the teachings in the context of the subject but in the context of the object. Meaning contents of the teaching. Contents, if the contents [01:50:00] if the primary content whether or not the primary content is ultimate truth, if the primary content of the teaching is the ultimate truth, if the ultimate truth is the primary content of the teaching, that teaching Prasangika would call as definitive teaching. If the primary content of the, primary content of the teaching is conventional truth Prasangika would classify that as conventional, no, provisional or interpretable teachings, number two.

Now, what is left? Svacantrika Madhyamika. Svacantrika Madhyamika looks at both the sides subject and the object both. Svacantrika Madhyamika, the best thing for us to do is Svacantrika Madhyamika when defining the definitive teachings for them the two criteria are required. One is that the subject matter, in terms of subject matter, object, in terms of subject matter primary subject matter must be the ultimate truth. And in terms of the subject, subject meaning the teaching in the form of the subject as opposed to object that teaching must be acceptable at the face value. Any teaching whose subject matter, whose primary subject matter is the ultimate truth and which can be accepted literally that is the definitive teaching. And all other teachings are interpretable teachings. All other teaching meaning any teaching of the Buddha whose subject

matter is conventional truth, whose primary subject matter is conventional truth or that the teaching is, teaching of the Buddha is not acceptable at face value is conventional, is interpretable teachings. Okay, this is how the three schools differ in defining the definitive and the provisional teachings of the Buddha.

Okay, let me say this again. Chittamatra, for Chittamatra any teaching of the Buddha which can be acceptable at the face value is definitive teaching. Any teaching of Buddha which cannot be acceptable at the face value is provisional teaching or the interpretable teaching. For Prasangika the highest school, any teaching of the Buddha whose primary object is ultimate truth is the definitive teaching. Any teaching of the Buddha whose primary object of content matter is the conventional truth is the provisional or the interpretable teaching. According to third, Svatantrika Madhyamika, any teaching, for Svatantrika Madhyamika easier would be first do the definitive teaching. Any teaching of the Buddha whose primary object is the ultimate truth as well as the teaching which is acceptable at the face value is the definitive teaching. And then the teaching of the Buddha whose subject matter is conventional truth or, not and, or, for the second one it's or, or the teaching which is not acceptable at face value is the provisional or the interpretable teaching.

Okay, that is done. Okay, now we are done with the Chittamatra. Any questions, one or two questions? Yes, Lhadol la?

Participant: Geshe la, I'm a bit confused about here, what is main difference between person and consciousness. Because when you explained the person according to,

Venerable Geshe Dorji Damdul la: From the point of view of Prasangika.

Participant: Chittamatra also, like generally also.

Venerable Geshe Dorji Damdul la: Generic.

Participant: Like here Chittamatra.

Venerable Geshe Dorji Damdul la: Generic then we will take another four sessions.

Participant: Because here Geshe la when you explain.

Venerable Geshe Dorji Damdul la: No, be very precise. According to Chittamatra.

Participant: Okay, Chittamatra like so you said, you explained about *alayavijnana* with regarding the Chittamatra following the scriptures. And then the mental consciousness regarding the following reasons.

Venerable Geshe Dorji Damdul la: Yeah.

Participant: But in consciousness also you saying the same only, you said the same also. Like

you spoke about the *alayavijnana* there also in consciousness, so I got confused.

Venerable Geshe Dorji Damdul la: Of course.

Participant: So, what is main difference?

Venerable Geshe Dorji Damdul la: Okay, so basically, let's say what is the relationship between the consciousness and the person according to Chittamatra, right? Consciousness there are so many kinds. How many kinds are there? Eight classes of consciousness are there according to Chittamatra following scripture, eight. And in person, how many kinds are there? Only one? Substantial person and putative person. Two. You're getting it? Okay, so can you think of a person as well as a consciousness according to the Chittamatra following scripture can you think of a person who is also the consciousness? What is that? Yes? *Alayavijnana*. *Alayavijnana* is the person as well as the consciousness. Now can you think of a person who is a person, can you think of something which is a person but not any consciousness? What is that? Pooja la?

Participant: Putative self.

Venerable Geshe Dorji Damdul la: Putative self. Putative self is the person but it's not a consciousness. Consciousness means it should be substantial self. Okay, now can you think of something which is consciousness but not the self, not the person? Can you think of a something which is a consciousness but not the person? Mannan?

Participant: Eye consciousness.

Venerable Geshe Dorji Damdul la: Eye consciousness. Eye consciousness is the consciousness, all the sensory consciousnesses, they are the consciousness they are not the person. Can you think of both, what is the consciousness as well the person? Bhuti la? According to Chittamatra can you think of something which is both the person and the consciousness? Anyone?

Participant: Putative self.

Venerable Geshe Dorji Damdul la: Yes, Nilisha ji?

Participant: Putative self.

Venerable Geshe Dorji Damdul la: Don't just, don't drop this word. He will, she will destroy you. Okay, anyone? Hey, something which is both the self, something which has a self as well as the consciousness. Tejal la you want to say? Oh, Acha la, Acha Dawa la?

Participant: *Alayavijnana*.

Venerable Geshe Dorji Damdul la: *Alayavijnana*. Thank you. Wonderful. *Alayavijnana* is

consciousness yes?

Participant: Yeah.

Venerable Geshe Dorji Damdul la: Yes, it is the consciousness, one of the eight consciousnesses, one of the eight classes of consciousness. *Alayavijnana* is a person?

Participant: Yeah.

Venerable Geshe Dorji Damdul la: Yes. Okay, so this is why we have to study the Nalanda Masters Course, right. The study of the logic. Okay, good. And what is something, can you think of something which is neither the person nor the consciousness, can you think of anything? Bhuti la. Yes? No. Can you think of something which is not a person nor it is a consciousness. Mannan ji, you would like to try? Okay, you gave the mic. Bhuti la you'd like to try? Anyone? Can you think of something which is not the person nor the consciousness? Kunsang la gave me this paper. What is this? (TL, GL) Is this paper the person? This is not person. This is consciousness? There are so many things, rosary, your shirt, the table the flags, right. (TL) Okay, good. Any more questions, anyone? More questions? Any questions? Yes, Mannan ji?

Participant: Could you just elaborate more on what afflictive consciousness actually is.

Venerable Geshe Dorji Damdul la: Say it again, louder.

Participant: Afflictive consciousness.

Venerable Geshe Dorji Damdul la: Okay, this is good question, okay. This is a very serious question; it requires a very separate session. Okay, let me be very quick. This afflictive consciousness according to the proponents of the *Alayavijnana* for them they are the five sensory consciousnesses plus the mental consciousness, six, plus the *alayavijnana*. Now the afflictive consciousness, number eight, this or we can call it number seven or number eight, [02:00:00] *alayavijnana*, these two. This afflictive consciousness what it does is that it say the it looks as the *alayavijnana* as the main object on that basis then it creates a sense of a self which is autonomous substantial real, right. So, in other words *alayavijnana* is held as the main object. On that basis it is the like the, it is like, it is misconceiving the self. In other words, self-grasping ignorance. In other words, it is the it is the mind which views, which misconceives the concept of the self to be autonomous substantial real. Okay, Kanu?

Participant: Geshe La, if for Chittamatra school, if *alayavijnana* is of, is the substantial self, what are the other seven consciousness, are they putative self or they are substantial self?

Venerable Geshe Dorji Damdul la: If according to Chittamatra following the scripture if the *alayavijnana* is the substantial self, what about the other consciousnesses are they putative self? This is the question. Okay, this is good question. The answer is amidst these eight classes of consciousness there is only one consciousness which is the self in the first place. Only one consciousness. The rest of the consciousnesses they are not at all self, no putative, no substantial,

right. It is not necessary that all consciousnesses should be self, no. Amongst the consciousnesses it is only the *alayavijnana* which is the self not others. Yeah. Yes, Tejal la?

Participant: Geshe la, it's a question from last class.

Venerable Geshe Dorji Damdul la: Yes.

Participant: You said that when we were doing Chittamatra, you said when we say Emptiness of the externality of the flower it has two basis, absence of the flower and mind cognising absence of the flower.

Venerable Geshe Dorji Damdul la: Very good.

Participant: In the context of when we were saying the basis my not be other-powered nature but it should have other-powered nature. So, this primary basis, the secondary basis, I was not able to, I'm not able to understand properly the, how the secondary basis is posited.

Venerable Geshe Dorji Damdul la: Okay, so basically the idea is that the, okay, first we need to have the facts. One fact that we need to keep in mind is the Emptiness of the subject is the Emptiness of object. Emptiness of object is the Emptiness of the subject. This is one fact that we have to know in Chittamatra, right. Because the object and subject these two are like, okay, say for example let's say Namkha la is a student where? DU. Okay, Namkha la is a DU student. And Namkha la, let's say that Namkha la the, Namkha la is what English teacher in Raku House, let's say. Raku House means a Flowering Dharma place there in Ladakh. Let's say he is a student in Delhi University and meanwhile he also teaches English in one place, right. So, he may say that okay that I'm a student, Namkha, I'm English teacher Namkha. So, these two for him for Namkha la is just the same, right. With respect to somebody else, those who only see Namkha la as a teacher who never saw him attending DU, so for them Namkha la is just a teacher. For those who only see him in DU and not as a teaching English will see him as a student. But for him it's just the same. Because he sees himself very clearly. Likewise say the object and subject according to Chittamatra, these two are seen as different by the ordinary beings. By the Enlightened beings or Arya beings they see these two as just the same. Entity wise the same. You're getting it? Same. You're getting it? So, therefore Emptiness of the object, Emptiness of the subject, these two are actually, reality these two are the same. So, Emptiness of object. What is the Emptiness of? Acharya Dharmakirti in his text Pramanavartika chapter three very clearly said Emptiness of object is the Emptiness of the subject. Okay, these are the facts that we need to the, what are the, we need to, these are the factual matters, factual materials, factual information that we need to learn of Chittamatra, right.

And then to really experience, to really intellectually be convinced we have to study them more thoroughly. So, these are the facts. So, the point is that whatever is the Emptiness of the object is the Emptiness of the subject. With this Emptiness of flower as object, my mind seeing the flower is the subject. So, Emptiness of flower and Emptiness of mind seeing the flower, Emptiness of valid cognition seeing the flower, Emptiness of eye consciousness seeing the flower, these two are same, these two are one. Because these two are one, the basis of the

Emptiness, right, say Emptiness of flower means the flower must be the basis. Emptiness of eye consciousness seeing the flower means the Emptiness of, eye consciousness seeing the flower must be the basis. So, with this Emptiness of the flower, the two basis are there. Both the basis are there. Because the same Emptiness is Emptiness of both object as well as the subject. Okay, anymore questions? Yes, Acha Dawa, Pema la.

Participant: Geshe la, I'm a little confused about the two of them like afflictive consciousness and self-grasping ignorance.

Venerable Geshe Dorji Damdul la: Okay, this is a very good question. Okay, the study which we are going to do as a part of the Nalanda Masters Course is Abhisamayalamkara, right. Abhisamayalamkara, so there as a part of that study we have the study of the separate texts, we may not go into too detail but we have to study that, which is the *alayavijnana* text written by Lama Tsongkhapa. So, there the detailed exposition of what is the *alayavijnana*, what reasons are provided by Chittamatrins, Chittamatra following the scripture to prove the existence of *alayavijnana* and what reasons are provided by them to establish the afflictive consciousness, **Tibetan??(2:07:49)**. Okay, and the this technical term, Tibetan term **Tibetan??(2:07:56)** this is something so unique of the this Chittamatra following the scripture. **Tibetan??(2:08:01)**. Afflictive consciousness in English this is something which we can relate to all the other schools. But in Tibetan **Tibetan??(2:08:14)** this is exclusively used by Chittamatra following the scripture.

Okay, so what is the difference between **Tibetan??(2:08:23)** and the self-grasping ignorance. This is very good question. Say the **Tibetan??(2:08:30)**, so we said that within the mind there are how many classes of mind are there within us? Eight classes. Eight. You're getting it? Eight. And let's say self-grasping ignorance, let's say I look at let's say I look at the, I look at Suman ji, right, I look at Suman ji, oh Suman ji exists as autonomous substantial real. Okay, is that ignorance or not? That is ignorance. So, that ignorance is self-grasping ignorance. But this self-grasping ignorance is directed towards somebody else not towards my *alayavijnana*. So **Tibetan??(2:09:20)** means the afflictive obscuration, it is only directed towards the one's personal *alayavijnana*. And then on that basis misconceives the idea of the self to be autonomous substantial real. Whereas, self-grasping ignorance can be mental consciousness and can be a part of the **Tibetan??(2:09:42)** also, can be a part of the afflictive ignorance. Within afflictive ignorance, so within that there it is posited like nine mental factors. One of which is self-grasping ignorance. So, self-grasping ignorance **[02:10:00]** exists within both mental consciousness which has nothing to do with the afflictive mind, afflictive consciousness or the **Tibetan??(2:10:10)** self-grasping ignorance is there in that domain as well as within the domain of the **Tibetan??(2:10:17)**. Both are there. Anymore questions? Palden la?

Participant: Geshe la, some small confusion. Geshe la, this *kunshi*, Geshe la, you said *kunshi* dissolves when one achieves Nirvana according to Chittamatra school.

Venerable Geshe Dorji Damdul la: Okay, I did not say dissolve. I just said *kunshi* exists within the person, *kunshi* will continue till one achieves Nirvana or till one achieves the state of eighth bhumi. I did not say anything beyond that, right. And the say Palden la can ask me what is

beyond that, what is so mystical about that. You can ask me then I will give the answer.

Participant: No, my confusion is.

Venerable Geshe Dorji Damdul la: It does not dissolve. In other words, it does not dissolve. Answer is for example my hand, my hand always picks up dirty things let's say always picks up dirty things. Any time people see my hand, people see my hand is dirty, right. One day I washed this hand so well then, I started to pick up only clean things, right. So, now earlier hand is transmuted. The basis substance is the same. But it transmuted, it's no more the dirty hand. You're getting it? Likewise, *alayavijnana* which assumes a state of a very passive state it transmutes, the basic material remains the same but it transmutes into, say *alayavijnana* has a connotation of Samsara. So, the moment you achieve Nirvana or you achieve the eighth bhumi then it transmutes into the non-samsaric state, uncontaminated, the non-contaminated state.

Participant: So, *kunshi* is no more after?

Venerable Geshe Dorji Damdul la: Okay *kunshi* is no more there, no more after Nirvana or after eighth bhumi.

Participant: But then we also discussed that *kunshi* is the substantial self.

Venerable Geshe Dorji Damdul la: For the, if you could remember what I said was that for the Chittamatra, in the case of ordinary beings. I mentioned this, ordinary beings meaning before you achieve Nirvana or before you achieve eighth bhumi, right. So, there who are you? The substantial self refers to the *kunshi*. I did not talk about who are you, the substantial self with regard to the Arhats and the eighth bhumi Bodhisattvas and above. I did not mention that. If you ask me, now the next answer would, that transmuted version which was earlier *kunshi*, transmuted version into, transmuted the earlier *kunshi* transmuted into uncontaminated state of mind that is the substantial self of the Arhats and the eighth bhumi Bodhisattvas.

Participant: So, a pure mind remains even when one achieves Nirvana.

Venerable Geshe Dorji Damdul la: Yes, yes, yes. Very good question, thank you. Yes, Tejal la?

Participant: Geshe la, does it have a technical term this transmuted *kunshi*?

Venerable Geshe Dorji Damdul la: So, Tibetan word, if you want the technical term in what Tibetan or English?

Participant: Any language, Tibetan or English.

Venerable Geshe Dorji Damdul la: In English it is the perfect transmuted state. In Tibetan *kunshi nay gyur pa*, *n a y g y u r p a*, *nay gyur pa*, *kunshi nay gyur pa*. Perfect transmuted state of *kunshi*. Okay that's it. Anymore questions? Okay, yes?

Participant: Means purified?

Venerable Geshe Dorji Damdul la: Purified, yes. Purified or changed. Purified is good option. Yes, yes.

Participant: Geshe la, when you say that Emptiness of autonomous substantial reality is understood by all schools, all lower schools except of course by all the lower schools, can we say that *Sammitiyas* are an exception to that?

Venerable Geshe Dorji Damdul la: Okay, I said all four schools, I said that the say let's say coffee, boys and girls both drink. Boys and girls both drink coffee. Do you agree with me or not? Right. Lhadol, do you drink coffee. Reema la, does she drink coffee? She is a girl, right. I said both boys and girls drink coffee. Hey, Tejal la I'm answering to you.

Participant: Sorry.

Venerable Geshe Dorji Damdul la: Right. So, what I'm saying is that the say boys and girls both drink coffee, it does not mean that all girls should drink coffee, all boys should drink coffee. This is not the connotation. Likewise, when I say all four schools accept, it does not mean that anybody belonging to the any school within Buddhist schools should all four schools, Vaibhashika, right. Okay, any more questions? Okay dedication prayer.

Participant: Please turn to page number 278, additional dedication prayers.

Dedication prayers in the end

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Class 62 – Tenet Systems – Part 7 of 10

Session 1 of 21st Apr 2019

Subject : Tenet Systems
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 21 April 2019
Transcriber : Stanzin Lhadol
Verified by : Meenakshi Puri
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Starting Prayers by a Participant

(Main Teaching Starts) [00:14:35]

Ok, now we are on Prasangika, Madhyamika. Okay out of the four Buddhist schools now we are doing the Tenet System of Svatantrika Madhyamika, first let's say Madhyamika in general, Madhyamika all four schools Vaibhashika, Sautantrika, Chittamatra and Madhyamika, the Middle Way School. The Middle Way or Madhyamika say this is the highest Buddhist school whose philosophy is finally what we should be practicing and on that basis that the mental defilements are to be cleansed and achieve the Nirvana and Buddhahood. So this philosophy to make it very quick Madhyamika philosophy, the Tenet System one thing which is unique of this school is they accept the Emptiness of true existence. In other words they reject all forms of true existence. They say that nothing really exists truly, nothing exists truly, nothing exists independently. This is something so unique of the Madhyamikas, nothing exists truly, nothing exists independently, everything is like a dream. Okay, and so they don't accept any degree of true entities it is for this reason that the Madhyamikas they are referred to as the Entitylessness. Now we see that as for the Madhyamika, Arya Nagarjuna is considered as the trail blazer or the progenitor, the one who initially elaborated on this or the spread this teaching. Arya Nagarjuna first century, between first and second century AD Arya Nagarjuna, then Arya Nagarjuna's the classic text, the classic about the Madhyamika philosophy is *Mulamadhyamakakarika*, Fundamental Wisdom of the Middle Way. This is the main text and then the this text they later on there were so many commentators who came to explain, who came to interpret this teaching of Arya Nagarjuna *Mulamadhyamakakarika* or in English Fundamental Wisdom of the Middle Way.

There are so many teachers came to explain this, from the interpretations of this, interpretations later on the interpreters, the commentators they explained Arya Nagarjuna's work the *Mulamadhyamakakarika*. Then because of that interpretation difference in interpretation, the Madhyamika philosophy split into two groups one is known as the Svatantrika Madhyamika and the other one is Prasangika Madhyamika. Svatantrika Madhyamika Sva Svatantrika Madhyamika in English people translate it as Autonomous School, Autonomous Middle Way School. Madhyamika is the Middle Way. Autonomous Middle Way School and the other one is Prasangika Madhyamika, Consequentialist Middle Way School. Ok these two schools and these

two schools of course we have further divisions. For the time being let's say the Prasangika and Svacantrika Madhyamika, Svacantrika Madhyamika the trail blazer, trail blazer meaning the first person who came up, fleshed this philosophy so clearly, the first person to flesh this philosophy so clearly Svacantrika Madhyamika is the Acharya Bhavaviveka. He is a scholar who is [00:20:00] credited as the trail blazer of Svacantrika Madhyamika. Acharya, Acharya meaning the master Acharya Bhavaviveka. He is credited as the trail blazer of Svacantrika Madhyamika and Prasangika say the scholars differ. Some scholars say that it is Acharya Buddhalita as the trail blazer of Prasangika and others say it is Acharya Chandrakirti as the trail blazer of Prasangika philosophy.

Ok this is how the split comes into being. And for us it is extremely helpful to know both the schools Svacantrika Madhyamika philosophy and Prasangika philosophy. Without knowing the Svacantrika Madhyamika philosophy we cannot possibly understand Prasangika philosophy well and without understanding the Prasangika philosophy well then the liberation from Samsara, liberation from problems, sickness, ageing, death, tension, depression and so forth cannot possibly happen. So for that matter the both the schools to understand the philosophical positions, philosophical system of both the schools is extremely important. Now I like to split Svacantrika Madhyamika into further two and then we will not split any further. Svacantrika Madhyamika we split further into two one is Sautantrika, just add Sautantrika in front of the Svacantrika Madhyamika. Sautantrika, s a u t a n t r i k a, Sautantrika Svacantrika Madhyamika. Remaining is the same Sautantrika just add this Sautantrika Svacantrika Madhyamika in Tibetan is _____ Tibetan[0:22:18] and Sautantrika is _____ Tibetan[0:22:26] okay Sautantrika Svacantrika Madhyamika.

Okay and the other one is Yogachara Svacantrika Madhyamika. These divisions it seems to be little complicated don't worry just the if you know these divisions later on things will become very easy for us. Okay Madhyamika two what are they? Svacantrika Madhyamika and Prasangika Madhyamika, two then Svacantrika Madhyamika further divided into two what are they? Sautantrika Svacantrika Madhyamika and Yogachara Svacantrika Madhyamika. Ok what are these two divisions first you may be wondering as to the what is the difference between Prasangika and Svacantrika Madhyamika, what is the difference? In the first place Madhyamika is a philosophical system which rejects all degrees, all degrees of true existence, all degrees of independent existence. In other words Madhyamika schools says that everything is dependently originated and everything is empty of true existence, nothing exists truly this is what both the Madhyamikas, Madhyamika in general presents. Now the distinction between the two Madhyamikas, Svacantrika Madhyamika and Prasangika Madhyamika. Svacantrika Madhyamika says that nothing exists truly same but they add one more nothing exists truly but things do exist objectively. So, Svacantrika Madhyamika make this distinction nothing exists truly but things exist objectively. They make this distinction between the objective existence and true existence. Nothing exists truly, nothing exists independently but things exist objectively and things exist intrinsically. Okay they accept objective existence, intrinsic existence, inherent existence and self characteristics. Okay let me say this again.

The Svacantrika Madhyamika rejects true existence and independent existence and ultimate existence. They reject true existence, independent existence, ultimate existence. But they accept

what? Objective existence, intrinsic existence, inherent existence and self characteristics. Okay let me just give you one example. Let's say the flower say, both the Madhyamikas they say that flower exists but they say that flower does not exist truly, flower does not exist independently then we split the Madhyamikas into two Svacantrika Madhyamika and Prasangika. Svacantrika if I ask this flower exists? They say yes. If you say the flower does not exist then you fall into nihilism. So you say that the flower does exist. Flower exists independently? They say no, flower exists truly? They say no, flower exists objectively? Svacantrika Madhyamika will say yes, flower exists objectively. And the flower exists inherently? Yes, intrinsically? Yes. Okay this is what the Svacantrika Madhyamika accepts. Whereas Prasangika Madhyamika the flower exists, no true existence flower does not exist truly, it does not exist independently, it does not exist ultimately? Okay, three and also it does not exist intrinsically, it does not exist inherently, it does not have the self characteristics. This is what Prasangika, this distinction we have to make.

Prasangika rejects all degrees of objectivity. Okay for Prasangika these six are synonymous. What are they? These six are synonymous. What are they? True existence, independent existence, ultimate existence, three and then the other one objective existence, intrinsic existence, inherent existence and existence with self characteristic, four, four plus three they all mean the same for Prasangika but for Svacantrika Madhyamika there is a difference. Okay this is for the time particularly the beginners may feel coming here for the first time, you may feel little lost don't worry. Okay these distinctions we have to make for the time being in the beginning. Then later on as you go into study into the philosophy it is the easier. Ok, now Svacantrika Madhyamika is further split in to two, what are they? Svacantrika Svacantrika Madhyamika and Yogachara Svacantrika Madhyamika it seems little complicated now but if you try to learn this and later on it becomes very easy. For us also first when we learnt it was very complicated later on then this something which we always come across the discussing, debating, reflecting, meditating so it becomes easy. Okay Svacantrika Madhyamika two Svacantrika Svacantrika Madhyamika and Yogachara Svacantrika Madhyamika. How do we distinguish between these two? How do we distinguish between these two schools? That's easier now okay tell me how many Buddhist schools are there? Four, what are they? Vaibhashika, this we have already learnt. Vaibhashika, Svacantrika School, Chittamatra, Madhyamika four. So, these four are the basic four Buddhist schools and then the last one Madhyamika then we split it into two Prasangika Madhyamika, Svacantrika Madhyamika. Svacantrika Madhyamika again we split into two Svacantrika Svacantrika Madhyamika and Yogachara Svacantrika Madhyamika this is how we split.

Now, if you want to know the difference between the two Svacantrika Madhyamikas, Svacantrika Svacantrika Madhyamika and Yogachara Svacantrika Madhyamika. If you want to make the, if you want to know the distinctions between these two schools we need to know the four basic Buddhist schools. What are they? Vaibhashika, Svacantrika, ok then? [00:30:00] Chittamatra, Madhyamika okay these four. Of the four we see on the one hand we have the two Svacantrika Madhyamikas what are they? Svacantrika Svacantrika Madhyamika and Yogachara Svacantrika Madhyamika two, on the other hand the four Buddhist schools four the middle two, what are two middle ones? Svacantrika School and Chittamatra two. These two schools say Madhyamika Schools is much higher than these two, Madhyamika philosophy wise their philosophy is much more profound as compared to the number two Svacantrika School, number three Chittamatra School much more profound but in some ways one Svacantrika Madhyamika, Svacantrika

Madhyamika are two Svatantrika Madhyamika their philosophy in some ways tallies with Sautantrika, second school. Sautantrika School, Svatantrika Madhyamika whose philosophy in some ways tally with the second school Sautantrika School this school is known Sautantrika Svatantrika Madhyamika.

Whereas, what is the third school? Chittamatra [Tibetan [0:31:21]] Chittamatra meaning mind only. Chittamatra, Yogachara these two are same. Yogachara School, Chittamatra school these two are same right. Now Svatantrika Madhyamika one section their philosophy in some ways their philosophy is similar to the Chittamatra school in some ways. Their philosophy is similar to Chittamatra School. So Chittamatra and Yogachara same that school therefore came to be known as Yogachara Svatantrika Madhyamika, you are getting it? Okay now, what is the difference between these two, say the Sautantrika School and Chittamatra? What is the difference? To give you a very simple distinction, Sautantrika school believes in external reality for example okay, just speak your mind tell me this flower, this flower is this outside your mind or is just like a dream? How does this flower appear to you? Speak your mind? As like external outside or just part of your mind, how does the flower appear to you? Outside, okay outside means external, for example we say that okay I came from outside now I am inside the house right. Ok this school Sautantrika School of the four schools second one Sautantrika this school believes in external reality that external things do exist. For example I came from outside now we are inside after class then again we go out right. So this school believes in externality or external reality. Whereas the 3rd school which is Chittamatra school does not believe in external reality, what we see as external they say that this is illusion. Chittamatra School, Mind Only School they say that whatever we are seeing is just a part of your mind, it is not really there as external. What we see as external is illusion, okay this is the distinction.

Sautantrika School believes in externality and Yogachara or Chittamatra Schools rejects externality. On that basis Svatantrika Madhyamika who believes in externality they are known as Sautantrika Svatantrika Madhyamika and the Svatantrika Madhyamika who rejects externality are known as Yogachara Svatantrika Madhyamika okay. As this is how we make distinction. Okay now let's do a quick overview of what we these the four schools then the Madhyamikas then the further divisions of Madhyamikas. Okay let's say what are the four schools? Vaibhashika, Sautantrika, Chittamatra, Madhyamika very good. Now Madhyamika we split that into two Madhyamika in English is Middle Way School. Middle Way School meaning that they follow the middle way between the true existence and nothingness. Some philosophers they say nothing really exist, nothing exists. So according to Madhyamika School if anybody who says nothing exists they fall into nihilism and some say that everything exists truly they fall into absolutism. So Madhyamikas they are free from the two extremes, extreme of nihilism and extreme of absolutism they follow the middle way. Therefore this school is known as Middle Way School. Middle Way School, Madhyamika School okay, Middle Way School how many divisions are there? Two, what are they? Svatantrika Madhyamika and Prasangika. Svatantrika Madhyamika in English, Autonomous School and Prasangika in English, Consequentialist and why Consequentialist? Okay for time being I will not confuse you more, for time being as long as you know the Prasangika in English it is Consequentialist and the later on we can speak about it later on when we study the school more in detail. So, Madhyamika we see that it is of two kinds or two divisions Svatantrika Madhyamika and Prasangika Madhyamika. What is the difference

between these two schools? In what way these two schools are different? Both schools they accept what? They reject true existence, independent existence and ultimate existence. Now while they reject these three Svatantrika Madhyamika accepts inherent existence, intrinsic existence and self characteristics. Whereas Prasangika rejects the three plus the intrinsic existence, inherent existence and objective existence and self characteristics, ok Prasangika rejects all these right this is the difference. Now within Svatantrika Madhyamika how many divisions are there? Two, what are they? Sautantrika Svatantrika Madhyamika and Yogachara Svatantrika Madhyamika. Okay what is the difference between these two? Sautantrika Svatantrika Madhyamika accepts externality, Yogachara Svatantrika Madhyamika rejects externality.

Okay, how many of you don't believe in external reality raise your hands? How many of you think that external reality that we are seeing as external is not really true? Or how many of you say no, no external things do exist? How many of you accept that external things do exist, raise your hands? Okay how many of you say that external things, no what I am seeing is just like an illusion, raise your hands? Okay, how many of you say so, so? Okay so this is where we have to study and the study of this will be so, so precious, extremely precious for the reason that finally all our problems, sickness, ageing, death, tension, depression, anxiety, anguish they all arise from the misconception of the reality. Like the dream, how many of you had a nightmare dream at least once in your life time? Raise your hands? At least once in your life time, nightmare dream, very scary dream in your life raise your hands? At least once in your life? Okay, how many of you never had scary dreams in your life? Which means we all had scary dreams in our life, ok Wangchuk la do you like to share a story? What scary dream you remember? Yes Wangchuk la?

Participant: I saw like dead bodies around me in my dream.

Venerable Geshe Dorji Damdul La: Ok dead bodies around Wangchuk la right, it is very scary.

Participant: Yes

Venerable Geshe Dorji Damdul La: Ok, when was that?

Participant: I don't

Venerable Geshe Dorji Damdul La: Several years ago.

Participant: Yeah several years ago.

Venerable Geshe Dorji Damdul La: Ok, several years ago Wangchuk la dreamt of dead bodies around. Okay, how many of you would be very scared of this dream? All of us, Wangchuk la very scared?

Participant: Yes, Geshe la.

Venerable Geshe Dorji Damdul La: Very scared. Ok, let's say and why were you scared?

These are not really dead bodies these are dream?

Participant: But it's seemed to be real to me.

Venerable Geshe Dorji Damdul La: Ok, now are you scared of that dream?

Participant: No

Venerable Geshe Dorji Damdul La: Now not, why not?

Participant: Because it is like created by my mind.

Venerable Geshe Dorji Damdul La: Ok, [00:40:00] when he was in the dream, when Wangchuk la was in the dream of being surrounded by the dead bodies he was so scared believing that these dream dead bodies are real dead bodies. Okay believing the dream dead bodies to be real dead bodies is that ignorance or this is wisdom? Hey, all of you not only Wangchuk la? Seeing the dream dead bodies as real dead bodies is that ignorance or real (TL) ignorance or wisdom?

Participant: Ignorance

Venerable Geshe Dorji Damdul La: Ignorance, what is the outcome of this ignorance? Fear, right the moment Wangchuk la came out of the dream, oh I am very fortunate these are not the real dead bodies, these are the dream dead bodies. Realizing the dream dead bodies as dream dead bodies is wisdom or ignorance? Hey? Realizing the dream dead bodies as dream dead bodies is wisdom or ignorance?

Participant: Wisdom

Venerable Geshe Dorji Damdul La: Wisdom, what is the outcome of this wisdom? Relief comes to Wangchuk las' mind, you are getting it? Ok seeing the dead bodies, dream dead bodies as real dead bodies happened in the dream or outside the dream? No experience? Seeing the dream dead bodies and real dead bodies happened in the dream or outside the dream? In the dream, seeing the dream bodies as not real dead bodies, inside the dream or outside the dream?

Participant: Outside the dream.

Venerable Geshe Dorji Damdul La: Ok, outside the dream meaning? When you wake up, so therefore when you wake up then you get the wisdom, you are free from the ignorance. All the fears of life anxiety, stress, anguish and particularly the pain of losing near and dear ones these pains are so acute, all these pains somehow are rooted to the ignorance, you are getting it? Ignorance and don't be afraid to say that okay, I must have ignorance then right. Because this is what demarcates the Samsaric beings, the beings who are all who are suffering, they all are because of this ignorance and this ignorance is not our real nature. This is not your real nature this is not our real nature. The real nature is full of wisdom, compassion and power. Contrary to

that why we have this ignorance is because it like the gold mixed with the soil. When the gold is mixed with the soil although the gold is inside the gold is not visible. Gold is not visible, gold is not glowing, and then gold experts tells you that hey don't throw this is very precious, there is gold inside you will not believe in it because it is just like the ordinary soil. Then gold experts will prove that there is gold inside, how does the gold expert prove that there is gold inside it? Will remove the dirt, will remove the dirt, separate the dirt from the gold. As the dirt is removed more and more then the gold inside will start to glow, you are getting it? When the dirt is removed completely then it is a pure gold.

So, likewise at the moment we see our mind as so defiled by ignorance because of which anger, attachment, craving, jealousy, fear, anxiety all these destructive, painful experiences arise in us. It is all because of the ignorance there. But this ignorance is not the true nature right. Say the gold inside, the gold, the true nature is not the dirt. Remove the dirt and the gold inside will glow. Likewise remove the mental dirt and the gold inside the purity comes out. Okay, for that matter we are studying this philosophy and the dirt inside our mind it exists since many, many lifetimes. It is not just one life time problem, it is a problem that we got from so many lifetimes. In fact from innumerable say the, beginningless time. Because it has become like a chronic the ignorance within us has become like a chronic we need to do, you know deal with this. We need to eradicate in a very skillful way. For that matter the study of the philosophy is so, so precious. Ok.

Now with this first we do the Svacantriaka Madhyamika. And Svacantriaka Madhyamika will not go into too detail of course whole this book, the Tenet System will be studied in Nalanda Masters Course. But what we are doing is just the overview of the Tenet Systems so that later on when you switch to Nalanda Masters Course where we study the various, the very important texts like Acharya Chandrakirti's Madhyamikavatara, Entering into Middle Way and Acharya Dharmakirti's Pramanavartika and so forth there we not get lost and we will find them easy. Okay. So, Svacantriaka Madhyamika is a philosophical system which rejects true existence, then independent existence, then ultimate existence while accepting, while they accept inherent existence, intrinsic existence, objective existence and self characteristics. So this is the Svacantriaka Madhyamika. Okay within the Svacantriaka Madhyamika the two divisions I am not going to go into these two as long as you have a vague idea or you have some idea that one accepts external reality. Other rejects external reality. Otherwise it is fine.

Ok, with this the next one is ok the whole Tenet System of Svacantriaka Madhyamika the way, the pattern that we follow for the other schools we learnt about first thing the basis, the path, hey? The basis, the path, and the goals or the results, the basis, the path, this is same pattern we followed Vaibhashika we did that. Svacantriaka we did that, Chittamatra we did that, you are getting it? The basis, the path and the goal or the result, for the basis how do we study basis? The basis we? Object and subject. Meaning that for example say if somebody shows me a nasty look, if somebody gives me a bad look then what happens? My mind becomes disturbed, so why my mind becomes disturbed because object is not nice. Nasty look that is the object, and the subject my mind is affected. Because of the object the mind is affected, you are getting it? So where I feel sad, when somebody give me a bad look then my mother comes to such a smile, such a loving, very affectionate say the embrace then what happens? Then the object changes, nasty

look is over and a very nice, affectionate appearance comes then my mind this mental agitation subsides. So, how the subject your mind is affected by the objects? So for that matter the basis, what the reality, the reality is objects, there are so many objects some are good, some are bad, some are neutral and then the good then the mind, the subject there is effect to the mind. Mind is very pleasant and the object is bad the mind is disturbed, the object is neutral, mind becomes neutral. So this is how the reality is governed, three kinds of objects, three kinds of subjects.

Okay so for that matter we need to know what constitutes the object? What constitutes the subject? Object and subject, that helps us to know the reality, the basis more clearly. Object and the subject and the object how we explain object there are so many ways of explaining this and what particularly what we studied under the second school which is second school Sautantrika School. Under Sautantrika School we studied these six topics they are extremely helpful, these six topics we can bring this to Madhyamika, Chittamatra all the other schools, we can bring them there. So, whatever is being covered there is much more the same. Then the say the next one is the two truths, [00:50:33] the same object displays two truth, same object displays two truth. Right, what are the two truths? Yes, what are two truths?

Participant: Ultimate truth and conventional truth.

Venerable Geshe Dorji Damdul La: Ultimate truth and conventional truth okay, for the time being although we may not be able to go into detail as to what constitutes ultimate truth? What constitutes conventional truth but we have to know that the two truths conventional truth and ultimate truth. Okay, say to give you a just a vague idea or some idea of what constitutes the two truths? Which is so important is that ok let's say that what I have in my hand is the flower, this flower okay how many of you, tell me what am I doing? Drinking what?

Participant: Water

Venerable Geshe Dorji Damdul La: Water, okay water and some people will say that I am drinking H₂O. Anyone from physics background there, the girl there? What is your name?

Participant: Tsering Chuskit

Venerable Geshe Dorji Damdul La: Tsering Chuskit, okay Tsering Chuskit la from physics background she would say that I am drinking electrons, protons, neutrons. And those with chemistry background will say that you are drinking H₂O and those who are not interested in physics and chemistry will say you are drinking water. Which of the three answers is correct? All are correct, all are correct they differ in subtlety, while all three answers are correct they differ in subtlety, you are getting it? I am drinking water, I am drinking H₂O, I am drinking electrons, protons, neutrons all three are correct. Okay, likewise if I ask Wangchuk la in the dream what are you seeing? He said I am seeing dead bodies, right. Okay if I ask Wangchuk la outside the dream what you saw? He will say what? Hey? If I, Wangchuk la already shared this the his dream with all of us right, if I ask, I am asking not Wangchuk la, I am asking all of you. Say if I ask Wangchuk la in the dream what are you seeing? What is going to be his response?

Participant: Dead bodies.

Venerable Geshe Dorji Damdul La: I am seeing dead bodies. If I ask Wangchuk la outside his dream what did you see? What will he say?

Participant: I saw dead bodies.

Venerable Geshe Dorji Damdul La: I saw dead bodies.

Participant: In the dream.

Venerable Geshe Dorji Damdul La: In the dream there are dead bodies. In the dream, is that dream dead bodies or they are dead bodies? Wangchuk la in the dream, in your dream, now, I am asking you now in the dream there were dead bodies or there were dream dead bodies?

Participant: Dream dead bodies.

Venerable Geshe Dorji Damdul La: Not the dead bodies right. Okay, so there are no dead bodies in the dream. There are dream dead bodies in the dream, but in the dream you will say that they are dead bodies, you are getting it? This is the distinction. Ok. In the dream you said that dead bodies are there, when you come out you said that no dead bodies. Dream dead bodies means no dead bodies, empty of dead bodies. Which is the truth? Which is the truth? No dead body is the truth or dead body is the truth of that dream? Hey? Anybody? Noryang la? What I am saying is that in the dream Wangchuk la's response was I am seeing dead bodies when he wakes up I, there were no dead bodies they were just dream dead bodies. No dead bodies, no dead bodies relief comes to him. Dead body fear comes to him, right which of the two is the truth? Dead bodies or there are no dead bodies, empty of dead body is the truth, which of the two?

Participant: Empty of dead bodies.

Venerable Geshe Dorji Damdul La: Empty of dead bodies that is the truth, you are getting it? Okay are you seeing, what are you seeing now? Okay, how many of you watched a movie in a movie theatre? Okay this is my wrong question. How many of you have never watched a movie in a movie theatre? Okay we all have watched movie in movie theatre. Imagine that you are watching a movie here, movie here, where is this movie coming from? No idea? Projector, where is the projector? Behind right, behind you, you are watching a movie in front but actual movie is coming from the projector, you are getting it? And say the sometimes the movie is, can be very scary movies. Okay, so you are watching the movie here and you feel so scared, sometimes movie is very scary, so scared. Okay, the movie is coming from the screen or coming from the projector? Projector, it is not from the screen but you are watching it with the screen right. Okay so, the movie is on the screen but it is not from the projector, no, it is not from the screen. It is on the screen but is not from the screen, it is from the projector, from behind you, from the projector. Okay if it is not from the screen it is empty from the screen right, which of the two is true? When you see the movie, when you watch the movie you see the movie from the when you

watch it the movie appears as coming from the screen or coming from the projector? How does it appear? From the screen that is mistaken or that is valid?

Participant: Mistaken

Venerable Geshe Dorji Damdul La: Mistaken, you are getting it? That it mistaken, so from the screen actually the movie is empty, movie is empty from the screen. It is from the projector, it is not coming from the screen. It is coming from the projector, you are getting it? What is the reality? The movie empty from the screen or coming from the screen, which is the reality? Empty from the screen is reality but you enjoy the movie on the screen or you enjoy the movie on the projector? On the screen, that is conventional right but the reality is that from the screen there is no movie there. It is all coming from the projector, you are getting it? From the screen it is empty that is the reality, that is the ultimate truth. Example, this is ultimate truth, it is all coming from the projector. Likewise look at the other person, sitting next to you look at the other person very quickly, look at the other person. Jeet ji look at the other person, not to me. Jeet ji you want to look at Kano? Kano will be kind don't worry. Okay look at the other person, Wangchuk la is only one who is very serious looking at the other (GL), all others are smiling right.

Ok, when you, do you agree with me or not other person who made you smile is nothing actually the person is just a bunch of atoms. Do you agree with me or not? Other person who made you smile is nothing, this face is just made of millions of cells. Do you agree with me? And each cell is made of nucleus, cytoplasm, cell membrane, you agree with me? And the nucleus is made of the chromosomes, DNA molecules, molecules, atoms do you agree with me? In other words what you are seeing is actually bunch of atoms, do you agree with me? Ok, but when you, if you see the other person is bunch of atoms will you still smile? Hey? If you see the other person as bunch of atoms moving like this if you smile, it is time for you to go to mental hospital. Right, okay so what I am saying is that it is just bunch of atoms, you are not smile but you are still smiling. Why you are smiling? You are not seeing as a bunch of atoms, you are seeing as person, you are getting it? That is no way in the bunch of atoms, it is not there, it is purely coming from your mind. Like the movie although you are watching, enjoying on the screen but it is not from the screen, it is from the projector. You are getting it?

The truth is that what you are seeing is actually coming from your mind. And yet you are unaware this is coming from your mind. You think that this it is from the object, this is the deception. You are getting it? So things the way [01:00:00] they operate, the way they operate this is whatever we are experiencing this is conventional truth. Coming from your mind and what actually exists is nothing from the object it is all coming from the subject, from the object it is all empty. That is the reality. You are getting it? Ok this is little technical, don't worry too much the thing is that what we are all seeing is coming from mind. If you know this that is good enough right, whatever is there is all coming from my mind like a movie projection. If you know this much for the time being that's good. The question would be what would be your next question? How can you know that everything is coming from my mind? This could be your next question, you are getting it? This is extremely important, we should say whatever we learned we must be able to question, ask questions. Ok, when I said that everything is like a dream, everything is like

your movie projector, everything is like the movie being projected by the movie projector, your mind. Everything by mind, projected by your mind, the way the movie is projected by the projector when I said that you should be able to ask how can we know that everything is projected by the mind? Ok this is very important and of course don't expect that this is something so easy. Easy to be understood, for example quantum physics, quantum physics is not easy to understand right. If you go to Neils Bohr and ask him, Neils Bohr the father of the quantum physics if you go to ask him please I learned that you teach a very sophisticated quantum physics please I have only one hour you teach me quantum physics in one hour impossible. Don't expect that right, it requires a lot of studies, lot of reflection, lot of derivative processes they are required. Without these we cannot possibly understand quantum physics.

Likewise, the two truths how things are all coming from the mind? In fact this concept how all things coming from your mind, the way the movie projector, way the movie comes into being by the power of your movie projector this is something which very much tallies with quantum physics. In quantum physics, in the parlance of quantum physics they observed and observer. Observed and observer, observed makes sense only in with respect to the observer, independent of the observer, observed makes no sense. This quantum physics, and of course so many interesting topics are there like the quantum vacuum, quantum entanglement, and the say the relative, not really relativity. From the point of the view of the relativity theory $E=mc^2$ so there are many concepts which are very similar to the Buddhist concepts. Concepts in quantum physics very similar to Buddhist concepts of Emptiness and dependent origination, in other words quantum physics theory is very similar to Buddhist philosophy of the dependent origination, Buddhist philosophy of the subjectivity that how everything comes into being by the power of the subject. Where the quantum physics will say the observed makes sense only in relation to the observer. Buddhist would use the word subject, quantum physics would use the word observer. Buddhist would use the word object, quantum physics would use the word observed. This is the difference and then in the finally after learning little bit about quantum physics, little about the Buddhist philosophy of the subjectivity. After learning these two then our job is to see whether or not these two square, perfectly square or these two overlap, these two diverge in what ways? So, these we have to explore that we can explore only if you study in little detail of both the systems. Okay.

The next question is ok, let's say the object now the person, no sorry the subject, object and subject. Subject, how many kinds are there? Three, what are they? Person, consciousness, labels or the terms. Okay this is subject, and first the person. Within the subject, the person how does one posit a person? From this school point of view? The Svacittika Madhyamika point of view, the person this is interesting. The person the way the other schools, other lower schools they posit the person to be of two kinds. If I ask ok, where is Kano? Where is Kano? Ok Kano, raise your hands? Ok, Kano is there. Okay I see Kano now after seeing Kano, after already seeing Kano, after having seen Kano still I ask where is Kano? Right, this is what the conventional world will not do. After seeing Kano that's finished, after seeing Kano still you ask where is Kano? Right this is what is actually done, this is a great metaphysical discussions happening in many of the traditions. Not only the Buddhist philosophy, western philosophy the other Jainism, Hinduism, and then neuroscience, they ask self, what is the self? We know the self, but what is the self? They try to explain on the basis of the neuroscience philosophy. They also try to explain

what the self is? So this person from this school point of view this person is, this person according to this school the person, what is this person? First we see the person, how the conventional world accepts, okay let's say okay the I am a Tibetan, I am a male, I am a female or let's say I am kind, I am not kind, I am educated, I am not educated, we describe the self.

So this self the way we describe ourselves, the way we identify ourselves in the conventional way I am a male, I am the say the ok, the I am kind, I am short tempered, I am not kind, and all these the self, the way the conventional world identifies this self, this self is known as the putative self. Putative self this is what everybody easily does, everybody easily identifies the self. Okay and the ordinary people they are happy with this, okay this is my brother, this is my sister, this is my mother, this is my dad, they are very happy with this. They don't explore beyond this, they don't explore beyond this. Whereas the philosophers and the scientists particularly within scientists not really the physicists and the chemists but more the neuroscientist. And the of course the psychologists they tend to ask the question, what is this self? Really, what is this self? The molecular biologist they also ask the same question, where is this self? They ask this question, they are trying to look for the self beyond what the conventional world accepts. Okay so, this school would say that this self, this body is not the self, they are going to explore more substantial solid, tangible self now. So they say that this self is not really this body but the mind. This school, what is this school? Svantrika Madhyamika School they say that finally the self, after identifying how the conventional world identifies the self then they go deeper to say what this self really is? They say your consciousness is the self, your mind is the self, that is the real self. Right, okay now and then some schools, some traditions, many religious traditions they say that oh, this body is not the self, this mind is not the self, there is something inside, there is something inside known as a self, [01:10:00] a soul, a soul is there, a soul. And then the in Judaism, in Christianity they don't really you know go too much into explore what this soul is like? What are the characteristics of this soul? Not really as much but I am really fascinated by the some of the Christian theologians. They discuss so much about the theology and being so audacious to come up with very tricky debates.

These are the Christian, the Catholic Jesuits, Jesuit Fathers, and the Christian Fathers, priests they debate on this questions. What about pre-determinism versus the acceptance of god. Right, free will and the concept of god, if there is a god where is the free will. Right, all these debates I was so thrilled when reading those materials written by the Jesuits Fathers on this they are so, very audacious. Usually people they don't dare to touch these areas because you end up in contradictions but the Jesuits Fathers, Jesuit Fathers means Catholic Fathers, Catholic very educated, highly, highly educated the Catholic Fathers they discuss on these topics and so audaciously to the extent that the even the basic theology of Christianity they are ready to you know alter. Okay this is one thing then within India they came up, the philosophers they came with ideas of a self which is independent of the body, independent of the mind, they call it like atman and so forth and within atman again they and they in Asia, particularly in India, India is really a very rich place for philosophy so they came up with various systems, traditions, what this self is? And what we today call as the Hinduism actually in those days it is not like one solid religion. There are so many philosophical traditions Mimamsaka, Samkhya, Vedanta, Charvaka and the Vaisheshika, Nyaya all these different traditions are there. Their version of self they are very similar but they differ, they differ in their positions.

Okay, so this is a very important discussion as to what this self is constituted of? What is this self? Then the Buddhist schools, within Buddhist schools we see that there are so many, all the four schools are there. Four schools their presentation of the, what the self is differs from each other, from one another. They differ and this school they say that self what everybody accepts the self this is the putative self and we go deeper to explore what the self is? Then we will find the substantial self, what is the substantial self? The consciousness, my mind, that is the substantial self. This is their presentation of the self or the person. Then the next, for the subject we have the person, the consciousness and the terms or the labels. Ok, now next consciousness, the consciousness, what is consciousness? Keep in mind that consciousness is English word, it is not a Tibetan word, it is not a Sanskrit word, it is not Indian word. This is an English word consciousness. So, the Asian philosophies they borrow, when they convey their philosophy, when they explain their philosophy in English they have to use English words, they have to borrow English words. So this word consciousness is borrowed by all the Asian philosophical traditions, they borrow this word consciousness and the manner in which they use this word may not be identical. They differ greatly in using these words, in understanding what this word should convey.

The referent of this word differ greatly from one school, one say the one Asian particularly Indian philosophical school to the other. For example, how the word consciousness is understood is used in the Buddhist philosophical school is very different from how that is used in the other traditions like Jainism and the Samkhya tradition, Vedanta tradition and the Vaisheshika, Nyaya and so forth. Okay, so consciousness in Buddhist context consciousness is to be understood as a say the mind, the mind that we have that is referred to as consciousness, the mind that we have. And this is something very empirical, empirical meaning something which we can feel, something which we can experience that is empirical. Okay so, in Buddhism when we speak about consciousness we have to talk about the empirical mind. Empirical mind which is so important in fact somebody is sick, somebody is sick or somebody is sad is all happening in the mind, not the physical. Of course the physical and the mind these two related, these two very related but say the but we can feel our mind so clearly that when I feel sad, when I feel angry or when I feel say dejected, I could feel it first hand, I could feel it first hand and of course when I am being, when I feel dejected, when I feel sad say the what is happening on the neuron, what is happening on the brain level for sure there is a correspondence brain correlates there, is there. But that is the say, these two things how the brain works and how the mind works these two work in complementary to each other. Right, so the brain affects the mind, mind can affect the brain.

For example say, when you meditate on Emptiness, what you described earlier for example the fear in the dream you wake up then the say the oh that is just my dream right. Likewise what we see now everything is so objectively real. When you realize these are all coming from my mind you are actually the say the moulding, you are actually shaping, you are actually administrating your own mind, just train the mind. Train the mind and we see that the brain is affected, neuro synaptic connections are being created and the neuro firings happen in very different way. When anger neuro firing happen one way, and when mind is calm and peaceful then the how the neurons work is very different. So the thinking thought processes can affect the brain and the brain can likewise affect the thought processes. So there is a mutuality of the benefit or

dependency between these two things. So what is this consciousness which is non-tangible and yet depending on the brain for us, in our case is dependent on the brain but it is not tangible, the brain is tangible. The mind is not tangible, the mind is the thought process in the form of experience. So what is this mind? So this mind again in the we already studied the what? Buddhist psychology, we already studied that just to bring back some of the, some of what we learnt earlier. So what we see as, what we experience in our mind this can be seen on two levels, one is the sensory which has direct access to the external world. For example, say the you are actually, you are more like a trapped in this body and you get access to all the external world of the physical, visible objects through your eyes. And you get access to the traffic sound, the sound of the traffic, the sound of this machine here air con, all through ears. The smell through your nose, then the taste through your tongue and the what tactility through your body. So we see that besides these five there is nothing there as an external world. In other words, we get access to the external world through these five sensory consciousness.

Then there is something else more than the external world. More than external world for example like let's say the concepts, beauty, aesthetics, meanings, [01:20:16] these are not something that we bring from the external. This is how our mind appreciates, our mind appreciates phenomena which only your mind has access, no access not no access through the say being manifested as from outside. It is how your mind interprets so there are many phenomena. For example say the dreams, the contents of the dream, we don't see them outside they are all accessible only to your mental consciousness not to the sensory consciousness. So all those things which are beyond the external the five sensory objects they are, we get access to them through the mental consciousness. Ok, so we see that the mind or the consciousness that we have can be split into two. One is the sensory consciousness, and other one is the mental consciousness. Sensory consciousness for example say, the I come from outside at the moment it is fine it may be like 38 or 39 temperature. Sometimes it can trigger up to 46, 47 in Delhi. If it is, when it is 47 outside you feel the heat, unbearable heat. You come inside, you feel the air con, the cool breeze from the air con, you feel a very pleasant.

So, external say the how do we know that the inside is cool because of the body sense consciousness. Body sense consciousness it gets information that ok, this is cool so this information from the sensory body it is passed to the mental consciousness then your mind, mental consciousness. Mental consciousness feel okay it is cool, pleasant, I am happy, it is interpreted as something desirable, something nice. So, whereas the moment you go out 47 degree centigrade you see the excessive heat, the body gets information and this information body sense consciousness will take the information pass it to the mental consciousness and the mental consciousness will interpret that as this is undesirable right. It is so hot I cannot bear it, and whereas some very positive people even though the body consciousness will take the information and give it to mind saying that such a hot right, and mental consciousness can interpret it very nicely. It is like a sauna, free sauna yes, sauna must be very hot right, sauna means you have to pay. But you don't have to pay, I am getting free sauna. Right, so there mind is very pleasant wow, I am so happy, right. Okay this is how our mind interprets, you are getting your mental consciousness, how it interprets? So therefore to be positive always is very precious to maintain positive, to maintain positive attitude, positive outlook to the world is extremely precious. So these we will learn from how the say the consciousness can be seen in two ways one

is the external sensory consciousness and the other one is mental consciousness.

Sensory consciousness their job is to collect the information, gather the information and pass it to the mental and mental will decide how to interpret it right. Say, if you get a good food how will you interpret it? Your body, your tongue will interpret oh this is delicious food right. Then the information is passed to the mental consciousness, how will you interpret it? Why not they don't give me dessert in the end? Right, it is a good food now you are expecting a dessert, why not dessert? Right, you don't feel the joy of the eating good food, right okay this is how the mind interprets. So finally the mental consciousness is the one which interprets the meanings right. So to maintain a positive outlook of the world that is to be done by your mental consciousness, not by your sensory consciousness. And this is something if you are not you can learn how to maintain a positive outlook of the world. This is something that you can learn and this learning takes place on the mental consciousness not on the sensory consciousness. And all the meditations must be done by the mental consciousness not by the sensory consciousness. So therefore this mental consciousness is so important, so important because of which many of the Buddhist schools they interpret, they say that mental consciousness is the self. Who really feels happy? Who really feels unhappy that is mental consciousness, that is the self. This is what makes many of the Buddhist schools say that the mental consciousness is the self. Ok.

Ok, so with this we then the labels. Labels is the words that you utter right, the words that you utter and the say the concepts that come to your mind. Concepts and the words that we utter they are referred to as the labels and we see that the labels particularly the words labels in the form of the words they are nothing but the manifestation of the thought processes. For example, I feel very thirsty, this is a thought process within me then I like to ask somebody ok let's say Namgyal la oh I want Namgyal la to actually bring me some water then I said Namgyal la I want some water. What I said, what I use is I just use the label, the words. These words are not water actually, these words are not water. Through these words Namgyal can see, can predict or can infer what is going in my thought processes, okay he wants water. Then the Namgyal la brings water. Okay so the thought, the words, labels they are the manifestation of the thought processes. So label is of two mental labels and the verbal labels they are two. Verbal labels and the mental labels, ok with this we are done with the say the basis. The basis within the basis there are two objects and subject. Object done, subject done now the path.

The path how do we , what is the pattern we follow to understand the path? Three what are they? Objects of the paths and objects to be abandoned by the paths and the nature of the paths. Okay, so path meaning if you know the reality, once you know the reality on that basis then you create the path. Create the path where you want to go? Right and if you create the proper path, this path will lead you to the desired goal that is the, that will take us to the goal that is the resultant state, the basis, the path, and the result. Okay, now for the path we talk about the say the path meaning for example what we said right from the beginning, what we said was that each one of us some of us we may think that I am not really good as him, I am not really good as her, okay I am not really competent that is not true. Right and some people are gifted like child prodigy, gifted with the skills in music, dance, football, arts like Michael Angelo. So they are very gifted I am not, it is not true. The reality is who we are? Whether you are gifted, not gifted whatever is decided on the basis of your mind, mental consciousness. Ok, we give the analogy of

say the gold, one kg gold on my left side another one kg gold on my right side. Left side one kg gold without mixed with soil, right side one kg gold mixed with soil. Ok, which has more gold? Which of the two gold glows? Right or left? Left one glows, without the soil glows, with the soil does not glow. Which has the more gold? The left or the right? Right or left? The left one has one kg gold without, not mixed with the soil and the right one has one kg gold mixed with soil. Which has more gold? Okay people who are watching this on the what? Live stream or who are going to watch this live stream, who are those people right? [01:30:00] (TL, GL) he already made it very clear one kg, one kg still they said left has more gold. Okay, (TL) no it is the same both one kg each, you are getting it? One is only mixed with the soil, other one is not mixed with the soil, you are getting it? Please don't say this that left there is more gold. Right, if I ask you which gold is more pure? Then you can say left is more pure, you are getting it?

Okay, so now let's say that the one mixed with the soil, when we remove the dirt, the soil then the gold inside will start to glow, you are getting it? Another example that I usually give which I already gave to you earlier is that one kg diamond in the showroom, one kg diamond in the ditch. Which is more expensive? Same, right say, ordinary people will say that one in the showroom is more expensive but the diamond experts will pick up one from the ditch, clean this and put in the showroom. It becomes, it is same actually, there is no difference. Okay, so the point is that the diamond in the showroom is like the mind of the very pure beings like Buddha, Jesus Christ and the say the all these Enlightened Beings like Guru Nanak and all these Enlightened Beings. So whereas the diamond in the ditch is like our mind, our mind which is impure right, so our job is remove the dirt, remove the filth, clean the diamond, by remove the filth then it becomes the diamond in showroom. So likewise, so the point is that our mind all of us from the point of view of the true nature of mind, from the point of view of the inside of the mind, inside of the diamond in the showroom and inside of the diamond in the ditch there is no difference. Only the superficial dirt, superficial filth this is the difference.

So, in our case the true nature deep inside our mind and Enlightened Beings their mind there is no difference, we are all same, we are all same there is no difference that somebody is president or prime minister, king or queen they are better we are inferior no, there is no difference. It is for this reason that the Buddha said that there is no there is no difference in caste. We are all the same, we are all perfectly pure, deep inside we are all perfectly pure there is no one who is lower, no one who is higher. We are all the same this is the basic principle of the Buddha's teachings. So on this basis if we are all the same purity is there. If we are all the same then how can I, in the first place the why I have so much of problems, sickness, ageing, death, anxiety, tension, anguish and so forth. Why? Because the gold inside is mixed with the soil, so the gold is not visible. Because the gold is not visible then it is enveloped with the darkness. So if that is that case, what should I do? You should remove the dirt, remove the mental dirt. How to remove the dirt? A system within your mind to remove the dirt that is known as the path, a system within your mind to remove the dirt, to awaken, to make the true nature of your mind, the purity inside comes out. That system is known as the path. Ok.

And the path is your own mind, your own mind should be the path for example say my hand, say my hand only picks up dirt, only picks up very dirty things. You will say that this is a very dirty hand then from today onwards I stop picking up dirt, I only pick up very beautiful things

like flower, chocolates, diamonds, gold and so forth you will say that this is nice hand, it is the same hand. Likewise our mind thus far, our mind like my hand picked up only the dirt, attachment, anger, jealousy and so forth. So it becomes the dirty mind. When the mind stops picking up, manifesting in the form of anger, attachment, jealousy, fear, anxiety and so forth. When it stops it, it becomes instead of anger it becomes compassionate. Absence of the anger, absence of jealousy, absence of harming others that manifest in the form of compassion. Absence of ignorance that manifest in the form of wisdom right, absence of impatience becomes manifest in the form of patience, absence of laziness manifest in the form of hey? Absence of laziness manifest in the form of enthusiasm, very good and absence of scattering, mental scattering manifest in the form of mental concentration, you are getting it? Ok, so we say that mental, when the mental dirts are removed then the qualities inside manifest on its own. We don't have to bring external qualities, it is already within us remove the respective dirt from mind and mind will manifest its beautiful qualities right. When the dirt are removed completely then the mind becomes the Enlightened mind, you become the Buddha, you become the Enlightened One. Ok, so that mind which helps us to remove the mental dirt this is known as the path. The path, okay path is what connects the place where you are now to your destination, do you agree with me? The path is what connects, where you are now, the place where you are now to the place of your destination that is known as the path, do you agree with me? Good, likewise where we are now is we are in the ditch right and the place of destination is diamond showroom. Right so likewise, where we are now is where our mind is full of dirt, anger, attachment, jealousy, fear, anxiety this is where we are now. And where we want to go destination is that true nature of your mind becomes manifest all the dirt are removed that is the destination. What connects the two? What takes us closer to that destination that is your path.

Okay, now the next point is how to remove the dirt? So that my mind becomes the path to achieve the desired gold or full awakening where the purity inside comes out fully. The first thing that we need to keep in mind is not to underestimate yourself, believe, have confidence in this true nature of the purity within yourself. That each one of us we have the diamond of full awakening, we have the diamond, we should have this confidence this is not exaggeration. This is the reality and this can be rationally be convinced, this can be convinced rationally. Right, each one of us we have this diamond like the purity inside. Okay and unless and until we have this conviction in this, the presence of such a precious quality within yourself then we will, we tend to when you go through say difficulties we tend to undermine ourselves. Often times we tend to hate ourselves, the moment we hate ourselves this is the greatest of the failure. Nobody can fail you, nobody can fail you even at gun point nobody can fail you. It is only you who can fail you, when you say I hate myself, finished. You will not put effort to cleanse the mental dirt. When you don't put effort to cleanse the mental dirt you will never see the purity inside. Nobody can fail you, it is only you who can fail you. So therefore, why should you fail yourself? Why should you fail yourself? Why should you be unkind to yourself? Never, ever be unkind to yourself, be kind to yourself.

First have conviction in the truth, in the efficacy of the presence of [01:40:30] this beautiful treasure of ultimate happiness within yourself. It is there, it is not the story, it is not a fairy tales, it is not exaggeration. It is there, it is there. Okay so once you are convinced with this then always maintain positive thinking and then look for ways and means how can I get rid of the

mental dirt? So the purity inside comes out, how can I remove the dirt so the purity of the water comes out? This is the effort that you put in, if you come to discover that there is wealth inside me. For example say the, say a dirt, or say a treasure say like say, whole one kg diamond underneath your the floor and may be you are a beggar, you just have a very simple hut there, pastoral, simple hut. As long as you don't discover this wealth, treasure underneath your ground you are a beggar. The moment you discover that you are no more a beggar. Perhaps you can be one of the richest of the person on this earth. Likewise, we all have this treasure underneath our floor, within our mind we have this treasure. As long as we don't discover that we remain a beggar, sickness, ageing, death, tension, depression, anxiety, anguish, we become so rich with this undesirable experiences.

The moment we discover that we have this ultimate treasure happiness all these are nothing but the manifestations of the mental dirt, these are not me. My true nature is the purity, my true nature is where that I am free of all these the negativities, drawbacks. Okay, so how can I manifest this true nature out? For that matter we need to know what is the root cause of this all problems, so the root cause we come to discover that for example all the miseries they arise from the contaminated karmas or the wrong actions, physical, verbal and mental, all these wrong actions are driven by our wrong thought, thoughts processes, afflictions and these afflictions are determined by the inappropriate attention and then finally this inappropriate attention is because of the ignorance. Ignorance and the subtle stains of the ignorance, so these two are responsible for say for the obstructing our mind of the true nature within us, ignorance is the cause. How to get rid of the ignorance? How to get rid of the ignorance? Ignorance is like darkness, in dark you don't see what is around you. With the ignorance you don't see the reality. In dark you don't see what is around you? So ignorance is like darkness, how to get rid of the darkness?

It is only through introducing the light. Likewise it is only through introducing the light of the wisdom. That the darkness of the ignorance can be eradicated, it is only, only through introducing the light of the wisdom. So therefore in Buddhism, in Buddha's teaching there is a tremendous emphasis on the study on awakening this light, on kindling this light of the wisdom. Tremendous emphasis on wisdom, tremendous emphasis to see things objectively, tremendous emphasis on the objectivity in the approach of your say the, approach of your path. So the objectivity is emphasised is so much by the Buddha. In order to kindle, in order to awaken this wisdom, ok. Then the question is what is wisdom? The wisdom is the discerning mind whose apprehension of the object tallies with the reality. What is your next question? What is the reality? Okay, so there when we speak about the path, the first part is the object of the path. What is the reality that we have to know so that wisdom is kindled through which the darkness of ignorance can be eradicated, through which my mind can be remove the mental dirt. What is that reality? So for that matter in the path the first part of the path is object of the path, object meaning the reality to be discovered by this path, the reality.

So for this reality we talked about the two truths, two truths earlier and of course there is a mention of the Four Noble Truths and further divided into 16 aspects, which we vaguely touched in the, not really 16 aspects but the Four Noble Truth we touched. Earlier the Four Noble Truths, the 16 aspects and more precisely the two truths, conventional truth and ultimate truth. So this is finally what, if there is one thing in your life which will make your life, which

would make you worthy to live on this earth besides the engaging in activities, engaging in your job and so forth for your living besides that if there is one thing which is so, so precious for you to feel the worth of living is to explore what this reality is? For that we are not to start with the belief, the moment we start with the belief, blind faith!! stop, impossible to see the reality, so never ever to follow blind, through blind faith. But we have to explore, reasoning, through reasoning we will surely get there what the reality is? Once you see the reality the light of the wisdom is kindled within you. That is the object of the path, what is your reality? That is to be discovered and of course this is just overview of the Tenet Systems and our job in the Nalanda Masters Course there is an extensive study on this what this reality is constituted of? What is this reality? How everything is like a dream? When you wake up you are not affected by the dream anymore. Although it was so scary dream but when you upon waking up, you are being stopped being affected by the dreams because you know that it was all just coming from my mind. Likewise the reality that we have to discover is everything is coming from your mind like your mind serving like the projector, movie projector projecting everything else. Once you know that then everything is coming from mind, why should I be afraid of what my mind creates? Okay, so then the fear dissolves, all the anxiety, stress, anguish, so forth dissolve.

Okay, so what is that reality to be discovered by the mind that is the, for that we have to know the two truths. How everything is like a dream? What is the next? Object of the path, what is next? Okay, objects to be abandoned by the path. Now, as we see the reality then wisdom is being kindled. Once the wisdom is kindled then the mental ignorance is shed down, ignorance is gotten rid of, ignorance is abandoned. Objects to be abandoned by the path is through this kindling the wisdom, the path of the wisdom then you abandon the ignorance, you abandon the mental agitation, anger, jealousy, attachment, craving, fear, anxiety and so forth. All these are going to be abandoned. What are these things that you abandon as we meditate, as we practice the path to see the reality, what are those things to be abandoned? Ok this is one thing, so those things to be abandoned they are classified into two groups. Those things to be abandoned they are to be classified into two groups. The gross and the subtle, the gross one also referred to as the afflictive obscurations. And subtle referred to as the cognitive obscurations. Gross mental dirts and the subtle mental dirts, gross one also referred to as the afflictive obscurations and subtle one referred to as the cognitive obscurations. And for sure you are curious to know what is afflictive obscurations? What is cognitive obscurations?

Ok, if some of you are generous enough to share your thoughts, one what do you think is the meaning of your life? Anybody quick? What do you think is the meaning, just speak your mind, don't think that oh I should give a correct answer, there is no correct or wrong answer just give your thought, any answer that comes from your, any answer that comes from your heart that is correct answer. Any answer that you philosophically it should be the answer, that is wrong answer. Ok, Tithiya ji?

Participant: Liberate myself from the cycle of life and death. [01:50:07]

Venerable Geshe Dorji Damdul La: To liberate myself from the cycle of life and death. Okay and it may others it is not necessary that you should have a what? Philosophically, very complicated answer is not necessary, speak your mind any answer coming from your mind. That

is correct. Tithiya thank you. Anyone else? Yes?

Participant: To attain maximum happiness.

Venerable Geshe Dorji Damdul La: To attain maximum happiness right, I want happiness very good. Thank you. Anyone else? Yes over there?

Participant: To give happiness to others as far as possible.

Venerable Geshe Dorji Damdul La: Okay, to give happiness to others as much as you can. Wonderful, amazing. Anyone else? Gauri la?

Participant: Maybe to gain a deeper understanding of the world I live in and my reality.

Venerable Geshe Dorji Damdul La: To gain a deeper understanding of the world that I live in, I will be only happy if I know the world more, have a deeper understanding of the what the world is? Wonderful. Aacha Dawa Pema la?

Participant: Hello, to achieve maximum happiness for yourself and to others.

Venerable Geshe Dorji Damdul La: To achieve maximum happiness for yourself and for others. Wonderful. Acha Dawa Dolma la?

Participant: To awake myself from the ignorance.

Venerable Geshe Dorji Damdul La: To be awakened, to get rid of the ignorance.

Participant: Yes

Venerable Geshe Dorji Damdul La: Wonderful, okay Lhamo la?

Participant: Geshe la to do something so that I can benefit others.

Venerable Geshe Dorji Damdul La: To do something so that?

Participant: Something beneficial that I can benefit others.

Venerable Geshe Dorji Damdul La: Ok, Lhamo la wants to do something to benefit others. So why do you want to benefit others?

Participant: To make them happy

Venerable Geshe Dorji Damdul La: Why should you make them happy?

Participant: So that I can be happy.

Venerable Geshe Dorji Damdul La: Ok, to make happy, to make them happy because I feel the most happy, I feel the greatest happiness when I see others happy. This is beautiful, amazing. Ok, anyone else? Anyone raise your hands, anyone who likes to share? Today may be we have the youngest member here? The girl there Chuskit la? She is the youngest one here? I think so? Yes, Chuskit la?

Participant: To help the needy ones who I can like animal lovers and so I would like to help animals who are in need .

Venerable Geshe Dorji Damdul La: Why do you want to help the animals?

Participant: Because I just love them, when I see someone suffering I just get emotional by seeing them. So I love to help them.

Venerable Geshe Dorji Damdul La: Okay, you help animals or human beings.

Participant: Animals like cat lovers, I have pet cats at my home also.

Venerable Geshe Dorji Damdul La: You don't really care about the human beings, the cat?

Participant: No. Animals are like cat, cats only.

Venerable Geshe Dorji Damdul La: Only the cats? (GL)

Participant: No, no like dogs, cats everyone.

Venerable Geshe Dorji Damdul La: Human beings?

Participant: Yeah but I am little bit more attracted towards you know dogs, attachment. I have more attachment to dogs.

Venerable Geshe Dorji Damdul La: Okay wonderful. Okay so say to see that the animals cats, dogs they are very happy. Right, this is what you want?

Participant: Yes

Venerable Geshe Dorji Damdul La: Wonderful, amazing. Aruna ji?

Participant: Please don't ask me it is a bad time to ask me because I feel having lived so long and seen so much I don't see any meaning it.

Venerable Geshe Dorji Damdul La: (TL, GL) okay, ok Jeet ji?

Participant: To enjoy yourself.

Venerable Geshe Dorji Damdul La: Ok to enjoy yourself. Okay, to enjoy yourself, yes anyone else? Nilisha? Nilisha ji?

Participant: To lead a purposeful life.

Venerable Geshe Dorji Damdul La: To lead a purposeful life. Okay, Anna is there yes Aacha Tsetan la?

Participant: For genuine happiness.

Venerable Geshe Dorji Damdul La: Ok, I want a genuine happiness. Anna ?

Participant: I don't know connects with others, relationship with other people, family and all that it is very important for me.

Venerable Geshe Dorji Damdul La: Ok, good relationship or bad relationship?

Participant: Good relationship (GL)

Venerable Geshe Dorji Damdul La: Ok, ok good relationship with the parents, the family members, amazing, wonderful. Anyone else? Ahmad?

Participant: To be virtuous.

Venerable Geshe Dorji Damdul La: To be virtuous. Ok, so we got lots of answers. Anyone else who likes to share something else? Ok, here Noryang la?

Participant: I don't know whether I be able to do it or not but I want to open an orphanage and an old age home.

Venerable Geshe Dorji Damdul La: Ok, by the way what is my question? (GL)

Participant: Purpose of life.

Venerable Geshe Dorji Damdul La: Purpose of your life? The purpose of my life is to open the orphanage and?

Participant: Old age home.

Venerable Geshe Dorji Damdul La: Old age home for others whether I can do it or not this is different matter but this is what would make me very happy, seeing this as a purpose of my life. Wonderful, amazing. Okay so, we have lots and lots of answers here. So we see that the finally do you agree with me that if I summarize all what you said into two that I don't want suffering, I want the maximum happiness. And how you get the maximum happiness that's a different story by helping others I get the maximum happiness. By opening orphanages, by opening, by starting

old age homes I get the happiness right. Or by being kind to other people I get happiness, by being friendly with or helpful to pet animals give me happiness, do you agree with me? In other words I don't want suffering and I want the maximum happiness. This is the summary of all what you shared about the purpose of your life, do you agree with me? Okay Aruna ji?

Participant: Geshe la there is no lack, there is no impossibility of suffering in this world. There is so much suffering and you cannot get away from it.

Venerable Geshe Dorji Damdul La: You cannot get away from the suffering, yes Aruna ji I really agree with you. We are not talking about what you are going to accomplish this is not my question. My question is what do you want? You can say I want to become the president of America although it is impossible I cannot become, I am a Tibetan right (TL) I cannot become president of America but I can say yes I want to become. Right, although it is totally untenable or not feasible still you know I can have the aspiration. It can be a groundless aspiration right. So, even to say that I don't want suffering, suffering make it zero whether it is groundless or with ground it does not matter. It can be your aspiration. My question is what is your aspiration? I am not talking about what you can do? Right, okay so the aspiration that we all have is to get rid of the suffering and to have the maximum happiness. How many of you agree with me? Okay boys or girls? Who is that person who wants maximum happiness, get rid of suffering? Boys or the girls? Both, educated or uneducated?

Participant: Both

Venerable Geshe Dorji Damdul La: Below 20 or above 20.

Participant: Both

Venerable Geshe Dorji Damdul La: Right, okay everybody want this is true, you are getting it? Whether we get it or not this is different , where Aruna ji is very practical person. She aspires only if she thinks that this is something doable. Yes, this is Aruna ji's aspiration. Okay so, what we seek is we want to get rid of all these sufferings and we want maximum happiness. This is our aspiration. With this, the question is whether or not this is doable? Answer is yes, this is doable, you are getting it? How is that doable? And when somebody says yes, don't leave it there, you have to ask how? You are getting it? How is it doable? Very simple. Sound of a clap, just stretch your arms and clap, don't forget this sound this is very simple, small children's game. Right, don't forget the sound this sound comes into being because of the two hands coming together. Right hand symbolizing, one hand symbolizing external factors and other hand symbolizing internal factors, you are getting it? External factors and internal factors come together the sound of the miseries invariably arise. If you don't want the sound of the misery [02:00:00] either remove the right hand or remove the left hand. You remove, if possible remove both if not at least remove one. Remove one then the other hand however strong that is no sound. Sound of a clap, sound of the claps stops, sound of the misery stops. Don't expect the world, suffering outside the world to stop. Finally, what we want is I want my suffering to go to zero, I want the maximum happiness, you are getting it? And those people who said that I want to do like Lhamo la who said I want to make others happy right. You, those people who said that I want to make

others happy, I want to see others happy I want orphanages, I want the cats and dogs to be happy those people you should not feel offended when I say that finally my job is to remove all my suffering, to get me the maximum happiness. Why I am saying this is that finally, finally, finally wanting to get the maximum happiness for yourself and wanting to get the maximum give, wanting to give maximum happiness to others these two are synonymous.

Wise people when they see this seeking maximum happiness for yourself, seeking maximum happiness for others these two are synonymous. Only the unwise people like us, unwise people they see seeking happiness for oneself is very selfish. Seeking happiness for others this is very good. This is how we split the two, in reality seeking the maximum happiness for yourself is only through seeking the maximum happiness for others. So therefore in the final say seeking maximum happiness for oneself, seeking maximum happiness for others these two are synonymous. Only if you rationally reflect more on this, you realize this, this is the beauty of the teaching of the Buddha. You will have the maximum happiness and then you become potent to give the maximum happiness to others. Right win, win this is finally what happens.

Ok, so for that matter what we do is that the say do you remember that how we started all these discussions? Is on the basis of the what mental defilements are to be abandoned by the path? Two, what are they? Gross, gross one referred to as the afflictive obscurations and subtle one referred to as the cognitive obscurations. Now, how many of you don't want suffering? Raise your hands? Okay, some of you are already fed up with the you know, always raise your hands (GL) so many times right. Okay, we all want to get rid of suffering, we want to get rid of suffering but still we have so much of suffering as Aruna ji said, why the suffering? Suffering is also like sound of a clap, sound of a clap. Just as sound of a clap should necessarily come into being by the two hands coming together the suffering that we experience is also because of the two factors external factors and the internal factors right. And the internal factors is nothing some defilement is there, the true nature of your mind is without suffering. True nature of mind is without suffering but you have so much of suffering because it is the gold mixed with the soil. So what is that soil which attracts all the suffering? Afflictive obscurations, the gross mental stain referred to as afflictive obscurations that is the one which attracts the suffering. If you don't want suffering get rid of this afflictive obscurations right. Of two hands one is gone, external factors alone are left, external factors. With external factors no sound, only one hand there is no sound. Sound of the misery stops, if you are able to remove the afflictive obscurations. And how many of you want to have the maximum happiness? Raise your hands? Right, through making others happy, through making yourself happy whatever, how many of want maximum happiness? Raise your hands. Ok

So, if you really want the maximum happiness get rid of the other mental dirt, the subtle one. Subtle one is cognitive obscurations, remove that and you will have the maximum happiness. Your mind will feel the greatest of the ease, nothing can confine the mind, nothing can strain the mind. The mind will flow freely to all atoms of the universe this is greatest of the freedom, greatest of the freedom is the infinite happiness. This you experience by removing the cognitive obscurations. Ok, so finally to have the maximum happiness, to get rid of all the suffering we can't really expect to change the world, change inside. Remove the afflictive obscurations you will be freed of all the miseries. Remove the cognitive obscurations you will have the maximum

happiness this is what we are all aspiring whether you are Buddhist, non-Buddhist, boys, girls, educated, uneducated, young, old we all seek this. Ok, if you really want happiness, if you really want the maximum happiness, if you really want to get rid of all the miseries just try to get rid of the mental stains. Afflictive obscurations and the cognitive obscurations, how? How to remove this? By cultivating the light of the wisdom.

Ok, then the nature of the paths I am not going to go into detail, nature of paths. The five paths the path of accumulation, preparation, seeing, meditation, path of no more learning. Okay, five paths. The next, the interpretable Sutras, definitive Sutras, we already explained this earlier. Ok, now we can go to Prasangika. Prasangika ok, before we jump to Prasangika. Prasangika we will do next time. Any questions? Any questions thus far? Okay Tithiya ji?

Participant: You were talking about the clap, I have been to Dharamsala when I was a small child this question used to come in my hand, I used to go temple there in McLeod Ganj and I used to see you know, those kids you know playing. One kid you know, clapping on the other kid or something. I don't know there was these used to play like this I used be very small then. Was those kids clapping like this, I don't know what it means? I correlated this when you were speaking. So, if you could explain that.

Venerable Geshe Dorji Damdul La: Okay which year was that?

Participant: I used to, I go to Dharamsala since childhood so I have seen that is 30, 35 years back.

Venerable Geshe Dorji Damdul La: Ok

Participant: When I was small kid. Even if you go now.

Venerable Geshe Dorji Damdul La: May be I was one of them. (GL)

Participant: I don't know.

Venerable Geshe Dorji Damdul La: I was also child, I was also clapping. That was the debate, debate training. Say the study of the philosophy, study of psychology, done the methodology, the debate is employed as the methodology to study the philosophy and psychology there. So the one who is standing and clapping that is the one who is throwing questions, one who is sitting and responding that is the respondent or the one who gives answers. Yes?

Participant: The answers received are by telepathy or how does that happen?

Venerable Geshe Dorji Damdul La: Say it again, answers?

Participant: How does he receive the answers? Without speaking how will that person receive the answer?

Venerable Geshe Dorji Damdul La: Oh, not speaking? Just clapping? No, no that is 30 years ago so therefore that part is missing (GL)

Participant: I don't know, I went to, in 2017 to Bir also, I went to some big monastery there, there also in the evening lot of monks were there playing this game. Game or whatever it was, I don't know.

Venerable Geshe Dorji Damdul La: Because you did not understand Tibetan so you thought that (GL)

Participant: I was, I have been seeing that since.

Venerable Geshe Dorji Damdul La: No, no you go again.

Participant: I was sent there to Bir to search for.....

Venerable Geshe Dorji Damdul La: It's fine, fine. So you go there again and not only they clap, they also speak. They don't speak Hindi don't worry, they speak only Tibetan. Ok, next question? Norbu la?

Participant: Geshe la my question is on the nature of the mind. So, we take example of Yamuna river it is dirty ok, so likewise if you purify the Yamuna river it can be cleansed right. So, before like, before Yamuna river is dirty it is pure. So if you take like that example to our mind, does our mind come into being with impurities or was it pure once and then it became impure? [02:10:00]

Venerable Geshe Dorji Damdul La: Ok, ok so in the case of Yamuna river, first it was clean later it become defiled. Likewise our mind was it initially clean and later on become defiled? If yes, then when? This is your question?

Participant: Yeah, so like if our mind is clean when it first started then it become dirty right? Then if, after that even if we purify our mind from the affliction.

Venerable Geshe Dorji Damdul La: Then it can become dirty.

Participant: Yeah is there possibilities of getting dirty.

Venerable Geshe Dorji Damdul La: Very good question. So the answer is, ok the question did you follow the question? Our mind if it is like the water, like the dirty river initially when it came from the snow mountain it is very clean and then in between it became dirty. Likewise, if our mind initially was, if it was clean then in between becomes dirty then even if you put effort to make it clean how can I guarantee that it will not become dirty again? This is a good question.

Answer is that the mind from beginningless this is what I said, from beginningless time the mind had been dirty. But the intrinsic nature of the mind had never been dirty even today, never, ever

in time, in space our mind, the true nature of mind was dirty. Never, ever, the true nature of mind have been pure since beginningless time till now but the adventitious nature of the mind had been dirty since beginningless time. This is the distinction. Once the mind becomes clean through its concerted effort, if you able to make the mind clean then what it says is that the wisdom is dawned. Wisdom and the opposite force is the ignorance, of the two Acharya Dharmakirti what he said is that once the wisdom versus ignorance. Ignorance of the two both are very intense then which will win? Which will override the other? This is the question. Ignorance in our case now is so intense and wisdom which we are going to cultivate later on can also be cultivated as very strong. Of the two which will override the other? So there Acharya Dharmakirti said that ignorance it does not have a solid ground because ignorance does not tally with the reality. Wisdom tally with reality because of which the ground is very solid. So wisdom will always override the ignorance if we have to cultivate the wisdom once. Thank you. More questions? Any questions? Kano any questions? No? okay any questions Lhamo la?

Participant: Geshe la, a general question. What should we do in a case when the dog is infected with worms or insects like ticks. If we don't save the dog, if you don't take it to veterinary then the dog will die. Or if we take it to the veterinary obviously the all the insects will die. So in that case what should we do?

Venerable Geshe Dorji Damdul La: Lhamo la put me in a big dilemma. (TL, GL) okay this is what actually once I did when I was, I think age 20 or 21. The, I was going to a place on the road I saw one very young dog, a puppy. It was raining terribly. And the dog was in the middle of the road. Raining the dogs will not enjoy the rain, dogs will run away. But this is very unusual. I saw the dog and that too sitting right in the middle of the road way, motorway. And the dog was wagging the tail, as though like you know very friendly and I just passed by and then after about say like may be 10 or 5 meters away a thought struck me. Why this dog is sitting in the middle of the rain, middle of rain and middle of the motorway where all the cars are going in the middle, how come that this dog? I said dog will never sit in the rain like this and the dog will not sit in the middle, just sitting like this never. Something is wrong with the dog then I came back, to see what? And then I tried to, I was a little scared the dog may bite you. Then I was trying the touch the dog and the dog was so friendly but not moving at all. Then I touched the dog more, then I tried to put the dog up then the dog was paralyzed. The puppy both the lower limbs not at all working then that is the reason. Then instantly me and my friend picked up the dog and took it to the veterinary and then there was the maggot there right, maggot and I was in my 20, 21, 22 old . So if I don't out the maggot the dog will die, if I take out the maggot maggot will die. What should I do? Right (TL) okay I was I think 20, 21 then initially of course we took the dog to the vet, vet give some medicine and then finally I saw the maggot I picked up the maggot and placed them in the safe place, I don't know whether it is safe or not. From my point of view it was safe place for the maggot.

So the point is your motivation. If this is the dilemma, big dilemma where there is no choice then the English expression which says go for the less evil. Go for the less evil, if this is only choice. Go for the less evil include prayers for who so ever is going to die, who so ever is going to suffer include prayer for them yeah. And from your side do your best to give love and affection. Yeah, okay Kabir ji?

Participant: So this is a question from the Rice Seedling Sutra teaching that we had. So on the Eight Fold Noble Path the first was right view and in that I think it was said that you have to take effort to make sure you have the right view. What are the ways in which one can inculcate this right view or try to lead to its?

Venerable Geshe Dorji Damdul La: Ok this is a very good question right view. The right view here more precisely is pertaining to the view in the meditative state. Right view in the meditative state. Then next one is right thought. that is when you come out of the meditation. Then your thought processes that is what I thought. First the view, what view we are talking about say depending on what level of your understanding right, the presentation is given there. But from the point of view of the highest Buddhist school right view is what we discussed here the two truths particularly the ultimate truth that is the right view. Ultimate truth, how everything is empty of objective existence, how everything comes into being by the power of your mind like a dream? Objectively nothing is there that is the right view, correct, ultimate view. So that is what you should be meditating in meditative state that is the right view and then you come out of that you then see things like illusion like nature in that process then you operate that is the right thought. Thank you. Anymore questions? Yes?

Participant: My question was regarding the Svatantrika School you said that it rejects true existence but it accepts inherent existence.

Venerable Geshe Dorji Damdul La: Yes.

Participant: Isn't this contradictory because.

Venerable Geshe Dorji Damdul La: Yes, it is contradictory so therefore is not the highest school. (TL, GL) there is contradictory yes. Wow, so you are gifted with the Prasangika view. This is, yes, this is a contradiction.

Participant: Ok, so how I mean what sense does it really make?

Venerable Geshe Dorji Damdul La: Say it again?

Participant: It doesn't make sense then.

Venerable Geshe Dorji Damdul La: Okay, that's true (TL). Yes, if this is a contradiction then there is no point in accepting it, it does not make sense.

Participant: Because Nagarjuna says from whatever I understand is that if something is empty of its own inherent or intrinsic existence then that is, that it means is that that's the rejection right [02:20:00] of its objective reality right. So, then how can you accept it has self characteristics or inherent if that is what was rejected in the first place.

Venerable Geshe Dorji Damdul La: Okay let's say that sometimes when we clean the house, when we clean the house, we clean the house with the good things, bad things everything we

remove. Right this is not really wise, wise thing is don't remove the good things, keep the good things remove only the bad things we need to have the capacity to segregate the two bad things and good things. Some people when they clean means clean everything good and bad together right, empty the house. So what say the Svacantriaka Madhyamika does is like removing everything. Prasangika does separate the two. Separate remove only the say the in other words what is really unnecessary that is removed, what is necessary is not removed. For that matter we have to study the philosophy. Ok anyway this is a very serious question. In fact in many of the great teachers, masters, they say that it is only if you understand Svacantriaka Madhyamika philosophy right for example let's say first you study Vaibhashika, when you study Vaibhashika the moment you understand Vaibhashika you explore more you come to see some loopholes. Loopholes can be removed by jumping to the next school that is Svacantriaka School then you are happy. And you study more you discovered many more things, again you see a subtler loopholes to remove that you jump to the Chittamatra philosophy. So there again you discover many, many subtle things, incredibly profound philosophy, profound way of looking at things. Again you start to see the loopholes. To cover this, to remove the loopholes you jump to Svacantriaka Madhyamika and then from there finally you see the subtlest of the loopholes. Subtlest of the loopholes remove them you will reach the Prasangika. So this is so, therefore these philosophy they are taught in the form of the stair case.

Participant: Thank you

Venerable Geshe Dorji Damdul La: Welcome. Anymore questions? Ok if not then the end dedication prayer.

Participant: Please turn to page number 278.

Dedication prayers in the end

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Class 63 – Tenet Systems – Part 8 of 10

Session 1 of 24th Apr 2019

Subject : Tenet Systems
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 24 April 2019
Transcriber : Stanzin Lhadol
Verified by : Meenakshi Puri
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Starting Prayers By Participant

(Main Teachings Starts) [0:18:30]

Ok, continuation of the Tenet Systems. We are now on Prasangika section. The first one definition or the meaning of Prasangika as to what does it mean by a Prasangika? Or what is the distinctive feature of Prasangika? So Prasangika should be a Madhyamika, Madhyamika meaning somebody, a philosopher who rejects all degrees of true existence, who rejects all degrees of true existence. After rejecting true existence then the what they posit, okay after rejecting true existence, by rejecting true existence one becomes a Madhyamika philosopher. Within Madhyamika philosophers we see that they are two groups one is Svatantrika Madhyamika and other one is Prasangika Madhyamika. Now, how to distinguish between Svatantrika Madhyamika and Prasangika last time we did mention the say that what is being rejected [0:20:00] by all the Madhyamikas is true existence, independent existence and the ultimate existence and then the what only Prasangika rejects, what the Svatantrika Madhyamika does not reject constitute intrinsic existence, objective existence, inherent existence and then self characteristics. Ok so, now the point is so having understood this what we need to know is how the vocabularies are used?

Say the Svatantrika Madhyamika they make the distinction between the true existence and objective existence, true existence and independent existence and the ultimate existence and meanwhile they accept objective existence, the intrinsic existence, inherent existence and then the self-characteristics. They accept these which means that between these two for example say the, to pick up one thing like true existence versus inherent existence they see the difference. They make the distinction. True existence does not exist, inherent existence does exist this is distinction they make. But for Prasangika they all mean the same true existence, inherent existence, independent existence, intrinsic existence then the objective existence, they all mean the same for Prasangika. Okay, so from this what we come to realize is that okay, my question to you, ok let's say this pen or this flower, let's say this flower imagine that you are Svatantrika Madhyamika. This flower does it exist truly? It does not exist truly? Ok, does it exist objectively? Yes, it does exist objectively, it does not exist truly.

Ok, now Prasangika does flower exist truly? Does it exist objectively? No, so Prasangika, for Prasangika when you reject true existence, you also reject objective existence. True existence and objective existence for Prasangika mean the same. Now, say example of a Sautantrika Madhyamika say Acharya Bhavaviveka, Acharya Bhavaviveka who follows the Sautantrika Sautantrika Madhyamika. Then Bodhisattva Shantarakshita follows Yogachara Sautantrika Madhyamika. So let's say, Bodhisattva Shantarakshita and Acharya Bhavaviveka two of them do they reject the flower to be truly existent? Yes, do they reject objective existence of the flower? Yes, no? No, okay. Now if you are Prasangika with respect to you as a Prasangika Acharya Bhavaviveka does he reject the flower to be truly existent? Yes, he does reject true existence of. If he does not reject true existence he cannot be Madhyamika. To be Madhyamika this is a basic qualification that one has to reject true existence.

Now, because you are Prasangika does he reject the flower to be objectively existent? Hey? You as Prasangika from your point of view the Sautantrika Madhyamikas do they reject the flower to be objectively existent? No, okay do they reject the flower to be truly existent? And for you true existent, if you reject true existence you should also reject objective existence from your point of view. So who so ever rejects true existence should also reject objective existence. So for you Prasangikas, Sautantrika Madhyamika reject flower to be objectively existent? He should because, they should because they reject the flower to be truly existent and for you rejecting true existence and objective existence mean the same. For you meaning, for you the Prasangikas, you understand what I am saying? Okay, so the for you Prasangikas, so with respect to you Sautantrika Madhyamika do they reject the flower to be objectively real?

Participant: No

Venerable Geshe Dorji Damdul La: No, do they reject the flower to be truly real?

Participant: No

Venerable Geshe Dorji Damdul La: No, so they are not Madhyamikas? They are not Madhyamikas wow, okay so this is what we have to discuss. Now the point is that okay self-characteristics or self definition. Self-characteristic this would be a better wording self-characteristics. Say the flower lower school they say that the flower has self characteristics, flower does have self characteristics but Prasangika Madhyamika would say that the flower has does not have self-characteristics. Right, self characteristics and objective existence they mean the same.

So, since that Prasangika Madhyamika rejects the flower to be objectively real they also reject this flower to have self characteristic. Now, one thing which is extremely important for us to know at this point may not necessarily realize it or cognize it yet but one thing that we need to know the distinction between these two schools is and often times the His Holiness the Dalai Lama during his public teachings he would make this distinction a lot. That the Madhyamika School who rejects self-characteristics only, only ultimate, only on the ultimate level is Sautantrika Madhyamika and Madhyamikas who reject the self-characteristic not only on the ultimate also in the conventional level is the Prasangikas. In other words Sautantrika Madhyamika rejects self-characteristics only on the ultimate level. Whereas Prasangika rejects self-characteristics not only

on the ultimate but also in the conventional, any philosophical school which rejects self characteristics not only on the conventional, no, not only on ultimate but also the conventional is Prasangika. And those Madhyamikas who rejects self characteristics only on the ultimate not on the conventional is Sautantrika Madhyamika. This is very important.

Okay, the next important point that we need to keep in mind and the as of now we are simply learning the blue print of Prasangika philosophy. We are not really say the expecting to really build the proper house out of this blue print. This blue print is very important and proper house of Madhyamika is something that which we are going to learn later on as a part of the two truths, one and then in greater detail in Nalanda Masters Course, when we study the *Madhyamikarata*, Entering in to Middle Way by Acharya Chandrakirti. Ok, now another important point that we need to know is so why this school is known as Prasangika? Prasangika meaning Consequentialist. Why this school is known as the Consequentialist? So they are say the, they are two broad divisions among the scholars. The two may not agree to the view as to why this school is known as Consequentialist or Tibetan [0:29:54] Prasangika. Why this school is known as Prasangika or Consequentialist? [0:30:00] Okay.

Consequence, when you speak about the consequence, when you say the okay, if you do this, if you say this then you will have the consequence meaning that for example if you say something against the king then you have the consequence right as a result, as a whatever consequence is there. Likewise say the for example if you believe in accepting the flower to be truly real, truly existent. Okay tell me, which schools, which philosophical schools accept the flower to be truly real? Anyone? Which schools? Gauri la?

Participant: Vaibhashika

Venerable Geshe Dorji Damdul La: Vaibhashika, very good. Anyone else? Mic?

Participant: Sautantrika also.

Venerable Geshe Dorji Damdul La: Sautantrika School very good. Anyone else? Aacha Dawa Padma la? Any other schools? We already have Vaibhashika, we already have the mic there? We already have Vaibhashika, we already have Sautantrika School who accepts true existence. Anyone? Manan?

Participant: Chittamatra I would say would reject.

Venerable Geshe Dorji Damdul La: Okay Chittamatra also accepts true existence of say,

Participant: It will accept true acceptance of.

Venerable Geshe Dorji Damdul La: True existence of other powered nature, true existence of thoroughly established nature. Okay, any other schools in this universe right? There are lots of options. Anyone? Is there anybody who accepts true existence besides Vaibhashika, Sautantrika, Chittamatra?

Participant: Other philosophy schools also Geshe la example Charvaka, Mimamsa, Samkhya.

Venerable Geshe Dorji Damdul La: Ok, Charvaka, Mimamsaka, Samkhya, Vedanta. Anyone else any other Schools? Okay, very good. So in other words any philosophical school besides Madhyamikas they accept true existence okay, this is what we need to keep in mind. Now, if okay let's say what is two multiplied by three? Two multiplied by three equals? Six, if I say seven who can convince me, who can teach me correctly, raise your hands? Hey, who can teach me correctly what is the answer for two into three equals what? Who can teach that to me? Raise your hands? Okay Ritu la you can teach? How would you teach me tell me?

Participant: By demonstration.

Venerable Geshe Dorji Damdul La: Demonstrating how?

Participant: Like two into three times is six and not seven.

Venerable Geshe Dorji Damdul La: How?

Participant: Like by showing objects.

Venerable Geshe Dorji Damdul La: Okay, okay by showing objects right. Okay. That is very good, ok by showing objects that is very good. Okay, how many of you believe that this is this flower undergoes momentarily changes? How many of you have no clue that this flower undergoes momentary changes? Okay, we all agree that the flower undergoes momentary changes. If I say that no, the flower does not undergo momentary change, it is static, it undergoes gross change. Gross change I can see that but the momentary change I don't see it. So it is not true that it undergoes momentarily. So how can? Who is going to or who can help me to convince me that it does undergo momentary changes? Anyone? How many of you learnt, "All composite things are impermanent"? Right impermanence there are two kinds, what are they? Gross and subtle, so how many of you can convince me that the flower does go through undergo the momentary subtle change? Raise your hands? Okay Tejal la you like to yes, how?

Participant: I could show you the flower through an electron microscope and you would see that it has all these atoms which are constantly moving.

Venerable Geshe Dorji Damdul La: Ok, then which means that lucky that we are in the 21st century, if you are back in 1000 years ago then you cannot prove.

Participant: Yes I can.

Venerable Geshe Dorji Damdul La: How?

Participant: Ok, so then I would say that let's say the flower after two days it's dying and I would say that it did not remain static and then suddenly in one moment droop and look dead. So this process of it decomposing is happening over time and so for example over two days, two

days have 48 hours so it happened across those 48 hours, each hour has.

Venerable Geshe Dorji Damdul La: So you cannot show that directly right?

Participant: No

Venerable Geshe Dorji Damdul La: So, how do you convince me? What is the process known as?

Participant: Reasoning

Venerable Geshe Dorji Damdul La: Reasoning, through reasoning right.

Participant: Yes

Venerable Geshe Dorji Damdul La: Through reasoning. Okay, where you try to prove something through reasoning not through direct experience through reasoning there are two ways of doing it. One is for example the mothers, okay one is known as say the a proper reasoning, other one is through reductio ad absurdum, reductio ad absurdum, reductio ad absurdum, a b s u r d u m, reductio ad absurdum. In Tibetan we call it **Tibetan[0:37:56]** reductio ad absurdum. Okay, reductio ad absurdum means say if you don't accept right you just pin point to the consequence of or the absurdity. Absurdum meaning that if you don't accept this then you end up in absurdity, then you end up in problem, then you end up in contradiction, then you end up in absurdity that is known as reductio ad absurdum. Right, if you don't accept this then you end up in contradiction this is one way of convincing you okay. Let's say that it is a flower I say that this flower does undergo the say change but it does not undergo momentary change. If I say this then if you say this then I can say that it does undergo momentary change then I give the proper reasoning it does undergo momentary change because change that you see it took place in time. It is not just the very next moment, the whole change happen, it took a time. Right, with this time the time has beginning, middle and end. The beginning and middle these are not same. Middle and the end these two are not same. Right, so there the change was happening, one second change was happening among these three parts beginning, middle and end of the second.

Again the beginning, beginning is also time, it also has three moments beginning, middle and end. Beginning of beginning, middle of beginning and end of the beginning, so this will be seen that it is just momentary, such a momentary change. So this is a proper reasoning I give you. **[0:40:00]** Now, this is proper reasoning other one is reductio ad absurdum. Reductio ad absurdum means if you don't accept the flower to be undergoing momentary change then the flower should remain static, it should not have the gross change. You should accept the flower should not undergo gross change. So this is the absurdity because gross change, the change that you see on the gross level this is possible only through the change that we see on the subtle level. So if you don't accept the change in the subtle you cannot accept the change in the gross. So this is your contradiction, you point to the contradiction and so there are two choices left with you. Ideally you say that yes, the flower does not undergo gross change or you have to say that oh, the

flower does undergo momentary change. Only two choices left. So because that the gross change is so obvious you cannot deny this, so only thing that you can give up, you have to give up one point, either you give up the flower to undergoing momentary change or you have to give up the idea that the flower does not undergo momentary change. You are trapped in contradiction between two contradictory points, what are the two contradictory points? One, you accept the gross change of the flower, other you do not accept the momentary change or the subtle change. So there is a contradiction there, right. So because there is a contradiction there you cannot stay in the contradiction. So to avoid the contradiction you have to give up one of the two ideas. So which of two ideas you will give up? That the flower under goes gross change, that the flower does not undergo momentary change? Which of the two are the ideas you will give up? Why not the first one? That the flower under goes momentary change, why can't you give that up? Gauri la you want to say?

Participant: Geshe la because then it is contradictory with the fact that it is gross.

Venerable Geshe Dorji Damdul La: It is contradictory with the?

Participant: With the gross change.

Venerable Geshe Dorji Damdul La: Ok it is contradictory with the, because that fact, that is the fact you have already discerned, are you in Tibet House or not?

Participant: Yes

Venerable Geshe Dorji Damdul La: If somebody says you are not. Then okay, right ok let's say that ok Tenzin Kunsang la says that you are not in Tibet House. If she says you are not in Tibet House then will you agree with her or you will not agree?

Participant: Not agree.

Venerable Geshe Dorji Damdul La: Hey about others? How many of you will agree with her? Ok Manan you (TL) will agree with her? No, Namgyal la you agree with Kunsang la. If Kunsang la says that you are not in Tibet House. Okay how many you will not agree with her? Raise your hands? Okay Lhamo la why you are not going to agree with her?

Participant: Because Geshe la at present I am in Tibet House.

Venerable Geshe Dorji Damdul La: How do you know this?

Participant: Because I can feel that I am in Tibet House.

Venerable Geshe Dorji Damdul La: Ok (TL), ok anyone else? Norbu la why you don't want to agree with her?

Participant: Because I am practically present and I can prove in any way. It's like.

Venerable Geshe Dorji Damdul La: How do you know that you are really, practically meaning you are really there in Tibet House?

Participant: Because my body is nowhere else. (GL) Because my body is nowhere else then in Tibet House.

Venerable Geshe Dorji Damdul La: How do you know that?

Participant: Because you can like see (GL)

Venerable Geshe Dorji Damdul La: Okay, ok you are getting it? Let us not forget this, anybody else? Who said that yes I will not agree with Kunsang la raise your hand? Who said I don't agree with okay, Suman? Okay, why don't you agree with Kunsang la? Kunsang la is very kind girl actually?

Participant: We can prove our senses we are able to.

Venerable Geshe Dorji Damdul La: Say it again?

Participant: Through the five senses we can, we know that we are in Tibet House.

Venerable Geshe Dorji Damdul La: I know, I know right, not saying that I am in Tibet House. I know that I am in Tibet House, how do you know that I am in Tibet House? Because I can directly know this, direct valid cognition because I know this through direct valid cognition, you are getting it? Ok, so now whereas you thought that the flower does not undergo momentary change, the flower does not undergo momentary change. Is that what you know through valid cognition? The flower does not undergo momentary change, is this something you know through valid cognition? The flower does not undergo change. Which mind knows that tell me? Which mind knows that? Which mind? Buddha's mind, or our mind, which mind knows that? The flower does not undergo momentary change. Wrong mind does not know anything. No mind knows it, there is no mind which knows this because this is not a fact. To know something that must be a fact, it is not a fact. So, you have, you are trapped in contradiction between two things one is a mind which knows the fact and one is the ignorance which misconceives a fact, which distorts the fact. You are trapped into these two contradictions. When you are trapped into these two contradictions which will you give up? The wrong one or the valid mind? Misconceiving mind, misconception, wrong mind this is the beautiful part of the sentient beings although we, okay this is very important.

Although we are full of defilements, although we are full of ignorances but if it so happens that within your mind there is a clash between the valid mind and the invalid mind your mind will tilt towards the valid mind. This is the lucky you know, this is the fortunate part, the good news with us. Whereas if you are trapped in to two contradictions, contradictions between two things valid mind and invalid mind. If our mind goes towards the invalid mind then finish, no hope for Enlightenment right. We are full of contradictions, if you are not aware of the contradiction then you may stay in the contradiction but the moment you are aware of the contradiction you will

not stay in this contradiction. Contradiction meaning there is a clash, unease, nobody wants to leave in unease. So, they want to get out of this unease. How to get out of this unease? By getting away from the contradiction, how to get away from the contradiction? You have to give up one of the two thoughts. And between the valid mind and the invalid mind our mind will choose the valid mind because the valid mind has a sound ground. Invalid mind does not have a ground. This is the difference.

Valid mind has a sound ground and invalid mind does not have a sound ground. Ok, if somebody tells you, if somebody asks you what is the famous equation of Albert Einstein? What is your answer? $E=mc^2$ okay then ok, this is very important why I am emphasizing on this part this is, one is the study of the philosophy, number two is the study of the psychology and then the study of the epistemology, right this is very important. Unless we gain conviction in this, unless we gain conviction in this then all the study of the philosophy, psychology, epistemology, cognitive science will totally become very shallow. Right, you will not gain conviction. So the conviction must be gained for the matter. Okay, somebody ask you that ok, $E=mc^2$ okay this is Albert Einstein's famous equation? What will you say?

Participant: Yes

Venerable Geshe Dorji Damdul La: Okay, if I tell you that okay that's wrong, [0:50:00] that is not the case $E=mc$ cube not square, mc cube this is the proper equation, what will you say? No, no okay then say for example say the what is his name? Nicolas Gisin, professor Nicolas Gisin today a world renowned quantum physicist, professor Nicolas Gisin if he comes and tells you that okay you say that the Albert Einstein famous equation is $E=mc^2$, you said it, you said yes that's wrong. That is not correct. So till last year that was the belief, right now the science is already reformulated that now the equation is $E=mc$ cube then the what happens to your earlier belief? It will shaky, you are getting it? Nicolas Gisin he is world renowned quantum physicist and he said that it is true till last year right and then after that physicist again reconsidered and then come to discover that this is not really true. Ok, so then your earlier conviction becomes shaky. Okay, till last year how many of you belief that two into thee equals to six? Till last year and then this year again professor Nicolas comes (TL) and says that what is two equals three? What is your answer? Six, he said that oh that holds true till last year right. So now we discovered that it is not true. Two equals, two into three equals seven this is the answer. Would your faith change? Conviction two into three equals six will it change or not? Ritu ji? It will not change, why not? Ok let us all listen this is very important, you are getting it? It is the same person professor who said? Professor Nicolas Gisin who is world renowned quantum physicist and when he said that $E=mc^2$ right till last year it was true now it is the decided $E=mc$ cube and we are earlier conviction became shaky with one. Number two, two into three equals six right then you said yes, and the same professor says that it holds true till last year and now it is two equals three equals, two into three equals seven right. Your conviction, earlier conviction shakes or it remains very stable?

Participant: It remains stable because you know it as a fact.

Venerable Geshe Dorji Damdul La: You know it is a fact, how?

Participant: Yeah and you can prove it.

Venerable Geshe Dorji Damdul La: Ok, so you know this, it is not that you believe , it is not just belief, it is a proper knowledge. When it is a proper knowledge it cannot be shaken. When it is a proper knowledge it cannot be, you can forget it right but with very clear awareness of this yes, this is the answer then when it is a knowledge it cannot be shaken. Correctly assumption of the seven minds correct assumption can be shaken, but the knowledge cannot be shaken, don't forget it knowledge cannot be shaken. Okay, so with this now what we say is that of the two when there is a clash happening in your mind between a valid mind and invalid mind , when the clash happens which of the two, you have to give up one? Why should give up one, you will give up. Why will you give up one? Because you don't want to be in the contradiction right, why you don't want to be in the contradiction? Contradiction is the sign of weakness, it is not the strength. Contradiction is sign of weakness and you don't want to be weak.

You have identified your weakness and you know that there is a way to come out of this and there is a feeling of unease. You want to come out of this problem, how to come out of this problem? You have to give up one of the two views valid one or the invalid one that you have to decide. Which of the two will you give up? Invalid one, this is how the mind works. This is the good news, you will give up the invalid one. This is how we grow *gate gate paragate parasamgate* while continuously you learn more you give up the wrong views, you learn more you give up more wrong views. This is how we become more and more pure *gate gate* this happens. Okay.

Now, the thing is that reductio ad absurdum say, the person will right, if you say that the flower does exist, flower changes but it does not change momentarily. Flower changes, flower change just say a gross change is there but subtle changes it does not undergo subtle change. Then you are trapped in two contradictions, you are trapped in one contradiction between two ideas, what is your contradiction? Between you accepting the flower to be, flower having a gross change but not having the subtle change there is a contradiction. Because gross change is possible only with subtle changes, whereas subtle change is absent gross change is absent. So if you belief in gross change without the subtle change this is the contradiction, you are getting it? Ok, once you identify that is contradiction then you will give up one of them, which one will you give up? The flower to have the gross change you want to give up or the flower not to have the subtle change? Flower not to have the subtle changes this is what we are going to give up. Because this is a mistaken mind, mistaken mind, between mistaken mind, between the invalid mind and valid mind our mind will choose the valid mind right.

Okay, now we say that in fact say reductio ad absurdum I can use the reductio ad absurdum to you saying that if you accept the flower not to have the subtle change you cannot accept the flower to be having a gross change right. Because without the subtle change gross change cannot happen, so you will end up with the absurdity, you will end up with absurdity that absurdity to accept the flower not to have gross change. Okay, then you will think, you will think okay that's true if I don't accept the flower to be undergoing subtle change it cannot have a gross change, okay that's true. So the gross change is so obvious I cannot deny this, it is so obvious. So the flower should have a subtle change, okay now I give up the flower not to have, my earlier view that the flower not to have subtle change I will give up that right. Because I don't want to be in

the contradiction. Okay, so this is known as reductio ad absurdum.

Now, Prasangika why Prasangikas in Sanskrit, Sanskrit word Prasangika, in English, in Tibetan it is **Tibetan [0:58:33]** in English it is translated it, literally translated it as Consequentialist. If you don't accept the way the ok, in a valid way then you will end up in consequence, you will have consequence, you will face with the consequence, you will face with the absurdity, you are getting it? Okay, you just point to the contradiction, okay the way the manner in which to let the other person realize Emptiness through pointing to the contradiction if not, if Emptiness is not accepted but pointing to the contradiction that is known as letting the other person, establishing Emptiness through reductio ad absurdum. So Emptiness can be, ok this is one view, this is one view. It is said Emptiness can be established either by proper reasoning or through reductio ad absurdum. Emptiness can be established through proper reasoning or reductio ad absurdum **[01:00:00]**. Proper reasoning or proper science ok.

Ok, now, the one view, one group of scholars say that the distinction between S�atantrika Madhyamika and Prasangika is that for S�atantrika Madhyamika they believe that Emptiness can be taught, Emptiness can be established in the mind of the opponent only through proper reasoning, not through reductio ad absurdum. This is S�atantrika Madhyamika. And whereas Prasangika are the ones who can establish Emptiness in the minds of, who can teach Emptiness, who can establish Emptiness in the minds of the opponents or in the minds of the interested person through proper reasoning as well through mere reductio ad absurdum, through mere reductio ad absurdum right without giving the proper reasoning just through the power of the reductio ad absurdum you can convince, you can teach, Emptiness you can establish Emptiness in the mind of the interested candidates. Ok, so this is the what makes Prasangika, this is one view. Okay, one view this is not what all the great the masters agree on they don't agree this is one the view of a great number of scholars.

Ok, whereas other scholars, other group would say that no this is just say meaning, not really meaning even, it is more like a provisional meaning. It is not the full fledged meaning, it is a provisional meaning for example let's say, ok what examples do you have in English? What is hawai jahaj? Hawai jahaj,

Participant: Hawai jahaj

Venerable Geshe Dorji Damdul La: What is hawai jahaj?

Participant: Aeroplane.

Venerable Geshe Dorji Damdul La: Why is it known as hawai, hawa is what? Air, jahaj is ship right, ship going in the air right. Okay, in English aeroplane, aero air and plane right. Ok, which means that birds are also aeroplanes? Birds are hawai jahaj? Why not? It goes in air. Hey, what happened, Nalanda Diploma? Aeroplane, the bird are they aeroplane or helicopter is it aero plane? Helicopter? Aero means air, plane is what? What is plane? The some object, some object flying in the air. So what? Helicopter flies in the air, meteoroids fly in the air, birds fly in the air, rockets also fly in the air so, are they are all aeroplanes? No, aeroplane something which flies in

the air is known as aeroplane it is not the full meaning of the aeroplane. It is just a provisional meaning, provisional meanings means it is more like an etymology. It is not the full fledged meaning, it does not, it is not what? What you call it? Say the last time I don't know whether Tenzin Choegyal la did we do that the difference between the etymology, the meaning, the definition?

Participant: Not here.

Venerable Geshe Dorji Damdul La: Okay, this should be very good say the distinction between etymology, meaning and definition, distinction between or distinction among, the difference among number one etymology, the meaning and the definition, three. Ok, etymology is a very loose understanding, understanding what the object is in a very loose sense seeing just on the surface level. The etymology meaning on the surface, how the words come into being? Aeroplane, what is aero? Aero is air, plane is object right. So the just the meaning of the superficial meaning of the words for example say the what else we have? Ok, let's say in Tibetan we say the lotus, in Tibetan we call it _____ Tibetan [1:05:48] means ocean or sea _____ Tibetan [1:05:51] is grown, ocean grown, something grown in the ocean, something grown in the sea right and the say crocodile also grows in the sea, blue whales also grow in the sea right but they are not the lotus. So, it is just a superficial meaning, provisional meaning. So etymology is just to understand why this, how this word came into being aeroplane? Why it is known as aero right? Why it is known as the plane right? Something that flies, that goes in the air. Just that, no you know, no very strict meaning as such. Number one is etymology this is more like a provisional meaning. Provisional meaning or the superficial meaning, meaning to understand the how the words are constructed, how the terminology is constructed? This is etymology. So if somebody gives you the etymology it does not necessarily mean that it is the meaning or it is the definition, one.

Number two is the meaning, the meaning given and the meant, what is meant? What is meaning? What is meant? And the meaning these two must be synonymous. Okay these two must be synonymous okay, which means that anything which qualifies meaning is to also qualify what is meant? And whatever qualifies what is meant should also qualify the meaning, whereas with the etymology and what is etymology of what these two they may not be synonymous right. For example what is aeroplane, okay the what is aeroplane should be something that goes in the air. What is etymology? Something that goes in the air may not be aeroplane, you are getting it? Ok, with etymology it is not very strict meaning as such.

And the definition is very, very the very strict in the sense that definition it must qualify two things one is that these two what is definition and the definiendum? What is defined? Definiendum and the definition these two must be synonymous number one. And then number two criteria is the definition, whatever is the definition, understanding of what is the definition should help us to understand the definiendum. Which means that definition must be easier than to understand the definiendum, some people they give the definition very complicated definition right, so to understand definition is more difficult than understanding definiendum. This is not proper definition, this is not a definition, definition means you listen to the definition I see so this is meaning. So with this then you look to understand the definiendum. It should help us to

understand the definiendum easier. Ok, so this is [1:10:00] just for your information and more detail studies about the *reductio ad absurdum* and proper the syllogism and so forth we study in more detail in as a part of the Nalanda Masters Course.

Ok, now the main Tenet System we studied that in the form of the basis, hey? The trend how we study Tenet System according to this great teacher Venerable Konchok Jigmet Wangpo, we study the Tenet System by classifying Tenet System of the particular school in the three outline, what three outlines? The basis, the path, and the result. Very good ok. Ok, so the basis, first we start with the basis, the basis again what are the outlines through which we study the basis? Object and the subject very good. Okay with the object what is the pattern? How we study the object? Ok, so there are various ways, the one which is very important point which all the schools through which we study all basis, all the objects on the basis of the, from the point of view of all school is two truths and then the other individual things. What about the subject? How do we study subject classified into three, what are they? The person, consciousness and the labels, terms very good. Labels or terms same and then the path how do we study path according to it is not necessary that you have to study the subject as the person, consciousness and the labels not necessary. But how the author of this text which we are studying Venerable Konchok Jigmet Wangpo how he say, created this pattern or the outline, classification or the outline is beautiful, it is amazing, it is so meaningful.

Ok, the path how do we study the path? Under how many classifications? Three, what are they? Object of the path, object to be abandoned by the path, the nature of the path. Okay and the result? Result three how? Okay, result there is no particular classification done right. We study more steady how the three kinds of Enlightenment achieved? Enlightenment of Shravaka, Pratyekabuddha then the Buddhahood right how these three are achieved? Okay.

So, now the basis, the basis object and the subject as a part of the object what is being taught here something unique, not too unique but under the way Venerable konchok Jigmet Wangpo taught here in his book the Precious Garland is three. The first one is manifest phenomena and hidden phenomena this is so important manifest phenomena and hidden phenomena. Manifest it is Tibetan [1:13:38] in Tibetan hidden is Tibetan [1:13:43]. Okay this is so important I don't know whether I emphasize on this part earlier this is so important why? Modern science okay, say the with the evolution of civilization. Okay first with the evolution of human beings then the evolution of the civilizations there what happens is that the with the evolution ok, be it human beings or the civilization then the knowledge and the culture becomes more and more sophisticated. Knowledge and culture becomes more and more sophisticated. Knowledge mean the cognitive side and with this then the courtesy, compassion, understanding, harmony and leadership all these things start to you know, become more and more sophisticated this is the idea.

Ok, now in terms of the cognitive development, development of the cognitive factor of the mind and then which is responsible for making the civilization more and more complicated the culture become more complicated is that the cognitive side of the mind it cognizes what? Right, cognitive side is, cognitive is the mind, subject. It cognizes what? The object of cognition right, object as object becomes more complicated then this the cognitive faculty become more

sophisticated, as object become more complicated. For example say the Newtonian physics then there is a paradigm shift in physics to quantum physics, relativity theory. So, Newtonian physics is the object very gross as compared to quantum physics, as compared to relativity theory. So, because the two objects the Newtonian classical physics and the quantum physics and relativity theory on one side and classical physics on the other side these two as the objects we see that the quantum theory and relativity theory these two are much more subtle as compare to Newtonian physics. Because there is a difference in the subtlety on the object the mind which knows these two there is a subtlety, difference in the subtlety. So the mind which knows the Newton physics is very gross as compared to mind which knows the, cognitive mind which knows the quantum physics and relative theory.

So now, so we see that the knowledge, deeper in knowledge is being unfolded as the humans evolved, as the civilization evolved. Okay, so now some people they speak about, they believe that the if something exists it should be scientifically proven, many people say this. If something exists it should be proven scientifically right. And if it is not scientific it makes, it is just non-sense. This is what people, some people it is their thinking. Now for us what we need to keep in mind we study what is known as manifest phenomena and hidden phenomena. Why this is so important is that the horizon of the knowledge, the knowledge what you know, knowledge it is of two kinds manifest and hidden. If you want to, if you make it more detail manifest, slightly hidden and very hidden. Manifest phenomena and slightly hidden phenomena and very hidden phenomena _____ Tibetan [1:18:23] manifest phenomena, slightly hidden phenomena _____ Tibetan [1:18:33] and very hidden phenomena _____ Tibetan [1:18:36]. C h u n g s a y k o g y u r, or k o g g y u r. okay.

What science encompasses or the scope of the analysis of the modern science constitutes the manifest phenomena and the slightly hidden phenomena. Whereas reality is such, reality in this universe, this universe is not only constituted of the manifest phenomena, it is also constituted of the slightly hidden phenomena and the very hidden phenomena. This is reality. Now, what the modern science, modern science meaning primarily physics, chemistry and biology, biology including neuroscience, primarily these three sciences what is known as hard science these [1:20:00] three what they emphasize, the scope of the analysis, the scope of the investigation encompasses only the manifest phenomena and part of slightly hidden phenomena. Not even all slightly hidden phenomena, you are getting it? Manifest phenomena and the part of the slightly hidden phenomena. So therefore to imagine that if something exists it should be scientifically proven this is total naivety of individual, total naivety of the world. The world, that the world, the person does not know that the world is constituted of these three realities manifest, slightly hidden and very hidden. The person is totally naïve about this and extremely, extremely refined physicists they will never say that what exists must be scientifically explained, they will never say this. The sensible physicist, very sensible, bright physicist they will never say this right. It is only half what is that what? Half baked or what you call it? The half filled vessel makes the louder sound, you are getting it? Half filled vessel makes the louder sound this is English, empty?

Participant: Empty vessel makes sound.

Venerable Geshe Dorji Damdul La: Empty vessels make the loudest noise. Ok, so the point is

that if we claim like this, this is total indication of ones naivety okay. Now, what I personally say okay now my personal take on this is that modern science is an amazing tool to know the reality not the full reality, amazing tool, amazing system one size. We cannot deny this reality. Physics is amazing the discipline, likewise neuroscience today, neuroscience today is amazing. Still it has to grow, it will grow, it will become more sophisticated, it depends how sophisticated neuroscience will become depends on the sophistication of the technology. So what I personally say is the modern science be it physics, quantum physics, relativity theory or neuroscience they are amazingly profound system we cannot deny these realities, deny these systems. And some following the spirituality path, spirituality right they say that what is this modern science, what they say is that they don't see this is too much.

The strength of modern science is something which we cannot deny, this is to be accepted. We have to accept the strength of modern science. So to deny the strength of the modern science this is one extreme and believing that modern science can explain everything is also another extreme. These are two extremes. What the modern science can do so effectively must be acknowledged and this is a great, great contribution from the west to be very honest. And the scholars, great thinkers from the east, science from the east also make lot of contribution but primarily science, modern science is a gift from the east and very profound philosophy they are gift from the west, sorry. Modern science is gift from the west and very profound philosophy they are gift from the east.

In fact we see that many of the western philosophers they are actually influenced from the eastern philosophy. They are influenced by them. So what I am saying is that we have to acknowledge that. Now the point is that modern science why it is the system is so rigor, it is so beautiful, it is very strong is because it has modern science has the rigor, it has the rigor and this rigor of the modern science is so precious and this rigor comes from what? This rigor comes from there is a border there, the border, the say what comes under modern science although the border is not too clear but there are some the qualifications one of which is that as a particularly for example say the physics which you are able to understand this in the mathematical form. There must be support by the mathematics. Number two that it must be experimentally proven, it is not just you know mathematically you formulate something and then you come to a conclusion. No, mathematically you derive this after derivation then it must be experimentally proven, number two. Then it becomes a strong science and then another point is that it should be, it must be replicable. What the research or what you say that must, or what you found that must be replicable. It is not something yes, I have seen that and then others what kind is no, you cannot say this. This is not permissible in modern science, it must be replicable. And then the third person experience must be there, it is not just the first person experience.

So what I say I replicate it and the other person should agree yes, what you are saying is correct. What you did, ok you are now replicating it and then what you said, what you found and as you replicate it is true, is very true. Third person experience must be involved, not only first person experience. So these are the basic parameters which qualify something to be a hard science right. Ok this is an extremely say the amazing system, a system rigor but at same time say the some people very naïve because that they are not really exposed to modern science they don't really know what quantum physics is? They don't know really how the brains actually work? Neurons

actually work and then they simply heard about the rigor of the modern science and then they think that science can explain everything. Okay, so there then they go to the next to other extreme that if something is not scientifically explained, if something cannot be explained by science then that person can't make any sense, it does not exist. This is another extreme. Okay, so what I am saying is that modern science the scope of the research, the scope of the analysis pervades to the manifest phenomena and some part of slightly hidden phenomena. It does not incorporate all phenomena, if the modern science enlarges, expands its horizon of analysis right then the modern science has to compromise its rigor because say the phenomena, things that exist may not necessarily be quantifiable. Things that exist may not necessarily have the characteristic of the measurement, there are things which cannot be measured, there are things which cannot be quantified. The moment you expand yourself, the modern science expands its circle then circle of its, the scope of its analysis or research then it has to go into, enter into the other part of the slightly hidden phenomena and towards the very hidden phenomena where things are not quantifiable, where things cannot be measured, measurable and then the rigor disappears. And it is not that because it is not quantifiable something is wrong with the machine, no this is nature of the reality of [1:30:00] some of the phenomena. This is the very nature, the very nature is that it cannot be quantified. The very nature if that it cannot be measured. It's is very nature.

So the moment you expand then the modern science has to touch this areas. The moment the modern science touches this area finished, they have to compromise their rigor then the, so therefore what I say, what I personally say is that physics should not go into neuroscience. Physics should not go into neuroscience, physics cannot explain neuroscience, neurosciences cannot explain the physics right, physics is a very rigorous system but it cannot explain every phenomena, it cannot explain neuroscience. Neuroscience is a very rigorous system but it cannot explain quantum physics. So it has own border, the scope of analysis and it you know, say as long as it is that say remain within that scope of the analysis it has a very rigorous system and it is very useful for the humanity. So, the point that we need to know is just as the modern physics is a very rigorous system yet it cannot explain neuroscience. So therefore we are not to expect that science can explain all phenomena. Right this reality, this realization must come to us. Okay, so in short what I am saying is that modern science touches only the manifest phenomena and some part of the slightly hidden phenomena. Whereas the reality is more than these two, reality is more than these two manifest, slightly hidden and the very hidden. Right, okay luckily now the bridge is coming because of the quantum physics and relativity theory, a bridge is coming up.

For example say the ok, say like 700 years ago ok, let's say at a time of Newton if somebody used to say that the there is no objective reality. Like what Arya Nagarjuna said, like what the Buddha said, what Arya Nagarjuna said, what Acharya Chandrakirti said? Like say the 1000 years ago, 2000 years ago, 2500 years ago that nothing exists objectively, Newton would say that this is just non-sense, you are getting it? Newton he speaks about relativity of space, he does not speak of the relativity of time, for him time is absolute and then say the quantum physics where observed in the parlance of the Buddhist philosophy where the objectivity makes no sense unless and until it is observed by the observer, only in dependence of observer then the observed makes sense. This is something a revolutionary brought by quantum physics. So, say what the Buddha taught 2500 years ago in for example say the Newton's time, if Newton hears that he would say that it

does not make any sense this is not science. But today quantum physicists they are amazed, what they learned in quantum physics, when they hear what the Buddha taught of the same concept, how the observed make sense in the dependence on the observer then wow this is amazing. Quantum physics is just so new, so new less than like 100 years. Whereas the same concept was taught by the Buddha, 2500 years ago right, so this is a fascination that quantum physicist they feel over seeing that this was something already taught by the Buddha like 2500 years ago.

Ok, so the point is that this reality now the quantum physics is like a bridge between the say the between the system which explain system what is known as modern science, try to explain the say the manifest phenomena and a part of the slightly hidden phenomena between this and the system which the Buddha taught as a philosophy 2500 years ago so now the bridge is coming quantum physics. Likewise relativity theory, so these two serve as a bridge. It is for this reason that it is said that there is a paradigm shift in physics from Newtonian physics to the quantum physics and relativity theory. There is a paradigm shift, paradigm shift meaning whole thinking, pattern of thinking changes, pattern of thinking in physics changed there is a revolution happened. Okay, so this concept is very important manifest phenomena, and hidden phenomena. The next question, what is manifest phenomena? How is that defined and what is hidden phenomena? How is that defined? Manifest phenomena are those phenomena which one cognizes, which one knows, which one cognizes without having the need to depend on reasoning. Without having the need to depend on reasoning that is manifest phenomena.

Those phenomena which one cognizes without having the need for reasoning, for example flower, your body, Tibet House, Delhi and the food that we eat and heat that we feel now, temperature rising up in Delhi right. Okay, so what we can say again as I said earlier how do we know that we are in Tibet House? So we said that ok, Suman what did you say? How do we know that we are in Tibet House? We know that through our direct you know sense consciousness, through the five senses, through the five sense consciousness, we know that directly right. We know that directly, we don't need any reasoning so that yes, I am in Tibet House because of this, this we don't need any reasoning. Okay what is in my right hand? Flower, how do you know that there is a flower in my right hand? My eye consciousness can see that right, you don't have to give any reason. Right oh, something is there, it is not a chocolate, it is not a mug right something red there, green down there, something red there, green down there it must be a flower right. You don't have to, I can see that directly.

Okay, so there must be a young boy (GL) young boy in the traffic right, (TL) ok, do you see this young boy? How do you know that there is somebody driving so what? With tremendous vitality. How do you know that? We have not seen that person, but how do you know that there is such a person who is so actively doing this? How do we know that? Through the sound we infer, we don't see that person, but we use the reasoning, we hear the sound from this you hear the sound and this sound of the bike, the sound is used as a reason to prove, to gain a conviction, to gain a say the conviction that yes there was somebody there. Although we have not seen that person right, this is used to infer, help us to infer the presence of somebody there who was riding bike right. This is known as the inference. Inference through reasoning, whereas to know that the flower is in my right hand this does not require any reason. It is just direct, so direct valid cognition and inferential cognition. Cognition which your, which does not involve

any reasoning which just directly knows the object that is direct valid cognition and the other one is not direct, indirect by using the reason then you know the object. Ok. [1:40:00] For example let's say, very simple common example that we give is that in the day time you don't see the fire there but you just see the smoke blowing, you just see the smoke ferociously blowing from there you can infer that oh there must be a fire there, you can infer you don't see the fire but you are confident that there is a fire there through the reasoning. Okay.

So those phenomena which does not require reasons for us to be convinced to a, for us to know those phenomena which one knows, which one cognizes without having to depend on reasons is known as manifest phenomena and those phenomena which one cognizes by dependence on the reason, which needs reasons to cognize are known as the hidden phenomena. Within hidden phenomena again there are two slightly hidden and very hidden. Ok, slightly hidden phenomena are those which we know, phenomena which we, hidden phenomena which we know through the power, the reasoning of the power of the truth, power of the fact those hidden phenomena which we cognize through the reasoning of the power of the fact. Ok let's say that $E=mc^2$, if somebody is not exposed to the modern studies, somebody is not exposed to the modern studies and the person only just prays to the Buddha right, just prays to the Buddha all the time, do you think that this person will ok generally speaking this person who is not exposed to any modern education and the person only learns to pray to the Buddha, just pray to the Buddha through this suddenly coming with the such a realization oh $E=mc^2$, he or she becomes a world number one physicist. Is it possible? This is many people what they expect (TL) right this is not possible. Okay this is not possible.

So where somebody studies it, they exposed to modern education and then what others may take like say ten years to understand the concept the person may learn it so quickly within like one year that's possible. It depends on the sharpness of intelligence and then intelligence there are so many kinds. One is sharpness, the quickness, the vastness, right there are so many kinds clarity, there are so many versions of the intelligence. So, where somebody is so sharp and so quick the person can learn what for us may take like ten years the person will learn everything within say the one year. That is very possible. But then without being exposed to these the concepts or the study at all we can't really expect, the ordinary person to suddenly the next day right You become Noble Laureate in physics not really possible. Okay, so the say there are things where the in other words say how the $E=mc^2$, so this we know only through learning the derivates, physics derivates, only through these the what? Equations, using the derivates then you can derive $E=mc^2$. Right, so this is through derivates. For the derivate you don't have to believe in Albert Einstein right. You learn how to derive it then you could it yourself. Even though you may not believe in what Einstein said? Still you derive it and then what he said is correct right. Ok this is known as the truth which you understand through the power of the fact, you don't have to believe in somebody, you don't have to have to blind faith in somebody. It can be done through for example say, how we correlated the subtle impermanence and the gross impermanence? Right, where there is gross impermanence subtle impermanence must be there. This is what we don't have to believe in somebody, we don't have to believe, we don't have to have blind faith in the Buddha. That just follow the reasoning and you will get it. Even Emptiness concept very profound concept which is the final liberating factor for us which can liberate us from all forms of miseries.

Ok so, there even this Emptiness concept we don't have to really have any kind of blind faith. Just follow the systems taught by Arya Nagarjuna, the Buddha, Arya Nagarjuna, Acharya Chandrakirti and what they taught subject them to analysis you don't believe in them , the way they taught for example one scientist does the research then he or she says that oh this is outcome then other scientists will repeat the same research and experiment and see if the result is the same. If the result is same then they will say what you said is correct. Likewise what Arya Nagarjuna said subject this to the same analysis way he taught us, we try to follow this and see from to verify, to verify what he said you subject the same thing to analysis. And then you get same experience right. You see that whatever you are seeing is just like coming from your mind, from object nothing is really there and then you can have the all the physiological experiences, emotional experiences there from this you become very sure what he said is correct. Okay, so that is known as the power of the fact. Whereas for example say your date of birth, okay Yontan la what is your date of birth?

Participant: 2000

Venerable Geshe Dorji Damdul La: No, no don't tell me the year. Year is complicated I just want the date.

Participant: Three March

Venerable Geshe Dorji Damdul La: Ok 3rd March, okay did you see yourself being born on 3rd March?

Participant: No

Venerable Geshe Dorji Damdul La: Okay, oh Phuntsog la what is your not the date of year, date?

Participant: On 1st of April

Venerable Geshe Dorji Damdul La: How do you know 1st April is your date of birth?

Participant: Because my parents said that I was born on that day.

Venerable Geshe Dorji Damdul La: Ok, ok so we see that, we can say that ok the I have a certificate or my parents told me. So this is the only way by which we know our birth day right. And so which means that we have to believe in somebody this is only way, we have to belief in the certificate, we have to believe in the doctor, the nurse, or your parents, believe . In other words, say where you gain conviction say what is a very hidden phenomena? Very hidden phenomena are those hidden phenomena which we cognize through the reasoning of dependence on the testimony of somebody else's authority, through the reasoning of dependence on the testimony of somebody's authority. A very hidden phenomena is the hidden phenomena which you cognize through the reasoning of, through the reasoning by dependence on the testimony of [1:50:00] somebody else's authority. This is the only way, we cannot directly

see that, we don't have the direct access to this, we cannot have, we cannot use the what? Reasoning of the power of the facts only we have to trust somebody that's it.

So this is another reality, this is reality we cannot deny this reality yet how to get access to this reality is only through trust, to trust somebody who is the authority, the trust authority of somebody right. Okay this is third category and this is something which modern science if they touch finish. They have to compromise their rigor right. Ok. The next is two truths okay, very important topic two truths. Yes, Manan ji you have question?

Participant: My question is about the very hidden phenomena, we have to rely on the testimony of someone's authority. So the source of that the one whom we consider authoritative what is their own source of cognizing that very hidden phenomena?

Venerable Geshe Dorji Damdul La: Ok this is good question. Say, for example say the Yontan la when is your birth day? 3rd March, ok 3rd March to be Yontan la's birthday right, who is authority? Let's say Yontan la's parents and how is that they are the authority? Because they have seen Yontan la being born on that day directly right that is the authority. You get it? Good.

Ok this is good point the authority, ok *Parmanavartika* chapter two Acharya Dharmakirti there they were discussing on how to depend on the reliable guide? What are those two lines? “The one who has transformed into the reliable guide motivated by altruism to benefit all sentient beings, the Teacher, Sugata, The Protector I make prostrations” right these two lines.

Tibetan [1:52:50] the two lines. So there you said that I make prostration to the reliable guide, reliable guide meaning the one authority, the authority to guide us, the one who has the authority to guide us, who decides? Is the next question, you are getting it? Who decides who is the authority? This is the question. Okay this is a very important question, ok Manan ji thank you for bringing up this question. For the birth day it is easy right, for the birth day it is easy how to qualify somebody as the authority in this particular thing? Then what about, how do we decide the authority to guide us, authority of somebody to guide us towards, Phuti la? Towards the Enlightenment, okay how, who decides? Who decides this is a very serious question. So what is that authority? Right, who decides the authority? This is the question, ok any idea quick? Any idea just speak your mind? We said that the One who has transformed into the reliable guide, reliable means authority right. Somebody who has the authority to guide right, ok the government will say the ok, you are the reliable company which means that now you are authorized to produce this products, reliable meaning the government said that you are reliable means you are authorized. So you are reliable guide, the One who has transformed into the reliable guide right. The reliable mean the authority guide. So, who decides? Ok, the Kabir ji?

Participant: Sorry, just a thought but I think the next sentence is motivated by great compassion in the thing.

Venerable Geshe Dorji Damdul La: Motivated by altruism to benefit all sentient beings, motivated by great compassion to benefit all sentient beings.

Participant: So I think when one is deciding the authority you have to look at the motivation of

that person in becoming the authority and in becoming a figure to guide you. What is the motivation that they have to become the authority and if you examine why it is in sense of Buddha became the reliable guide is because of the motivation to help everyone.

Venerable Geshe Dorji Damdul La: Ok, let's say my mother, I wanted to do when I was young I wanted to become a physicist. And my father he was so kind, he had the motivation to make me whatever I like to become? So, what is that motivation to make me a physicist? Is he authority in physics my father? He was totally illiterate, my father was he authority in physics? He has the motivation to make his son a physicist. Okay, so what Kabir ji said the motivation. This is a very good answer but it needs to be supplemented by something else right. So a clue is given my father had that motivation but he cannot, he is not the authority. So what else is required? Anyone? Yes Norbu la?

Participant: Because there should be somebody who is a very great physician at that time.

Venerable Geshe Dorji Damdul La: So, how do we decide that the Buddha Shakyamuni, he is the authority?

Participant: Because people at that time, they have seen him getting Enlightened.

Venerable Geshe Dorji Damdul La: How? Did he perform miracle?

Participant: No because of his knowledge his students that's how the fact past down on generation to generations and that's how we believe.

Venerable Geshe Dorji Damdul La: Ok, so okay Norbu la made a very good point here. Ok, how can a child decide, how can a young child decide who is a PhD and who is BSc, PhD in physics and BSc in physics. How can a young child decide? No? So how can ordinary person decide somebody is Enlightened or not? Somebody is Enlightened or somebody is on ten Bhumi? Okay Lhadol la what is your answer? Same? (TL) okay, so the when I challenge Norbu la, Lhadol la felt intimidated. Okay, anybody? Anybody? How do we see that the Buddha is the authority which Manan ji asked? Yes, Phuti la?

Participant: Because of the characteristics.

Venerable Geshe Dorji Damdul La: Like what?

Participant: That define, I mean the result is the Enlightenment right so, like Buddha to be authoritative because the Buddha has all the qualities that should be you know considered to be as Enlightenment.

Venerable Geshe Dorji Damdul La: Like what? Like having some students.

Participant: Omnipresent omniscient.

Venerable Geshe Dorji Damdul La: Oh, how do we know? Okay, (TL) how do we know that he is omnipresent, omniscient?

Participant: For the ordinary beings right?

Venerable Geshe Dorji Damdul La: No, no so whenever, who so ever? Yes, how do you know that? You made a very good statement but the question is how do we know that? Ok, the Suman?

Participant: There is so many teachings given by the Buddha which is through reasoning we can understand and these have convinced us enough that the slightly hidden or the teachings would given by him we can gain conviction on that as well.

Venerable Geshe Dorji Damdul La: Ok, how?

Participant: Because there is so many other teachings that we can reason and we can..

Venerable Geshe Dorji Damdul La: Ok, so teachings that he gave are something which we can reason out and [2:00:00] we can sense that what he said is very true.

Participant: We gain great conviction in this.

Venerable Geshe Dorji Damdul La: We can, knowing that what he said is very true we gain conviction?

Participant: Yes

Venerable Geshe Dorji Damdul La: Ok, very good, very good. Anyone else who likes to add more? Lotus la?

Participant: When Buddha was Enlightened during those days he transformed many people like king Ashoka and Angulimala.

Venerable Geshe Dorji Damdul La: King Ashoka he did not meet Buddha.

Participant: No, no he transformed them.

Venerable Geshe Dorji Damdul La: Ok, later on he transformed yes.

Participant: Transformed them into that state so this is.

Venerable Geshe Dorji Damdul La: But king Ashoka he did not became Buddha.

Participant: He didn't became Buddha but Buddha transformed him.

Venerable Geshe Dorji Damdul La: So even the Bodhisattvas they can also transform others, not necessarily should be Buddha?

Participant: Yes

Venerable Geshe Dorji Damdul La: Right, so how can we know that he is the authority? Norbu la he already felt intimidated right. Ok, now Norbu la has a new thought.

Participant: Buddha is authoritative because by following his teachings many sentient beings have achieved same Enlightenment as he did.

Venerable Geshe Dorji Damdul La: How do you know that?

Participant: Because there is like after Buddha, there are many stories like Milarepa and all other like great Bodhisattvas and.

Venerable Geshe Dorji Damdul La: Yes, how do you know that? (TL) Don't trust the biographies too much. Jestun Milarepa we can say that he became Enlightened but not simply because reading the biographies. Biographies after 200 years even people will say that Dorji Damdul is Enlightened (TL, GL) right ok guaranteed right (TL). Nowadays so many Mandirs are coming out you know, anybody right. They say the on the border fighting right, some policemen killed or one soldier died and the soldier's mandir comes up then after 1000 years he will become Enlightened. People say oh he is Enlightened, yeah. So this is happen. Okay, so the ok Kabir ji let's?

Participant: Just a last thought I think just to carry on what?

Venerable Geshe Dorji Damdul La: Norbu la said? Manan ji?

Participant: Suman, about the teachings I just feel that in addition to the teachings one has to actually follow the practice and experience once you do the single-pointed meditation, follow the actual path that the Buddha has laid out for us. So we have learned it theoretically in the teachings but then also we have to experience it by following the practice and then we will reach a higher level of appreciation of that, perhaps what he was saying.

Venerable Geshe Dorji Damdul La: Kabir ji did you the *Pramanavartika* in your past life?

Participant: No

Venerable Geshe Dorji Damdul La: So what you are saying is exactly the (TL) what the *Pramanavartika* said.

Participant: Is that a good thing or a bad thing?

Venerable Geshe Dorji Damdul La: So all what you said can be subsumed under what Kabir ji

said? Which is exactly what Acharya Dignaga said, Acharya Dignaga 6th century AD. Acharya Dignaga, the stanza which we always, the two lines which we always read “The One who has transformed into the reliable guide”, how? Right, how? Don’t believe, we read the book then he said that the prince Siddhartha he became Enlightened oh, he is Enlightened, he is authority. No, how? Then answer is given, the motivation, how? The first the motivation, what was the line? “The One who has transformed into the reliable guide motivated by altruism to benefit all sentient beings” motivation to benefit all beings. If you read the biography you will sense that oh this prince, prince Siddhartha he was a very kind prince, very kind and he was always keen to relieve the problems of others. This is what we can easily see? Read the biography. Read the bio, then what did he do? Just to have the motivation is not enough then what did he do? He went in search of the path as you said. He went in search of the path, he went in search of the medicine to quell, to remove all the problems of the sentient beings. So motivated by altruism to benefit all sentient beings the Teacher, the Teacher meaning what he has to teach the beings? So, that they will know how to be liberated from suffering right. Teacher meaning he was looking for that factor which he has to teach the beings, the medicine, the Teacher.

Then, whatever he learned ok, this is to see everything like a dream, this is something which if anybody learns this, this will lead the person or this will help the person be freed from all suffering. Okay, I should test it, I have to test it. This medicine is, it says that this medicine will remove my tuberculosis. I will see if this medicine will remove the tuberculosis. How should we test it? Hey tuberculosis medicine how can we test the authority of this medicine? How will you do it? No, no experience? Hey, if there is a, somebody says that this medicine will remove the problems, this medicine will remove your let’s say the lack of knowledge of the Tenet System. How many of you are lack of the knowledge of Tenet System? Prasangika Tenet System? Okay, if somebody says that don’t worry this medicine will remove your, this medicine, this tablet will remove your lack of knowledge of Prasangika Tenet System right. So, how to test it? You have to take it, you have to experiment it, you have to actually consume it.

Likewise this wisdom, to see everything like a dream, this prince Siddhartha he actually experimented on himself to see whether it works to remove all your fears, anxiety, stress, tension and so forth he experimented it. He experimented it and then so that this wisdom to see everything like a dream that discards the ignorance, the root of all the suffering, ignorance. Ignorance is consumed, once the ignorance, once the root is severed all the branches, however millions of leaves, poisonous leaves they are growing on the tree they will dry on their own. His all his miseries dissolve, what is opposite of miseries? Happiness, freedom, peace, bliss, he started to experience bliss of the Nirvana that is the Sugata. The One who has gone to the bliss, the bliss of Nirvana, the One who has gone to the bliss, Sugata.

So with this experience then what did he do? He actually went out to protect the beings, how? By saying that this is the medicine this will remove your, all your fears and the pains of Samsara. So he went to become the Protector. So it says “The Teacher, Sugata and Protector”, you are getting it? If this is how somebody proceeded , wow this is the reliable guide. This person has the authority, you are getting it? This person has the authority. This is how we see the authority, so this is very serious matter. Finally, say in this world since the time of at least, since the time of 15 billion years ago. According to the astrophysicist, evolution of the universe since the 15 billion

years ago, since that time at least from that time till today the first person who taught the most profound Four Noble Truths was this prince Siddhartha after six years of severe practice. Right, motivated by altruism to benefit all sentient beings then he went in search of what he is to teach the beings, teacher. Then he experimented it on himself for six years, he experienced the Sugata. Then he started to turn the Wheel of Dharma. That is the becoming the protector.

So, when you see this process he is the authority right, he is the authority in this [02:10:00] path. Okay, so what it says is that he is the authority because he taught the path for the first time, for the first time on this earth through his own experience, right. Okay so this makes him the authority in this path very good. Ok, so now we have to do the two truths, ok we will have another one session then we will complete. Ok, more questions you have? Any questions? Yes Lhadol la?

Participant: Geshe la I just want to make sure that I heard it correctly that did you said that like Svatantrika Madhyamika rejects self characteristic only at ultimate level and then but Prasangika rejects self characteristic at conventional level also? I heard this ok, but when earlier we said that Svatantrika Madhyamika don't talk about self characteristic only. We talked about only three rejection right Svatantrika Madhyamika? Does that mean that like for Svatantrika Madhyamika we said that only three things they reject.

Venerable Geshe Dorji Damdul La: Not only, I did not say only three things there are many. Ok, what examples do you have of the people coming to Tibet House? Lhadol la, Pooja la, Tejal la right what about Aacha Dawa Padma la? You mentioned only three.

Participant: No, Geshe la but you said that like you know, there are seven but three are from Svatantrika.

Venerable Geshe Dorji Damdul La: Of the seven?

Participant: Yeah of the seven there are three.

Venerable Geshe Dorji Damdul La: Of the seven people?

Participant: Of the seven you said self characteristic also but did not mention that in Svatantrika Madhyamika.

Venerable Geshe Dorji Damdul La: I did not say only seven right? Of the seven then three were accepted by Svatantrika Madhyamikas and three were rejected by Svatantrika Madhyamika and four were accepted by Svatantrika Madhyamika. Whereas Prasangika rejects all seven. I did not say only seven. You got it? Don't put me into difficulty right, so I did not say only. If I say only then you are right.

Participant: Yes Geshe la you did not say only but when you mentioned seven so in those seven you mentioned self characteristic also.

Venerable Geshe Dorji Damdul La: Yes

Participant: And that time you did not put the self characteristic rejected by Svacantrika Madhyamika.

Venerable Geshe Dorji Damdul La: Yes of course. So the three were rejected I did not count those accepted, what I said what is rejected by Svacantrika Madhyamika. They rejected?

Participant: Ultimate existence, truly existence and then independent existence.

Venerable Geshe Dorji Damdul La: Very good. Self characteristic they do not reject. They reject on the ultimate level, on ultimate level even reject Lhadol la. Ultimately nothing exists, even Lhadol does not exist.

Participant: So, then ultimately they reject everything?

Venerable Geshe Dorji Damdul La: Of course

Participant: Objective existence?

Venerable Geshe Dorji Damdul La: Of course, not objective existence, ultimately even objective existence does not exist. Very good.

Participant: Ok.

Venerable Geshe Dorji Damdul La: Anymore questions? Tejal la?

Participant: Geshe la I also have a clarification, so when you said that the scholars differ they have two positions on why Prasangika is called Prasangika. So then I am confused because then later you said that there is one group of scholars who believe that for Svacantrika Madhyamika they must use a proper reasoning in their proof. And for Prasangika they can use either absurd.....

Venerable Geshe Dorji Damdul La: Not can. say the ok, this I will repeat this and see if you get it correctly. This is not easy thing, this is not easy thing. Let me say this again. Ok, according to one school, according to one group of scholars would say that according to Svacantrika Madhyamika to establish Emptiness in the minds of somebody one has to use the proper reasoning and proper reasoning. The reductio ad absurdum, using reductio ad absurdum is not sufficient, cannot adequately prove, cannot adequately establish Emptiness in the minds of somebody right. Reductio ad absurdum can be used but you have to use the proper reasoning. this is what Svacantrika Madhyamika is. Whereas Prasangika for them to establish Emptiness or to convince Emptiness in the mind of somebody one can do that through using proper reasoning or through merely the reductio ad absurdum. It is not necessary, in other words it is not necessary to use the proper reasoning to establish Emptiness. This is what the Prasangika is according to one group of scholars.

Participant: So my follow up question is that one position is speaking about Svatantrika Madhyamika and another position is talking about Prasangika. So I thought there are two positions just on why Prasangika is called Prasangika.

Venerable Geshe Dorji Damdul La: There are two positions are there which is that one is what I said now. Other one says that it is just etymology, it is you know for Prasangika, be it Prasangika or Svatantrika Madhyamika both accept the need to use proper reasoning to establish Emptiness in the minds of somebody else. You cannot establish Emptiness in the mind of somebody else simply by using *reductio ad absurdum*. this is another group of scholars. Okay Kabir ji?

Participant: This is an older topic pervasive conditioned suffering I noted down somewhere everything we do if we are not Enlightened will cause suffering in some way at some stage in this life or the next. Is this accurate?

Venerable Geshe Dorji Damdul La: Everything which?

Participant: Everything that we do now if we are not Enlightened okay will cause suffering in some way at some stage in this life or the next.

Venerable Geshe Dorji Damdul La: Ok, who said it?

Participant: I am sorry.

Venerable Geshe Dorji Damdul La: Who said it?

Participant: I had in my notes and I don't know, I am not sure is it an accurate statement or?

Venerable Geshe Dorji Damdul La: Ok, ok so the point is again we have to make things very clear. Say whatever we do in our life by somebody is who is unenlightened, who is not Enlightened, this is what you are saying? Ok, what do you mean by Enlightened? You are getting it? We have to make it very precise, ok if this is not a professional class, if it is just public talk then I will say yes, it is correct. The because this is a very professional class we have to know things technically we have to know things well. So, Enlightenment has three connotations, Enlightenment of Shravaka, Enlightenment of Pratyekabuddha, Enlightenment of the Bodhisattvas. In other words Enlightenment of the Mahayana practitioners, three so, either you speak about Enlightenment of the lower practitioners Shravaka and Pratyekabuddha or the Enlightenment of the Mahayana practitioners two. Now say unenlightened in the context of all the across the three vehicles Pratyekabuddha, Shravakayana, or the Shravaka or the Mahayana practitioners across all three then Enlightened, Enlightened means Enlightenment which is freed of the afflictive obscurations. Not necessarily cognitive obscuration. If that is the case then the point is that only if when the person, only if that person who is not Enlightened in any of three vehicles and the person is not in the path of seeing, not in the path of meditation. Path of seeing, path of meditation why I mention these two is that there is they have the non-dual wisdom of Emptiness. Path of seeing they see Emptiness directly. Right, so where you see Emptiness,

ultimate reality directly that mind is known as uncontaminated mind. [02:20:00] Because it is uncontaminated that action of realizing Emptiness directly this is not the cause of Samsara. This is cause of freedom from Samsara. So therefore it is not that anything that we do if you are unenlightened will be a cause of Samsara, cause of pain. this is not true. Technically speaking, you are getting it? In other words unenlightened say the unenlightened meaning *gate gate paragate parasamgate, bodhi svaha* you become Enlightened. Whether from Shravaka, Pratyekabuddha or Mahayana and in future when you come across some people or translators you see the word Enlightened, when you are Enlightened your cognitive obscuration is gone. Your all mental defilements are gone. When somebody, translator or say the teacher says like this ok, Enlightened they Tibet House in Nalanda Diploma Course he said that Shravaka Enlightenment, Pratyekabuddha Enlightenment, Mahayana Enlightenment. Now here the teacher, the same translator same with Enlightenment then you have your all your mental defilements are gone including cognitive obscuration, it is very different. So there Enlightened this word can be seen in two different ways one in the form of full Enlightenment which is Buddhahood, if you use that in this context then Enlightenment attained by the lower practitioners Shravaka, Pratyekabuddha they are not considered as Enlightenment. Enlightened means full Enlightenment whereas Enlightenment we speak about Enlightenment to free yourself from the afflictive obscuration then the even the lower vehicle they have the Enlightenment. Enlightenment in the context of eradicating all the mental defilements afflictive and cognitive both then it is only the Buddhas who achieve Enlightenment.

Ok, so in both cases the say, the you have the path of seeing and path of meditation. These two paths they are not really Enlightened, they are yet to achieved Nirvana. So, path of seeing, path of meditation in these two paths we still have the non-dual wisdom of Emptiness. And non-dual wisdom of Emptiness is always uncontaminated, uncontaminated is the opposite of Samsaric beings. So these two even if you are somebody, even if somebody is unenlightened still actions may not be contaminated, still your actions may not be pervasive conditioned suffering. Any more questions Tejal la?

Participant: Geshe la just a follow up is it correct that even as that if you do virtuous actions towards Buddhas or Bodhisattva that they can become a cause for liberation?

Venerable Geshe Dorji Damdul La: Ok this is a the very good question. The Lama Tsongkhapa actually made one statement in Lamrim, The Great Treatise of the Stages of Path to Enlightenment, Lamrim . three volumes are there. The in the first volume he mentioned that of the ordinary beings like us except for the ordinary being means we are yet to achieve path of seeing. Okay, what are those beings known as? Those who achieve path of seeing and beyond? Arya, Arhat, not Arhat? Yes? Okay, what are those beings known as the beings who already generated the, who already reached the path of seeing, path of seeing or more? These beings are known as Arhat? Not Arhats? Why not? The beings who attained path of seeing and beyond these are known as Arya Beings, they are Superior Beings. Why Arya means Superior, in Tibetan

Tibetan [2:24:49] Arya mean Superior. In what way Superior, Superior in ways of seeing the reality directly, ordinary beings they cannot see the reality directly. What made them special is that they see the reality but directly, that makes them see, that makes them Superior, **Tibetan [2:25:10]**, Arya. So all those beings who cross the path of seeing

they are referred to as Arya Beings. Okay what is the opposite of the Arya Beings? Arya Beings as opposed to ordinary beings. Arya beings as opposed to ordinary beings. Ok what are those beings known as who already eradicated the afflictive obscuration? Arya Beings? Arhats, those being who already eradicated the afflictive obscuration they are known as the Arhats, Arhat meaning ok, the Foe destroyer in English Foe destroyer, enemy destroyer. Enemy meaning enemy of the afflictive obscurations, Foe, f o e, Foe, enemy destroyer, enemy not external enemies internal enemies the afflictive obscurations. Okay. So these beings who eradicated the afflictive obscurations are known as the Arhats. Ok, what is the opposite of Arhats? Arhats as opposed to? Samsaric beings, very good. Okay Aryas as opposed to ordinary beings, Arhats as opposed to Samsaric beings. What are those beings known as who eradicated the afflictive obscuration plus cognitive obscurations? Ok, what are those beings known as, those who eradicated, those who already eradicated afflictive obscuration plus cognitive obscuration? Buddha, okay Buddha. Right tell me what is the opposite of the Buddha? Samsaric beings? Sentient beings, very good. Okay these are things that we need to know. Aryas as opposed to ordinary beings, Arhats as opposed to Samsaric beings, Buddha as opposed to sentient beings. Ok this we must know. Arya in Tibetan is _____ Tibetan [2:27:52], and ordinary being is _____ ?? Tibetan [2:27:55]. Okay Arhat is _____ Tibetan [2:28:02] Arhats as opposed to Samsaric beings, Samsaric beings what is that in Tibetan? _____ Tibetan [2:28:18] not really _____ Tibetan [2:28:19] is the _____ Tibetan [2:28:21]. And then the Buddha as opposed to sentient beings, Buddha is what? _____ Tibetan [2:28:37] and sentient beings is _____ Tibetan [2:28:40]. Okay these opposites we need to know. Aryas as opposed to ordinary beings, Arhats as opposed to Samsaric beings, Buddha as opposed to sentient beings, very good. Okay, why did we say this? Okay, yes ordinary beings so Lama Tsongkhapa the what he said is for the ordinary beings not the Aryas, for the ordinary beings actions that they do they are all going to be involved with Samsaric, involve they are going to be Samsaric except for very powerful actions related to the power of the objects. Okay this is something which we need to keep in mind. Okay, let's say that Tibet House there is job advertisement, Tibet House [02:30:00] job advertisement or let's say in the Delhi University what? Now again the cut off is coming up, enrolment right, not yet? When?

Participant: After 12th result

Venerable Geshe Dorji Damdul La: Okay let's say the Delhi University college admission Hansraj college, is there anybody from Hansraj college? No, from Hindu college? From Stephens no, then what?

Participant: Miranda House

Venerable Geshe Dorji Damdul La: Ok, Miranda House, okay let's say Miranda House right admission the cut off is 80%, first 90%, then second round what do you call it?

Participant: Second cut off

Venerable Geshe Dorji Damdul La: Second cut off say 85, next cut 84 right and then let's say Obama's daughter come right, Obama's daughter come. I want admission. What is your

percentage? Ok, let's say somebody else comes right, one person comes and say you just have 83% cut off is 84, right no way. Right and Obama's daughter comes who has just 60%. Wow amazing you scored 60 yes of course come (TL) right. So therefore Obama's daughter getting easy what? Admission in Miranda House not because of her talent because of the object, (TL) because of the father right because of that then the you are benefitted. So whereas if the instead of Obama if the chief minister of Kerala then the daughter or the son should have at least like 75 right, with 60 no way. Your father, mother is chief minister of Goa or Kerala then you have like 75 you are wow, amazing. 60 very sorry, very difficult right and then if you are son or daughter of a panchayat, very small panchayat you should have what? 84, you are getting it? So it depends on your power, the object's power. If the object's power is so much then you, even your power is not there still you can reap the same benefit. Whereas the if the object is so less powerful then it should have, your power should be greater. For example for us right, for us to recite for example let's say the ok, let's say the *ye dharma mantra* for us, *ye dharma mantra* and so Tibet House will create some mantra similar to *ye dharma mantra*. So there *ye dharma mantra* we recite it 10 times and mantra which we just randomly create, something with same meaning we create it , recite it 10 times. The benefit wise the first one is far, far, far more of greater benefit than the second one. Because the first one has the power of the object because this is the mantra, same mantra recited by all these Enlightened Beings for all these say the 2500 years.

So that power is accumulated, so we are reaping that benefit of reciting this. Whereas what we just randomly create a mantra, so that the power at the most like say how many 40, 50 people right. It is nothing a compared to that. So, now if you recite your own mantra, randomly created mantra then what is required is we can't expect the power from the object, we have to say the, we have to realize Emptiness *ye dharma hetu prabhava*, realize Emptiness and then power comes from inside then it becomes very powerful. If you don't realize it just recite it, just reciting the two mantras then the first one is far more beneficial than the reciting the second one. So that way say even for ordinary beings if you meet with relics, Buddha's relics of Enlightened Beings because the object is so powerful and the Buddha how he prayed that the, how he incorporated very powerful prayer that the reason for him to leave the relics is to benefit the future generation beings. So because of the power of the relics then the beings, the ordinary beings if you somehow connect ourselves with these relics then the benefit that we get, virtues that we accumulate can have the power to eject out of Samsara. Otherwise all other virtues that we engage in they simply go into Samsaric, something to project us into Samsara. Ok this is what is taught by Lama Tsongkhapa. Ok, yeah anymore questions. Okay if not then dedication prayer.

Participant: Please turn to page 278, additional dedication prayer,

Class 64 – Tenet Systems – Part 9 of 10

Session 1 of 28th Apr 2019

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Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
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Starting Prayers By Participant

(Main Teachings Starts) [00:25:10]

Ok, last time, we finished with Two Truths. Ok, Two Truths not? Ok, we did the Hidden Phenomena, the three classes of phenomena: hidden, manifest, slightly hidden, and very hidden. Ok, now, the Two Truths. Ok, this is the teachings of the Buddha on the final purpose. One of the greatest purposes of the Buddhas teachings, Buddha appeared on this earth, it is to teach the ultimate truth; conventional truth and the ultimate truth – the Two Truths. And the Two Truths, as we discussed earlier, even the Tenet Systems, of course, it has multiple facets – object, subject, within the object. Again, we have the different aspects, say, the basis, the path, the result. And within the basis, we see the object-subject, and then within the object, various components and the subject, again the three subjects, and the path, again. So, all these facets are there. Finally, what is the essence of all these things that we need to have, in order to pursue our journey of cleansing the mind, to discover the treasure of ultimate happiness within ourselves? So, that is the Two Truths. In other words, the ultimate truth; to know the ultimate truth, we need to know the Two Truths. Ok, and the Two Truths, the reason why the Buddha remained silent after 49 days of achieving Buddhahood was because this ultimate truth is very profound. And so that this ultimate truth, the discovery of which alone has the capacity to free us from suffering, this is something, while the understanding of this has a tremendous benefit to liberate us from suffering and to take us towards Buddhahood but this being very profound, the Buddha remained silent for 49 days.

And eventually, Brahma, Indra, the kings of the celestial beings, they coming to sense that the Buddha after becoming enlightened, he remained silent, not giving teachings, they descended to make request to the Buddha, “Please don’t remain silent. Please turn the wheel of Dharma.” And then, the Buddha started to give the teachings. And what the Buddha was referring to as very profound, something which majority of the people cannot fathom, this insight is the ultimate truth. And then, when he accepted to turn the wheel of Dharma or give teachings, then he started to give the teachings in a very systematic way, in the staircase form, in the form of the four schools. So, when these four schools were taught, the concept of what ultimate truth is was taught from a very simple, then made it more sophisticated, and then, finally, touched the final

one. So, what we are doing now, the Two Truths according to Prasangika, this is the final version of the truth, understanding of which alone has the capacity to free us from samsara. And if you are able to imbibe this teaching with the force of the Bodhicitta motivation, [00:30:00] supported by great compassion, grounded on renunciation, for sure then the person with this wisdom of Emptiness will take us to full awakening or Buddhahood, the treasure of ultimate happiness, Tathagatagarbha inside will become manifest.

Ok, what is these Two Truths? This is the question. According to this school. Thus far we studied from the Vaibhashika school, Sautantrika school, Chittamatra school, and the Svatantrika Madhyamika, ok, now, Prasangika. So, according to Prasangika, the detailed version of the Two Truths, according to Prasangika is what we are going to study in a little compact form after the Tenet System but then the actual detail will be studied in Madhyamikavatara written by Acharya Chandrakirti as a part of the Nalanda Masters course. Ok, so, Two Truths, for this, ok, the Buddha taught second turning of wheel of Dharma. Second turning of wheel of Dharma happened where? – Rajgir! Ok, the second turning of wheel of Dharma happened in Rajgir. The Buddha taught the second wheel of Dharma in Rajgir. So, there, what the Buddha taught was the Two Truths, precisely according to Prasangika. So, there, the Buddha taught that just as a dream comes from our mind, say, in the dream, when you see a very pleasant dream, say, meeting with your mother or getting some gifts, so we see that as very pleasant and we are so attracted. The moment we wake up, we are no more attracted by the same thing which attracted you in the dream. So, the same thing, in the dream, for example, the gift, the dream gift attracted you in the dream. The moment you wake up, the dream gift does not attract you anymore. So, this dream gift, we all will agree, the dream gift in the dream, why it attracted you is because you see the dream gift as a real gift. Ok, now, in your own words, tell me, what is the difference between the real gift and the dream gift? Anyone, in your own words? There is no hard and fast rule to say that ‘this is correct’, ‘only this one’. No, there is no standard answer. Just give your own thoughts. What is the difference between the real gift vs. the dream gift? Anyone? Anyone? Yes, ok, Aruna ji? No? Aruna ji, yes, yes.

Participant: No, no, I really don't know.

Venerable Geshe Dorji Damdul la: Ok, Lhadol la? Lhadol la?

Participant: The dream gift, it doesn't have substance, Geshe la. I cannot enjoy that.

Venerable Geshe Dorji Damdul la: Ok, Lhadol la is from Nalanda masters course, right?

Participant: Yeah.

Venerable Geshe Dorji Damdul la: Ok. (TL) Lhadol is the senior class.

Participant: No, Geshe la, but still.

Venerable Geshe Dorji Damdul la: Ok, dream gift is something which I cannot enjoy but you, in the dream, you enjoy it, right?

Participant: In dream, I enjoyed but when I woke up but I can't.

Venerable Geshe Dorji Damdul la: Ok, the dream gift is something which I cannot enjoy when during the waking state.

Participant: During the waking state.

Venerable Geshe Dorji Damdul la: Whereas the real gift is something which I can enjoy in the waking state. Ok, anyone else? There are numerous answers, not only one answer. Correct, thank you! And ok, **Tibetan [00:34:21]** la?

Participant: Dream gift is illusion.

Venerable Geshe Dorji Damdul la: Ok, dream gift is not real. 'Illusion' meaning not real. and the real gift is?

Participant: And the real gift is not illusion.

Venerable Geshe Dorji Damdul la: Not a illusion! Ok, anyone, what do you understand by 'illusion' and 'not illusion'? **Tibetan [00:34:44]** la made this distinction – 'illusion' and 'not illusion'. Anyone? Manan?

Participant: By 'illusion', I understand that what we see to be real but then we realise it is not real. So, then we realise it is an illusion.

Venerable Geshe Dorji Damdul la: Ok, illusion is something which seems to be real but actually not real.

Participant: So, until we have that realisation, we cannot tell it is an illusion. Then it is real to us as long as we are unaware.

Venerable Geshe Dorji Damdul la: Ok, unless you are able to distinguish the two things well, till that point you see that as real. Very good! Anyone else? Anyone else? How would you distinguish between, say, the illusion vs. the non-illusion? Nilesha ji?

Participant: Illusion is ignorance. So, till the time we are ignorant of the fact, so it entices us. But the moment we awaken to the state of realisation, we understand the true nature of that.

Venerable Geshe Dorji Damdul la: Wonderful! Illusion is what is created by the ignorance; it is what is created by the ignorance. And then, till this ignorance lasts, this illusion will continue to lure us. It will continue to deceive us. The moment we wake up from this ignorance, then the illusion stops. So, it cannot affect us anymore. Ok, very good! **Tibetan [00:36:40]** la, you have anything? You want to say something? What is the difference between 'illusion' and 'non-illusion'? No? Anyone else? Jeet ji?

Participant: Illusion is what we are not observing actually. We are thinking only about this.

Venerable Geshe Dorji Damdul la: Ok, illusion is something what our mind makes and thinks.

Participant: Mind-generated things.

Venerable Geshe Dorji Damdul la: Ok, just mind-generated, mental creation.

Participant: We can't observe it objectively also.

Venerable Geshe Dorji Damdul la: Which we cannot objectively observe there. Wonderful! Thank you! Sanjeev ji? Sanjeev ji?

Participant: A dream gift is bound by the dream. As soon as that finishes, it vanishes. The real gift would not be bound by that.

Venerable Geshe Dorji Damdul la: Ok, so, dream, the moment the dream comes to an end, the dream gift also comes to an end?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Whereas the real gift, even if the dream comes to an end, the real gift will continue?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Ok, thank you! Ok, anyone else? Yes, Vivek ji?

Participant: Dream gift exists from the subject point of view only.

Venerable Geshe Dorji Damdul la: Dream gift is coming from the subject; the real gift is from the object. Ok, so, while I agree with all of you, what Vivek ji said is what I'm looking for. It does not mean that the others' answers are wrong. They are all correct. All answers somehow can boil down to what Vivek ji is saying. For example, ok, Lhadol la, what did you say?

Participant: When I will be waking state, the dream gift will be not with me.

Venerable Geshe Dorji Damdul la: Ok, when I wake up, I cannot enjoy the dream gift because the dream gift...

Participant: Is in dream only. It is subjective.

Venerable Geshe Dorji Damdul la: It is just purely subjective. So, we see that all the answers others gave, likewise what Jeet ji said that the illusion is something which our mind imagines, mind creates which means mind is subject. So, we see that all the answers that others gave boil

down to what Vivek ji said, saying that dream has the connotation of what comes from your mind. Dream or illusion, it is something that comes from the subject, and the non-illusion is something which comes from the object. Objective existence and subjective existence – this is what we are to learn. You are getting it? Objective existence and subjective existence. Ok, now, Two Truths, precisely according to this school. Which school?

Participants: Prasangika.

Venerable Geshe Dorji Damdul la: Prasangika, yes! Ok, precisely according to this school, [00:40:00] just as a dream is subjective. Ok, tell me, a dream is subjective or objective?

Participant: Subjective.

Venerable Geshe Dorji Damdul la: Dream is subjective. Ok, Gauri ji, how is it subjective?

Participant: Because, Geshe la, it comes very much from the subject's mind.

Venerable Geshe Dorji Damdul la: From the mind! Mind is the subject; from the subject's mind. Ok, what comes from the mind is subjective, is known as the subjective. Very good! Ok, now, can you give me some examples, very simple, concrete examples of subjective? Dream is one. Any other examples? Very quick.

Participant: Imagination.

Venerable Geshe Dorji Damdul la: Imagination! Anyone else?

Participant: Poem.

Venerable Geshe Dorji Damdul la: Poem? Ok, that's interesting! Ok!

Participant: Feelings.

Venerable Geshe Dorji Damdul la: All feelings. Ok, so, now, I understand what Vivek ji is saying but since that we already studied little bit of psychology, Buddhist psychology, feelings is a mental state. Feelings is a mind. It is one part of my mental factor. All mental factors should be impermanent. Impermanent should be something substantial. You are getting it? Ok, so, in fact, which is not really there but what you feel. What you feel is not really there. This is what Vivek ji is referring to. But strictly according to the technical, technically speaking, feeling is one kind of the mind. So, that feeling – what is felt, what feels – what is felt, not really there but is felt that is subjective – one; and then number two is that for example, say, 18 degree Centigrade water, is that cold or hot? 18 degree Centigrade water, is that cold or hot? Yes, Vivek ji, you would like to say?

Participant: It depends from which we are comparing.

Venerable Geshe Dorji Damdul la: Ok! So, what you feel, feeling, right? If you are in Delhi, 46 degree Centigrade, you are already very hot. Then you touch the 18 degree Centigrade water, it is very cold. You feel it cold. And somebody from a very cold place, like -20 degree Centigrade, they come always with the freezing water. Then they touch 18 degree Centigrade water, it is warm. You feel warm. The feeling, in that sense, what is felt, what is felt is subjective. This is what Vivek ji is saying. Yes?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Ok, so, now, Vivek ji, you have to articulate it well. Instead of just saying feeling, you have to say what is felt. What is felt, that is subjective. Ok, anyone else? Particularly, what is my question?

Participant: Example of subjective existence.

Venerable Geshe Dorji Damdul la: Examples of subjective existence! Anybody?

Participant: Thinking.

Venerable Geshe Dorji Damdul la: Ok, Jeet ji, now, we polished what Vivek ji said – what is felt rather than feeling. Instead of thinking, what is thought – ‘Oh, he is a nice guy’, ‘he is bad guy’. So, it is the same person but your thinking is different. What you thought is different. You are getting it? That is subjective. Very good! Anyone else? Tejal la, you want to say something?

Participant: Mirage.

Venerable Geshe Dorji Damdul la: Mirage, very good! Mirage is subjective. That is true. Anyone else? Kanu?

Participant: Colours.

Venerable Geshe Dorji Damdul la: Colours! Ok, that is complicated. Colours are subjective – how? How?

Participant: Because what might appear red to someone can appear yellow, as a colour blind case or something. We never know what the other thinks as red is really red.

Venerable Geshe Dorji Damdul la: Ok, you don’t worry about what others think. What is the real object there? What is the colour of this?

Participant: Red.

Venerable Geshe Dorji Damdul la: Ok, Kanu, you may argue that ‘ok, I see it as red but I don’t know whether it is really red’. You can say like this – ‘I see it as red because red is subjective’. You can say like this. ‘I don’t know what others see’. It doesn’t matter what others

see. Colour blindness is not a problem with the object; it is the problem with the subject. So, you may say that ‘what the reality is, I don’t know but I see it as red’. You are getting it? From that point of view, the colour is also subjective. Anyone else? Pushkar ji?

Participant: Magic.

Venerable Geshe Dorji Damdul la: Magic, very good! Magical illusion . Magical illusion is purely subjective. Suman?

Participant: Painting.

Venerable Geshe Dorji Damdul la: Painting! Ok, painting is not.

Participant: Somebody making art.

Venerable Geshe Dorji Damdul la: Yes? How that is subjective?

Participant: It is coming from subjective mind, then.

Venerable Geshe Dorji Damdul la: Ok, that is interesting! That is interesting! A painting, instead of the painting, mental creativity which directed the painting to come out.

Participant: Yes.

Venerable Geshe Dorji Damdul la: That is subjective. Interesting! Manan ji?

Participant: Following from that, maybe I would say, like, beauty. Beauty is subjective.

Venerable Geshe Dorji Damdul la: Ah, beauty is subjective. There is some expression there?

Participant: Beauty is in the eye of the beholder.

Venerable Geshe Dorji Damdul la: That is true. (TL, GL) Beauty lies in the eyes of beholder. That is purely subjective. That is true. This is amazing! In fact, we can say that many of the wisdoms, you can find them in the vernacular usage. Vernacular usage, we can see, amazing! For example, say, beauty lies in the eyes of beholder. When we say this, it is something very, “Ok, don’t worry. Don’t think that whole world is collapsed because you had break-up. The world has not collapsed. It is just your own way of seeing it. Beauty lies in the eyes of beholder.” You use it in a very simple thing but it has a great message. Just as the beauty is what you as a beholder, you know, see, everything else, what that is, is not decided by the object, it is decided by your mind. This is amazing message! Wonderful! Anyone else? Ritu ji?

Participant: Taste in food.

Venerable Geshe Dorji Damdul la: Huh?

Participant: Taste.

Venerable Geshe Dorji Damdul la: Taste! Ok, that is amazing! That is true! Taste, would you mind describing little bit?

Participant: Like, in food?

Venerable Geshe Dorji Damdul la: Yes.

Participant: Some people prefer sweet and some don't like it at all.

Venerable Geshe Dorji Damdul la: Ok!

Participant: So, one, it evokes a pleasant feeling; to another, it is unpleasant.

Venerable Geshe Dorji Damdul la: Ok, the good taste of a particular food? Good taste of jalebi? (GL) Or good taste of, what, Gulab Jamun? For some people, it is not good taste. It is just subjective. Whether it is good or bad, it is subjective. Very good! Anyone else?

Participant: Geshe la, numbers.

Venerable Geshe Dorji Damdul la: Numbers? How?

Participant: All are imaginary numbers – one, two, three, four, five, six. There is nothing a number is. We reflect it from numbers, “This is one”, but where is one?

Venerable Geshe Dorji Damdul la: Wow! That's amazing! (GL, TL) We are already into the profound philosophy. Ok, ‘one’ is subjective, purely subjective. There is nothing really there as a ‘one’, ‘two’, ‘three’. This is one or two?

Participant: Two.

Venerable Geshe Dorji Damdul la: Two? Where is the two? This one? No! No, this one? No! Where is the two? It is not there. It is just purely subjective. Wonderful! Jeet ji, thank you! Wonderful! Anyone else? Ok, yes?

Participant: If we think from the Emptiness point of view, then everything becomes subjective.

Venerable Geshe Dorji Damdul la: No, don't forget my question! My question is, give me some examples, very concretely we can understand things as subjective; concrete examples, very simple examples of [00:50:00] subjectivity. Anyone else? Yes, Norbu la?

Participant: Our memories.

Venerable Geshe Dorji Damdul la: Memories! Memories, yes, memories purely coming from your mind, subjective. Ahmed, you have something to say? No? Anna, no? Ok, anyone else? Kumud?

Participant: Music.

Venerable Geshe Dorji Damdul la: Music! Music or the beauty of the music?

Participant: The beauty of music. For some, it can be very melodious but, for others, the same music can be cacophonous.

Venerable Geshe Dorji Damdul la: That's true! What is cacophony? This is what I learned from Kumud ji. Cacophony, right? Ok, how many of you know 'cacophony'? Kumud ji, what is cacophony? Explain it so that many of us can learn this.

Participant: Disturbing sound; jarring, disturbing sound.

Venerable Geshe Dorji Damdul la: Noise?

Participant: Noise, yes.

Venerable Geshe Dorji Damdul la: Ok, not a pleasant music, not melodious, noise. Ok, particularly, say, in Delhi, the marriages, (TL, GL) beating the drums, I don't know who really enjoys that. So disturbing! I'm sure even the couples, they are so disturbed, you know. (GL) They may not be enjoying that, you know. And then, their job is to just hit it. From, you know, how the sound that we can hear, we see that even the drum players, they don't enjoy. Their job is just to hit it as loud as possible so that the couple family, they know that they are doing their job, so that they will get the money. (GL)

Participant: It is warning, not enjoying. (TL, GL)

Venerable Geshe Dorji Damdul la: Ok, it is?

Participants: Warning.

Venerable Geshe Dorji Damdul la: Warning? I see. (TL, GL) Ok, Kumud la, thank you. Anyone else? Anyone else? Ok, yes, Pooja la?

Participant: I don't know if this is correct but I think biased love.

Venerable Geshe Dorji Damdul la: Biased love? Biased love, biased affection?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Can you give me some examples?

Participant: Like, the love that we give to someone...like, it is not... like, for friends, sometimes, we really love them and sometimes we don't.

Venerable Geshe Dorji Damdul la: Ok, sometimes, we feel the love, sometimes, we don't feel that love.

Participant: The thing is that, objectively, I don't know.

Venerable Geshe Dorji Damdul la: Ok, so, sometimes, we feel the love towards one person, other times, you don't feel that love. Object-wise, it is the same.

Participant: Yes.

Venerable Geshe Dorji Damdul la: If it is purely objective, then it should be coming all the time but the object remains the same but sometimes, it comes, sometimes, it does not come which means that this is purely subjective. Very good! Ok, anymore before we switch to the next point? Now, with this, what we got ample of examples of what is subjective, meaning that which comes from our mind. And we started to explore this from Sautantrika Tenet System. From Sautantrika Tenet System, we learnt that how things may not necessarily have a substantial existence; substantial as opposed to mental imputation. So, these terminologies must be learned; substantial – something solid, tangible there, as opposed to mental imputation. When something comes into being by mental imputation, it may not exist. So, from Sautantrika school, then we were introduced to this concept that for something to exist, it may not exist substantially. It can exist by the power of the mind, by the power of the subjective designation. Designation, subjective designation, subjective imputation – they all mean the same. Imputation, designation – they all mean the same.

Now, just as with this concrete examples that you have given of what can possibly exist by subjectivity, the Buddha said that everything, it is not just the dream chocolate or the dream present, even the real present, everything that exists in this universe, they are all subjective. Just as a dream present is subjective, everything else is purely subjective. Because everything is subjective, just as a dream present exists by the power of the mind, therefore, it is dream. Likewise, everything else also exists by the power of the mind. Therefore, they are all dream-like. Just as an illusion is coming purely out of your subjective thought, likewise, everything else exists purely through the power of your thought, power of your mind. As such, everything is illusion-like; everything is dream-like. Ok, from this, what we need to distinguish is we need to distinguish between dream and dream-like, illusion and illusion-like. We can say according to Prasangika, everything is illusion-like, everything is not illusion. Everything is illusion-like. Never ever say that everything is illusion. Everything is illusion-like. Everything is dream-like; everything is not a dream. This distinction we should be able to make. Having said this, I'd like your opinions. What distinctions do you see between dream and dream-like? Ok, anyone? Now, you can speak intellectually, you can speak philosophically, you can speak experientially. In whatever way you like to speak, you can speak. Just share your thoughts. What distinctions can you make between illusion and illusion-like? Anyone? Yes, Kabir ji?

Participant: Maybe the dream and the illusion is the way of looking at reality in a conventional way; and the dream-like and illusion-like is looking at reality in an ultimate way that everything, even the reality we see is actually dream-like but it is not actually a dream. And if you are looking at it conventionally, then it is easy to distinguish between the dream.

Venerable Geshe Dorji Damdul la: Ok, the reality that we experience is dream-like. How it is dream-like?

Participant: Well the theory goes, if you see...

Venerable Geshe Dorji Damdul la: According to theory?

Participant: If you see Emptiness...

Venerable Geshe Dorji Damdul la: If you see Emptiness?

Participant: Then you realise the ultimate subjectivity of all reality.

Venerable Geshe Dorji Damdul la: You realise that all what we experience, they are all subjectively coming, nothing comes from the object. Therefore, they are all dream-like. Very good! Ok, any more distinctions between dream and dream-like? Ok, yes, Adarsh?

Participant: Geshe la, I think that the term ‘dream’ and ‘dream-like’, or the ‘illusion’ and ‘illusion-like’ these two terms is used for actually to compare their nature, the nature of object.

Venerable Geshe Dorji Damdul la: Ok, say, they are used to combat the?

Participant: Nature of object, to compare the nature of object.

Venerable Geshe Dorji Damdul la: To compare! To compare?

Participant: The nature of object.

Venerable Geshe Dorji Damdul la: The nature of the objects! Ok, ‘dream’ and ‘dream-like’, these two vocabularies are used to compare the two natures. How? ‘Dream’ and ‘dream-like’?

Participant: Because the term just ‘dream’, it indicates that it doesn’t last long.

Venerable Geshe Dorji Damdul la: It does not last long, it is not real.

Participant: And one thing is it has no substance.

Venerable Geshe Dorji Damdul la: It has no substance.

Participant: That means it indicates its many attributes.

Venerable Geshe Dorji Damdul la: Ok, yes. Then what about ‘dream-like’?

Participant: Similarly, the ‘dream-like’, this term perhaps may be nature of object which is similar to that of dream.

Venerable Geshe Dorji Damdul la: So, just as a dream is coming from the mind, even everything else which we describe as ‘dream-like’, they all come by the power of your mind. Their nature is very similar. This is what you are [01:00:00] saying?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Very good!

Participant: But the object is there.

Venerable Geshe Dorji Damdul la: Yes, yes, yes, yes. Very good! Anyone else? Yes, Gauri la? There are many, many distinctions. Just feel true to give your thoughts.

Participant: Geshe la, something close which is close to what he just said which is that the dream does not exist; dream-like things do exist but they are impermanent, constantly changing, and, you know, composed of, they are assembled of many parts. And so, they are dream-like because they don’t have objective existence. We can’t hold on to them, you know, they are not permanent.

Venerable Geshe Dorji Damdul la: Ok, so, with the content of the dream, it is something which is actually not really there, content of the dream. Whereas the dream-like do exist. They are composed of things. They undergo change, impermanence yet they are dream-like in the sense that they are subjective, they don’t exist objectively. This is what you are saying? Very good! Anyone else? The difference? Yes, Palden la?

Participant: Geshe la, like we discussed earlier the difference between dream gift and a real gift. In a conventional sense, dream gift is purely subjective and real gift is objective but, in an ultimate sense, even the real gift is dream-like, subjective.

Venerable Geshe Dorji Damdul la: Ok, even the real gift is also subjective. Very good! Anyone else, the distinction between the dream-like and the dream? Anyone else? Lhadol la? No? Pooja la? Ok, now, this is the time to prove that you are from Nalanda Masters course. Tejal la?

Participant: In dreams, cause-effect efficacy may not operate, while in the dream-like, cause-effect efficacy operates perfectly.

Venerable Geshe Dorji Damdul la: So, this is one of the very important distinctions between the dream and the dream-like – efficacy of the cause-effect relationship. ‘Efficacy’ meaning that with the good things, virtues, happiness will result; non-virtues, miseries will result. With proper

studies, you will get good results; no studies, bad results. So, this is the efficacy. Not to expect, saying that in the dream, you don't study, you can become Nobel Laureate, in the dream. You can dream of always going to the pubs, not studying at all, and then suddenly, Nobel Laureate Committee says your name, "You are Nobel Laureate in physics." This is what happens in the dream, not in the real life. In the real life, if we don't study well, we can't expect ourselves to become the Nobel Laureate level of the expertise.

Ok, so, whereas, if you really want to be very successful in your studies, you have to study well. This is the cause-effect efficacy. If you do bad things, non-virtues, only miseries will follow, not happiness. If you do virtues, virtues will give rise to happiness, not miseries. This is the meaning of the efficacy of the cause and effect. For example, I pick up the flower and, suddenly, the flower becomes a mobile. That is the lack of the efficacy. The flower, this flower, ordinary flower cannot become a mobile in the real life. But in dream, it is possible. You are getting it? So, one of the most important distinctions between the two – the dream and the dream-like, illusion and illusion-like – everything is illusion-like. It is not the illusion. Why? Everything is not illusion because everything means existence. Within existence, we see the cause and effect, the proper order of the cause-effect relationship. In other words, efficacy of the cause and effect is followed – where virtues, only happiness; non-virtues, only miseries. In the dreams, you can do non-virtues, can have happiness, and can do virtues and then can have miseries. So, the disorderliness of the cause and effect can happen in the dream but in the dream-like, it should not happen. This is the distinction. Ok, this is very important distinction. Now, the next point, very important point, and ok, say, just pay attention. If you get, well and good; if you don't get it, don't worry as long as you pay attention to this. If you don't pay attention to this, then it will easily, even if you pay attention, still it may slip from your mind; if you don't pay attention, impossible to register it. This is very important. Ok, let's say that you want to know what is inside this, what is inside this cup. Ok, what is inside this cup? Lhadol la?

Participant: Maybe water, Geshe la.

Venerable Geshe Dorji Damdul la: Water? Anyone else?

Participant: Juice.

Venerable Geshe Dorji Damdul la: Juice!

Participant: Tea.

Venerable Geshe Dorji Damdul la: Tea! Ok, somebody say, 'Coffee'. (TL, GL) And someone say, 'Milk'. And what else? No alcohol.

Participant: It can be lemon juice.

Venerable Geshe Dorji Damdul la: Ok, let's say, juice, tea, coffee, water, milk, whatever. And then, you want to see what is really there, really, ultimate. What is ultimately there, ultimate truth? What is the truth, ultimate truth? You are getting it? Ok, let's say that 'Oh, there must be juice'.

‘Oh, what is inside?’ You say, “Juice.” “How do you know this?” – “Because Nilesha ji said it.” Then you say, “Ok, there is juice.” And then, Lhadol la comes, I ask, what is there. She would say, ‘Water’. What? How do you know that there is a juice? – “Because somebody said it.” Now, she is also saying something else. Then your earlier belief becomes shattered because what you understood to have a juice in this cup is because of somebody else. ‘Somebody else’ means the subject or the object? Hey! ‘Somebody else’ – the person, object, or the subject?

Participant: Subject.

Venerable Geshe Dorji Damdul la: Subject! You want to know the ultimate. Ultimate – is that object or subject?

Participant: Object.

Venerable Geshe Dorji Damdul la: Object! So, you want to know, ultimately, what is there, ultimate truth. You want to know, ultimately, what is there. Ok! Ok, let’s say, you want to know, ultimately, what is there. You want to know the ultimate truth. Now, for to know the ultimate truth, ultimately, what is really there, what will you do? Palden la? First, to Nilesha ji, you said, “Nilesha, what is there?” Nilesha ji said, “Juice, maybe juice.” Then, Norbu la asked Palden la, “What is there?” Palden la said, “Juice.” “How do you know?” – “Nilesha ji said it.” And next time, Lhadol la said, “Water.” Ok, now, I’m little confused. Maybe Lhadol la is more familiar with this, water. And then, Pushkar ji said that ‘no, he only drinks hot chocolate’. Ok, so, Palden la is confused. So, Palden la wants to know what is really there. You are getting it? What is really there? So, for that, what will you do?

Participant: I’ll have to check it myself.

Venerable Geshe Dorji Damdul la: You want to ask someone? You want to ask Tseten la again? She will tell you that he drinks coffee. (TL) You will be more confused. What will you do?

Participant: I will go and check myself.

Venerable Geshe Dorji Damdul la: You will go closer towards the object. ‘Ultimate’ meaning what is really there, you go there. ‘There’ meaning ultimate. You go towards the ultimate. You go really there. You go there, and then, you look at it, you see it is empty. (TL) Nothing is really there. [01:10:00] It is empty. No juice, no coffee, no water, no milk, nothing is really there. Ok, now, somebody asks you, “Hey, Palden la, what is ultimately, what is really there?” What is the answer?

Participant: It is empty.

Venerable Geshe Dorji Damdul la: It is empty! What have you discovered?

Participant: The ultimate truth.

Venerable Geshe Dorji Damdul la: No, no, what have you discovered? (TL, GL) Ok, if somebody tells you, “What is in this shop?” – “Ultimate truth.” Don’t say this. Just speak your own language. What have you discovered?

Participant: I would say the glass, the cup is empty.

Venerable Geshe Dorji Damdul la: The cup is empty, it does not have anything. This is what I have discovered. You are getting it? Ok, now, very important, Two Truths: one is conventional truth, one is the ultimate truth. Conventional truth is, ‘conventional’ meaning how our mind sees; ultimate truth meaning what is really there. Convention is created by. For example, say, ok, how many of you know that, in India, you have to drive on the right? How many of you know that? How many of you know that, raise your hands. One, two, which means you don’t know anything. Any Indian, you don’t drive on the right. You have to drive on the left. (TL) In India, you drive on the left. So, I’m just checking. So, you think that you know something, you don’t know. Ok, so, say, in India, where should we drive – on the left or on the right?

Participant: Left.

Venerable Geshe Dorji Damdul la: On the left! Ok, those who said, “On the right,” you are creating the traffic jam. Ok, on the left! And if you drive on the right, what is the problem? Then you will be penalised. Why are you penalised? – Because you are driving on the wrong lane. Who decides that you are driving on the wrong lane? How to decide that this is the wrong lane, that the right track, right lane is wrong? How do you decide it? Who decides it? The lane decides it? When you drive, your lane tells you, “Hey, no, you are on the wrong lane.”? Or who decides?

Participant: Traffic police.

Venerable Geshe Dorji Damdul la: The traffic police. And the traffic police, what made them to decide? Before the traffic police?

Participant: The traffic rules.

Venerable Geshe Dorji Damdul la: Traffic rules! And then who decides the traffic rules? The traffic decides the traffic rules or who decides?

Participant: The experts.

Venerable Geshe Dorji Damdul la: Experts! Experts, initially, the experts, they decide the traffic rules. Ok, the experts are the object or the subject? Or experts are the road or the people?

Participant: People.

Venerable Geshe Dorji Damdul la: People! So, this is known as convention. So, the people made the convention. In India, the convention is made, convention is created that you should drive on the left; left is the correct. In America, right is the correct. Ok, so, this is how we made

the convention. Convention is not the object, it is from the subject. When you say ‘conventional truth’, it is the subjective truth, a truth coming from the subject. This is basic connotation. Now, we want to know the Two Truths: conventional truth and the ultimate truth. Conventional truth is the truth that is seen from the subject. Ultimate truth is the truth that is really there on the object. Ok, so, Palden la, he was fed up with listening to all the different people giving different-different answers. Ok, so, finally, he went to explore himself by going towards the object. Towards the object, what did he discover? Ok, this is one thing. Now, very important point that I would like to share with you is that when you go to the object, you are looking for the ultimate truth. You are not happy with the conventional, what the people say. You are not happy because they give different-different answers. You want to know the ultimate truth, what is really there. This is what you want to learn. Now, in the process of looking for the ultimate truth, ok, number one is, you are looking for the ultimate truth. Number two, in the process of looking for the ultimate truth, if you find something that should be the ultimate truth. You are getting it? If you find something, that should be the ultimate truth. Two points! Don’t forget it. You are looking for the ultimate truth, what is really there. In the process of going there, closer towards the object, and if you find something there, that should become the ultimate truth.

Ok, now, Palden la going closer towards the object, was he looking for the conventional truth or ultimate truth? This is just a simple example. Once you know the example, then we will relate to the main point. Say, when we say, ‘what is there inside the cup?’ Nilesa ji said, “It is juice there.” Lhadol la says, “It is water there.” And Gauri la says what? “Tea there.” And Tseten la said, “There is coffee there.” And Pushkar ji said that there is milk there; hot chocolate there. Ok, we have different answers. So, you are not happy. So, you want to know what is really there, that is, looking for the ultimate; ‘really’ means ultimate, ultimate truth. And then, you come, you don’t ask anybody. You don’t ask the subjects. You don’t ask the conventions. You go towards the object; conventions as opposed to the object. Coming towards the object, you see that there is nothing really there. It is empty. There is no water, no milk, no juice, no coffee, no hot chocolate. Then, say, Suman ji asks, “Palden la, what is really there?” “There is nothing there,” this is the answer. Ok, with this, what we have to know is that when we go in search of the ultimate, if you do find something that should be the ultimate truth. You are getting it? When you go in search of the ultimate, if you do find something that should be the ultimate truth. Ok, so, now, with this example, who is the one who is going to look for the ultimate, what is really there? Who is the one?

Participant: Palden la.

Venerable Geshe Dorji Damdul la: Palden la is there. And Palden la, in the process of looking for that, what did he find? What did he discover? What did he discover?

Participant: Nothing is there.

Venerable Geshe Dorji Damdul la: Nothing is there in the cup that is what he discovered. That is the ultimate reality. You are getting it? Ok, now, let me say that what we have learned thus far is that everything exists subjectively or objectively? What did we learn? – That everything exists subjectively but Palden la is not too happy. So, he wants to know whether what I said is

correct or not. Ok, so, what he did is that he, say, goes to explore. So, what is beyond the convention, subjectivity? Beyond the convention, you go towards the object. If what I said is correct, then what you will find? What will Palden la discover? Beyond the convention, nothing is there. This is what you will discover. So, nothing is there meaning nothing is there objectively. Beyond the convention, beyond the subjectivity, nothing is there from the object, nothing is there objectively. So, nothing is there objectively is what Palden la discovered. What has he discovered? – Nothing is there objectively is what Palden la discovers. So, what he discovered should be the ultimate truth. What did he discover? – Nothing is there objectively. In other words, Emptiness of objective existence is what he discovered. What he discovered should be the ultimate truth. So, therefore, Emptiness of objective existence that is the ultimate truth. You are getting it? Ok, now, if somebody asks you, say, this flower, “What is the ultimate truth of this flower?” – Emptiness of objective existence of the flower is the ultimate truth of this flower. You are getting it? Emptiness of the objective existence of the flower is the ultimate truth of the flower. Ok, with this, I would like to give you another example which would be very helpful. Let's say, [01:20:00] group A and group B. Ok, group A looks at this flower through naked eyes. Group B looks at this flower through electron microscope. You are getting it? Group A, what did you see?

Participant: Flower.

Venerable Geshe Dorji Damdul la: Group B, what did you see?

Participant: Electrons, protons, neutrons.

Venerable Geshe Dorji Damdul la: Electrons, protons, neutrons, atoms! Ok, you see atoms. Group A, what do you see?

Participant: Flower.

Venerable Geshe Dorji Damdul la: Group B, what do you see?

Participant: Atoms.

Venerable Geshe Dorji Damdul la: Atoms! Ok, now, which of the two perceptions is correct? – Both perceptions are correct. Ok, which of the two perceptions is closer towards the object – group A or group B, naked eyes or the electron microscope?

Participant: Group B.

Venerable Geshe Dorji Damdul la: Group B! Electron microscope is much closer towards the reality. So, what group A sees, what group A, you are using your naked eyes, this is like conventional analysis. This is conventional analysis. Not too close towards the object, it is more conventional; ‘conventional’ meaning subjective. And group B is closer towards the object that is the ultimate. So, group A, you use the conventional analysis. Group B uses the ultimate analysis. So, what group A sees is conventional truth. The truth seen by the conventional analysis is

known as conventional truth and the truth seen by the ultimate analysis is known as the ultimate truth. You are looking at the same object but you use two analyses: one, you use the naked eyes, which is the conventional analysis; other uses the electron microscope which is a metaphor for the ultimate analysis. You use two different analyses to look at the same object. So, on the same object, you see two different things: one, group A sees this as a flower. Because you subject it to the ultimate analysis or conventional analysis, group A? Hey, group A, what did you employ – conventional analysis or ultimate analysis? – Conventional analysis. So, what the conventional analysis sees is the conventional truth of the object. Ok, group A, what do you see?

Participant: Flower.

Venerable Geshe Dorji Damdul la: Flower! So, flower should be the conventional truth of the flower. Of what is in my hand, the flower, conventional truth is the one that group A sees – ‘This is flower’. What you see is the flower, so flower is the conventional truth of this flower. Now, group B, what do you see?

Participant: Atoms.

Venerable Geshe Dorji Damdul la: Atoms! You see the atoms. You are getting it? Ok, now, if I ask you, you tell me something about the flower. Whether you see flower or you don’t see flower, this is what you should be doing. Group B, what do you see – flower or non-flower?

Participant: Non-flower.

Venerable Geshe Dorji Damdul la: Non-flower! ‘No flower’ is what you see. So, what group B sees is the ‘no flower’. ‘No flower’ is what group B sees. So, ‘no flower’, what group B sees is which truth?

Participant: Ultimate truth.

Venerable Geshe Dorji Damdul la: Ultimate truth! So, ‘no flower’ – ‘no’, ‘empty’, same. Emptiness of the flower is the ultimate truth of the flower. You are getting it? So, what group A sees is the truth of this object; what group B sees is the truth of this object. Both are the Two Truths. One truth is seen by the conventional analysis and the other truth is seen by the ultimate analysis. Because you employed two different subjects to see the same object, you see two different truths. So, these Two Truths are the Two Truths of the same object or different objects?

Participant: Same.

Venerable Geshe Dorji Damdul la: Same object! So, the same object displays Two Truths. You are getting it? Ok, this is extremely important and if you get something now, well and good. If you don’t get, as long as you paid attention, it is good enough. The next time, when we study Emptiness and, more precisely, when we study Nalanda Masters course, Madhyamikavatara, then you will be closer towards understanding what exactly is Emptiness. This is so, so precious

information. Ok, with this, in Heart Sutra, where during the dialogue between Arya Avalokiteshvara and Shariputra, during the dialogue, it is said, "The Form is empty." Where is it?

Participant: Page 29.

Venerable Geshe Dorji Damdul la: Page 29! Page 29, it reads:

Form is empty.
Emptiness is form.

Page 29, the last part there, the four lines there.

Form is empty.

Meaning that what group A sees as form, what group A sees as a flower, flower is empty. What group A sees as a flower is actually what group B sees as Emptiness of flower.

Form is empty.

First is done. What is the second line?

Participants:

Emptiness is form.

Venerable Geshe Dorji Damdul la:

Emptiness is form.

The same object, what group B sees as Emptiness is what group A sees as form or the flower. So, Emptiness is form. What is number three? Line three.

Participants:

Emptiness is not other than form.

Venerable Geshe Dorji Damdul la:

Emptiness is not other than form.

Number four:

Form is also not other than emptiness.

Ok, now, these two lines, what group B sees as Emptiness, where are they seeing that

Emptiness? On this object? Where is group A seeing the flower? On this object?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Yes! So, what group B sees as Emptiness is not different from what group A sees as a flower. So, Emptiness is not different from the form. Next one, what group A sees as form or the flower is not different from what group B sees as Emptiness. So, form is not different from Emptiness. So, these are the two sides of the same coin. Form and Emptiness, flower and the Emptiness of flower, these two are the two sides of the same coin. You are getting it? Ok, so, it is like two sides of the same coin. You look at this, you see the flower. You look at this from the conventional analysis, you see the flower. You see other side from the ultimate analysis, you see the Emptiness of flower. So, flower and Emptiness of flower, these two are the two natures, these are the Two Truths of the same object. So, from this, what we understand is every phenomenon has Two Truths. What is the benefit? Ok, say, seeing from the naked eyes, we see as a form, flower. With the naked eyes, when you see this as a flower, are you using conventional analysis or ultimate analysis?

Participant: Conventional.

Venerable Geshe Dorji Damdul la: You are using conventional analysis. With the conventional analysis, you will see the conventional truth. So, what you see as the flower, so the flower is the conventional truth of the flower. You will see the flower. Now, when you see the flower, you see it as beautiful, not beautiful. Or the flower, in order for this to remain fresh, we should always keep in water. Cause and effect, all these operates on the conventional truth, conventional level. Ok, now, conventional level, how does this flower come into being as a flower is by dependence from the object or from the subject? – From your subject because you are looking at it through the conventional analysis. You are getting it? – From the subject. Ok, you are looking at this from the conventional subject. Now, say, that by dependence on your mind, subjective mind, then by dependence on the conventional analysis, this object arises as flower. You are getting it? Ok, but by dependence on the ultimate analysis, this object arises as Emptiness. My question to you, ok, this can be quite a complicated question. We see that this is a flower makes sense only with respect to conventional analysis. It makes sense as the Emptiness of flower only with respect to ultimate analysis. So, the two analyses, these two are the objects or the subject? The two analyses, objects or the subject?

Participant: Subject.

Venerable Geshe Dorji Damdul la: Subjects! You are subjects. The object is here. These two are two subjects. Now, [01:30:00] remove the two subjects. What is there? This is there? Somebody said, “Flower.” No, flower is only if there is conventional analysis. That is removed. Emptiness, only if there is ultimate analysis, remove that. What is there? If the two subjects are removed, what is there? Hey! Manan? Manan ji? If the two subjects are removed, what is there? This is my question.

Participant: I'll just call it the object at the moment.

Venerable Geshe Dorji Damdul la: Huh?

Participant: I'll just call it the object.

Venerable Geshe Dorji Damdul la: Object is conventional truth or ultimate truth? Conventional truth?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Conventional truth makes sense only if there is conventional analysis. I removed the conventional analysis. There is not even object. Ok, what is there? Pooja la? If you remove the two subjects, I'm hypothetically saying if the two subjects are removed, what is there? Independent of the two subjects, what is there? There is object or no object? This is object or no object? Lhadol la?

Participant: There is unlabelled object.

Venerable Geshe Dorji Damdul la: Ok, 'unlabelled object', is it object or not object?

Participant: There is unlabelled object.

Venerable Geshe Dorji Damdul la: Is that object?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Ok, it is object? Object is conventional or ultimate truth? Hey, object, is it conventional or ultimate truth?

Participant: Conventional.

Venerable Geshe Dorji Damdul la: Conventional truth. Conventional makes sense only with respect to conventional analysis. Conventional analysis, I already removed. What is there?

Participant: But unlabelled object is different, Geshe la.

Venerable Geshe Dorji Damdul la: Huh?

Participant: But unlabelled object is different.

Venerable Geshe Dorji Damdul la: Unlabelled object, is it object or not? This is my question to you.

Participant: That is object but...

Venerable Geshe Dorji Damdul la: That is object, right?

Participant: Yeah.

Venerable Geshe Dorji Damdul la: Object is conventional truth.

Participant: Ok.

Venerable Geshe Dorji Damdul la: Ok, what is there? Ok, so, if you feel challenged – ‘what is there?’ – if the two subjects are removed, what is there? You feel challenged means that in your mind, you are getting some understanding that independent of the subject, there is nothing there as an object. Independent of the subject, there is nothing there as an object. So, this cannot be described as ‘is’/ ‘is not’. What is there cannot be described as ‘is’ or ‘is not’. It cannot be described as permanent or impermanent. It cannot be described as phenomenon, non-phenomenon. It is for this reason, often times, this reality, what is really there, what we call as the ultimate reality, it is described as inexpressible. And yet, this is not something which our intellectual understanding cannot get. We can get. You are getting it? We can get. Many people, they say simply they don’t want to study the Emptiness, simply they don’t want to study Arya Nagarjuna’s texts, Acharya Chandrakirti’s texts, and they want to make everybody fool. They don’t want to study that. So, they say that all this is intellectual; intellectually, you will never get to the ultimate. This is not true. You are getting it?

Only through studying, we can hope to get the reflection. Only through reflection, we can hope to get to the meditation. Only through meditation, we can hope to have the bare, direct experience of Emptiness. This is the only way. We can’t expect to bypass, go to Emptiness by bypassing the studies and reflection. So, therefore, study is so important. For example, say, what we are discussing now, if you can get part of it, let’s say, at least 50% of what we discussed now, with this, you take home and you discuss with any other people, you will see that without study I cannot really get to Emptiness. You will get this experience. You are getting it? So, therefore, if you do come across people who say that ‘what is study? You have to practice’. So, without study, practice is impossible. So, therefore, study is so precious. Let us not forget this. Ok, now, with this, what we have learned is that, say, everything has Two Truths. The truth seen by the conventional analysis is conventional truth, and the truth seen by the ultimate analysis is ultimate truth. Don’t forget it! These are the Two Truths that we have to know. Now, what is the benefit of this? What is the benefit of this? What is the benefit of seeing the ultimate truth? Ok, let’s say, who sees the ultimate truth – group A or group B?

Participant: B.

Venerable Geshe Dorji Damdul la: Group B! Group B saw the ultimate truth. What did you see, group B? What exactly did you see? – Emptiness of the flower is what you saw. In other words, in group B’s analysis, the flower dissolves. You are getting it? Ok, tell me, how many of you have that experience, say, in your life, you encountered at least once in your life, you encountered with a difficult person, whether stranger or a family member or at the workplace, anywhere? Once in your life, at least once in your life, you met with a very difficult person. Raise your hands! Ok, raise your hands those who, ‘What do you mean by difficult people? I never known as to what it means by difficult people’. Raise your hands! Ok, which means that we all

had the experience of that. Ok, one which I could remember was when I was, I think, five years old. Five years old, say, in TCV school, Tibetan Children's Village school, what happened was that I remember when I was five years old, say, I lost my mother at five. Then, there are three siblings – me, my brother, my sister – three of us, we would move to Dharamsala in TCV school. So, first all the newcomers, they were put in one nursery; from there, then distributed to the different homes, foster homes. So, in that nursery, young children like aged five, whatever, young children, they were all, say, other little older girls, they were given the responsibility to take care of these young children. So, me, as a five years old boy was handed over to one girl who must be, I think, maybe like 11-12 years old. And what I could remember is I don't remember too vividly as to what she actually did, what she actually was doing but what I could remember was that, for sure, whatever I did, she was slapping me. Whatever I do, she was slapping me, scolding me. So, the moment I see her, it was so traumatic, and I could feel the irritation. I could feel the sourness. As a five years old child, the moment I see this girl, someone to be benefitting me, someone to be taking care of me, the moment I see this girl, I just feel traumatised and that very acute, sour feeling coming inside, very, very uneasy feeling coming in me. Ok, so, like such a difficult people.

Ok, so, in your life, I don't know to what extent you have been through that kind of experience but we see that when I asked this question to you, I see that all of us, we have at least once in our life, there was a difficult person, and creating nuisance, creating irritation, agitation, sadness. Ok, so, now, just imagine that person, just imagine that person. Ok, for example, ok, let us look at the other person sitting next to you. Look at the other person. Don't think that that person is that person. Just look at that person. Now, imagine that you are looking at that difficult person. Imagine. No, no, don't look at them now. But imagine that you are looking at that difficult person. And imagine that this irritation is coming in you, agitation is coming in you. Ok, do you agree with me that just as this flower, just as this object which I see as a flower now can be [01:40:00] seen through two different analyses: ultimate analysis and the conventional analysis. Likewise, this difficult person can be seen from two different analyses: conventional analysis and ultimate analysis. Do you agree with me or not? Ok, so, just as we looked at this object through the ultimate analysis in the form of the millions of atoms. The same difficult person, we can see that person from conventional analysis, through your naked eyes; ultimate analysis, for example, like through the electron microscope, and you see that person as just a bunch of atoms. Can you imagine that? Ok, now, imagine that you are seeing the same difficult person in front of you. The mere thought of this person just boils agitation within you. So, this same person who triggers such an agitation within you, this person, try to see that person through the ultimate analysis, not through conventional analysis. Through ultimate analysis, try to see the same person as made of, say, body cells, billions of body cells, and each of these cells made of, say, billions of molecules and billions of atoms.

Ok, now, imagine that you are seeing the same person in the light of the billions of atoms. My question to you, where is this person now? This person is empty. It is not really there. Ok, that is your ultimate analysis. With this ultimate analysis, what happens to the person? The person is empty. You are getting it? Ok, so, imagine that this person is actually sitting. Ok, can you imagine or can you really retrieve the memory of a time you were actually face to face with the difficult person. Can you retrieve that experience? Ok, how many of you have the memory of that, sitting

with the person face to face, that very difficult person? Raise your hands! Ok, now, if that person is next to you, what is your feeling inside? Pleasant? – Very unpleasant, right? Ok, what is the feeling like? How I wish that this person leaves right now. And suddenly, by some miracle the person suddenly leaves. What is your reaction? – Very relieved! Very relieved! Ok, now, the same difficult person, when you subject this to ultimate analysis, person disappears. When that person disappears, see the Emptiness of the person. Just as the person suddenly leaves, you get such a relief. You will get the same, more powerful relief when you see that the person is actually nothing but a bunch of atoms and the person is empty from object's side. The moment you get it, your mind will feel incredible relief. You are getting it? Ok, tell me, what do you, what is that thing which you don't want? Raise your hands! What is that thing which you don't want? Palden la?

Participant: Suffering.

Venerable Geshe Dorji Damdul la: Suffering! Anyone else? What is that thing which you don't want? Anyone else? Very quick! Tejal la?

Participant: Involuntary pull and push of the mind.

Venerable Geshe Dorji Damdul la: Ok, that is your philosophy, right? No, tell me, what you really don't want. Lhadol la?

Participant: Unpleasant feeling.

Venerable Geshe Dorji Damdul la: Unpleasant feeling I don't want! Anyone else?

Participant: Irritation.

Venerable Geshe Dorji Damdul la: Namkha la? Namkha la?

Participant: Geshe la, mental disturbance.

Venerable Geshe Dorji Damdul la: Mental disturbance, amazing! Ok, I don't want the mental disturbance. Very good! Anyone else? Pooja la?

Participant: Insecurities.

Venerable Geshe Dorji Damdul la: Insecurity! Ok, Yudon la? Yangzom la?

Participant: All kinds of suffering.

Venerable Geshe Dorji Damdul la: All kinds of suffering! Very good! Anyone else? Anyone else? Ok, anyone else? Ok, so, in short, all kinds of suffering, say, mental disturbances. Lhadol la, what did you say?

Participant: Unpleasant feeling.

Venerable Geshe Dorji Damdul la: Unpleasant feelings. These are the things which we don't like. Now, what we can do is that just as we subjected this flower to the ultimate analysis, we subjected the difficult person to the ultimate analysis, likewise we can subject all forms of sufferings – mental, unpleasant feelings, mental unhappiness – or all forms of suffering to ultimate analysis, the suffering will disappear. You are getting it? When the suffering disappears, in that experience, you will feel the tremendous lightness; instantly, you will feel the tremendous lightness. That is the benefit. So, what are the four seals? What are the four seals?

Participants: All composite things are impermanent.

Venerable Geshe Dorji Damdul la: All composite things are impermanent!

Participants: All contaminated things are of suffering nature.

Venerable Geshe Dorji Damdul la: All contaminated things are suffering nature!

Participant: Selflessness.

Venerable Geshe Dorji Damdul la: Ok, after studying all these complicated philosophy, if you don't have the four seals on your fingertips, people will find you very strange. You are doing PhD without your A-B-C. Ok, so, four seals must be on our fingertips. All composite things are impermanent. All contaminated things are suffering nature. Then, number three, everything is of the nature of Emptiness and selflessness. So, this is the Emptiness experience. With this Emptiness experience of the suffering, what happens? – The relief comes to you. That is number four. What is the four? – Transcending sorrow is absolute peace. That is Nirvana that you experience. You are getting it? So, the real experience of Nirvana can be experienced on the basis of understanding Emptiness. Without an understanding of Emptiness, there is no way by which we can understand, we can experience Nirvana. Ok, so, we are done with this. Ok, Two Truths, so as we said, the truth seen by the conventional analysis is the conventional truth, the truth seen by the ultimate analysis is the ultimate truth. You are getting it? And precisely, if somebody is to ask you, "What examples do you have for the ultimate truth?" what do we say? – Emptiness of the objective existence of the flower, Emptiness of the objective existence of the prayer flags. Likewise, what? What examples do you have of the ultimate truth? Give me an example. Hey, give me some examples very quick! Ok, what is the ultimate truth of the flower? – Emptiness of objective existence of the flower. What is the ultimate truth of prayer flags?

Participants: Emptiness.

Venerable Geshe Dorji Damdul la: Emptiness of objective existence of the prayer flags. What is the conventional truth of the prayer flags?

Participant: Prayer flags.

Venerable Geshe Dorji Damdul la: Prayer flags! Prayer flag, beautiful prayer flag, colourful prayer flag, whatever you call it, that is the conventional truth. And the Emptiness of the prayer flag, Emptiness of objective existence of the prayer flag that is the ultimate truth of the prayer flag. Ok, Vivek ji, you have a question?

Participant: Geshe la, you have given the example of difficult people, that if we do the ultimate analysis. But when the person comes in the real life again, then all this Emptiness etc. we forget, and when that person creates a problem. Then what to do?

Venerable Geshe Dorji Damdul la: Ok, so, which means that, so what is your question? Anybody else, can you paraphrase the question? Because I want to make sure the others hear the question. Question is very important. Did you follow the question? How many of you followed the question? Raise your hands! Ok, Nilesa ji, you would like to paraphrase the question?

Participant: He is asking that when the difficult person again appears in reality, then the ultimate analysis of the person is gone from the mind. So, how to tackle that?

Venerable Geshe Dorji Damdul la: Is this the question?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Very good! Anybody else who likes to say this again to make sure that I get the impression that you have understood the question because the question is very good. [01:50:00] Anyone? Yes, Gauri la?

Participant: How Can we keep the ultimate view when dealing with conventional situations and reality?

Venerable Geshe Dorji Damdul la: How can we continue to have the ultimate analysis in the face of meeting with the?

Participant: Mundane.

Venerable Geshe Dorji Damdul la: Mundane, difficult people and so forth.

Participant: Yes.

Venerable Geshe Dorji Damdul la: Is this the question, Vivek ji? Different way of putting the same question?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Very good! Ok, very good! Now, tell me, in fact you can give me an answer. The point is that the ok, say, ok, we may do like this. What is this? – Sound of a clap. So, you already know about this sound of a clap is because of the two hands. Likewise,

agitation coming in us because of meeting with the difficult person is because of two things: difficult person there and internal factor, external factor and internal factor – two. Then the agitation arises. Ok, now, the point is that the inside, when you see the difficult person or when you see the Emptiness of the difficult person, which of the two perceptions will help you to remove the internal factor? – Emptiness of the person, right? But when you see the person in real life, you don't see the Emptiness of the person, you see the real person. Ok, under such situation, seeing the person as real, solidified, that is known as the self-grasping ignorance – ignorance grasping at the person to be solid self, objectively existent self. So, that ignorance overrides our wisdom to see the person as empty of objective existence. That is more powerful. So, what should we do if that is more powerful? Tell me. Anyone? We have both. Now, with this learning, we at least got both. One is, to see the other person as objectively real that is the ignorance. To see the person as empty of objective existence, this wisdom which we are learning now, right? And it so happens that the other mind, ignorance is more powerful. So, what should we do? Yes, ok, Adarsh?

Participant: Geshe la, we have to make stability of ultimate analysis.

Venerable Geshe Dorji Damdul la: Ok, so, we have to stabilise the ultimate analysis of the difficult person. Kabir ji?

Participant: I think we have to follow the practices that we are learning, and meditate, and try and put whatever we are learning into practice in our real life, whatever, everyday lives outside the classes, and see to what extent we can change the way we conventionally behave and take some of these teachings through the practice that we learn.

Venerable Geshe Dorji Damdul la: Ok, so, both of them, the answers that they gave is very good. So, can be summarised by saying the answers that two of them have given is that, in our case, we see that self-grasping ignorance is very powerful, and the wisdom to see the Emptiness of objective existence is less powerful. So, we have to make the wisdom to see the Emptiness of objective existence equally very powerful; if not powerful, if not more but, for sure, equally powerful as the ignorance. Do you agree with me? Because, at the moment, why that problem recurs is because of the other negative mind or the ignorance is more powerful. If that is the reason, you should keep a balance or we should make it less powerful by introducing the other part, the counterforce, more powerful. Do you agree with me? If you agree with me, the next question is how to make it more powerful? How to make it more powerful? Anyone? Manan?

Participant: It's just as we use analogy of, like, the light of wisdom, so we have to make it bright and steady. So, when you make it bright, it will overpower the self- grasping ignorance. And by making it steady, then, even in situations where what we see as real as manifest itself, our wisdom will be steady and we will not lose that sight of the truth.

Venerable Geshe Dorji Damdul la: Wonderful! So, we have to create the wisdom very bright and very steady, or very powerful, steady. Brightness is the wisdom to see the reality of the Emptiness of the objective existence of the person, that we do. And to make it steady, you have to, how to make it steady?

Participant: By constant practice.

Venerable Geshe Dorji Damdul la: Constant practice!

Participant: We don't start with the most difficult situation, and easier situations, we try to.

Venerable Geshe Dorji Damdul la: Ok, we should be very realistic in terms of practice. Practice with something simpler, easier, and then take it to more and more difficult. First, you try to fight with somebody who is weak. Then, try to, you know, once you acquire the skill, try to fight with somebody equal. And then, you try to fight with somebody who is the world champion. Manan ji, this is what you are saying? Very good! Ok, so, this is how we have to practice. It's a matter of practice, first, make it strong. How to make it strong? – By brightness and the steadiness and the strength through constant study, reflection, and meditation. So, what we can say is that make it strong through constant practice, meditation. And for this meditation, how to make this meditation rich and powerful? – Through reflection. And how to make this reflection? – Through studies. So, therefore, we see that reflection and study are the grounds for the meditation. So, we cannot have the meditation directly.

We cannot bypass the studies and the reflection. Studies and reflection are so, so important without which meditation on Emptiness is not possible, whereas for example, meditation on the breath is very easy. Meditation on breath, meditation on, say, the sensation, meditation on the Buddha image is very easy. Not easy, I don't mean to, say, easy does not mean that, tomorrow, you will have the experience. This is not the connotation. The connotation is that, say, if you get the instruction how to observe your breath, how to observe your sensations, how to observe the Buddha nature, if you get the instructions for one day, that is good enough. You don't have to study too much. That is good enough. Then you can do the practice. Whereas for Emptiness, one day is nothing. You have to spend, it is, like, these three things must always go hand-in-hand. First, emphasis on the first two – study-reflection, study-reflection, study-reflection. As the reflection becomes quite concrete, then we have to mingle the third one – study-reflection-meditation, study-reflection-meditation. And as the reflection becomes very stabilised, convinced, then the emphasis should be on the meditation; meditation more, like 60% meditation, then 20% studies, 20% reflection. And otherwise, study-reflection together, study, reflect and 60% meditation. As the meditation becomes very concrete, then you can spend like 80% meditation, 20% study and reflection. Then when it becomes very solid, the moment you, say, for example, just you look at this, you say, "Mug," very vividly. Likewise, you just think of the Emptiness, Emptiness vividly comes to you, then you can go for 100% meditation. This is the only procedure how we have to follow. Ok, any more questions? Yes?

Participant: Geshe la, how can we apply the ultimate analysis to emotions and, as we were discussing, emotions, suffering because they are intangible and with objects you can think of atoms but with emotions or feelings?

Venerable Geshe Dorji Damdul la: Very good question! Ok, did you all follow the question? Ok, how many of you followed the question? How many of you would be kind enough to paraphrase the question? Those who thought you heard the question well, how many of you

would be kind enough to paraphrase the question? Paraphrase meaning just repeat the question, so the others will also hear this question well. Anybody? Raise your hands! Ok, Namgyal la? [02:00:00] Ok, anyone else? Yes, Norbu la?

Participant: Ok, so, I have heard that in the case of object, we do ultimate analysis by, you know, dividing it into object, into particles.

Venerable Geshe Dorji Damdul la: Into particles.

Participant: Yes. But in case of subject, that is not possible. So, how do we do the ultimate analysis for the emotions?

Venerable Geshe Dorji Damdul la: With respect to the emotions, subjects such as the emotions. Is it correct? Ok, Suman ji? Same. Ok, anyone else? Anyone else? Ok, Kabir ji?

Participant: I think in the analysis, it was if you do the ultimate analysis, you come closer to the object. So, the difference would be how can you come closer to the emotions which are rising from your mind, and the object, like a mug or a flower, is tangible, substantive. You can physically see yourself coming close but in coming close to the emotion, perhaps, that same level of analysis can't be done.

Venerable Geshe Dorji Damdul la: This is the question? Very good! Ok, so, now, how many of you understood the question? Raise your hands! How many of you did not understand the question? Raise your hands! Ok, now, oh, Kanu, you understood or you don't? You do not understand it? Ok, that is interesting! Ok, so, the question, ok, correct me all of you if I got it wrongly. The question is, with the physical objects like flower, it is easy to subject the flower to ultimate analysis. We can go closer to the object by splitting them into the smaller parts. The flower into the individual petals, and individual petals into the cells, cells into, say, the cytoplasm, nucleus and so forth, and that also further into the chromosomes, and further into the molecules, further into the atoms, electrons, protons. Ok, that's easy, something tangible there. But with the emotions, with the subject, like your emotion, emotion, we cannot split them into the atoms. So, how can you deal with the emotions? How can we, for example, say, negative emotions arise like anger, attachment and, say, feeling of gloominess, feeling of dejection and so forth, when these feelings, unpleasant feelings arise, how can we subject these feelings to ultimate analysis? This is the question. So, Kanu ji, do you understand it? Ok, for this, this is interesting point, very interesting point, very important point, not even interesting, very important. In other words, what we have is body and mind. In simple terms, what we have is body and mind. Body is fine, we can split them into atoms but with the mind, what do we do? This is the question.

Within the mind, then we can see the thoughts, emotions. Ok, so, how do you deal with the feelings? How do you deal with the mind which is not tangible? If you know how to deal with the mind, how to subject the mind to ultimate analysis, then you can apply this to any specific mind, like emotions, feelings, cognitive thought processes, conceptual mind, direct mind, and so forth. You can apply this to any facet of the mind the way you like. So, for that matter, one

which is pretty common would be the mind. the mind unlike the physical body, the physical body exists in four dimensions. One is, being physical, it has three dimensions, with length and breadth. It has three dimensions, plus time, the fourth dimension which is time. Physical bodies exist in four dimensions: three physical dimensions and one temporal dimension – total four dimensions. Whereas, the non-physical objects exist, non-physical composite phenomenon, they have only temporal dimension. They don't have the three dimensions. They don't have the three physical dimensions. They only have temporal dimension, which means that they exist only in time, they don't exist in space. Whereas, the physical objects, they exist in space as well as in time; space having three dimensions, and the time, the fourth dimension. So, whereas, the mind, anything which is a composite phenomenon but not a physical object should have only one dimension which is the temporal dimension.

In other words, it exists only in time, not in space. Because it exists in time, although we don't have the special fragmentations, we can have the temporal fragmentations, temporal parts. Say, for example, how do we see that? Let's say, I'm happy today. When you say, 'I'm happy today', my mind is happy. 'My mind is happy today', my mind does not have physicality. It is just a non-tangible, experiential form. The mind, it exists in time which means my mind, today, is happy. Today has 24 hours, and today is a time. So, this today is a time which consists of 24 segments of time known as temporal segments. So, this, today's mind is made of 24 temporal segments, temporal parts, and the first hour mind has again, for example, mind has 30 temporal segments because it is consistent of 30 minutes. So, we can see that even the mind, although it does not have physical parts, like electrons, protons, neutrons, but it has temporal parts. So, what we can see is that ok, in fact, there we can later on, ok, later on, if things go well with the study of Emptiness after this Tenet System, then if Gauri la can remind me of, say, the meditation on the nature of the mind, Emptiness nature of the mind, ultimate nature of the mind, if you can remind me, we can do that. Ok, in other words, just as physical body can be deconstructed in the atoms, physical elementary particles, atoms, we can deconstruct the mind into the temporal particles, temporal parts. Ok, good! Yes?

Participant: Geshe la, if we subject Emptiness itself to this analysis which is conventional?

Venerable Geshe Dorji Damdul la: Ok, now, Emptiness, good question! Emptiness, can we subject the same, Emptiness as the object? Can we subject the Emptiness to the ultimate analysis? Answer is yes. Everything that we can think of, everything that exists, whether permanent, impermanent, ultimate truth, conventional truth, all can be subjected to ultimate analysis. You are getting it? Ok, answer is yes. Let me not go into detail at this point. Your name?

Participant: Anshul.

Venerable Geshe Dorji Damdul la: Anshul! Ok, Anshul should remind me later on to go little deeper as to how Emptiness is subjected to ultimate analysis. You are getting it? Anshul, you remind me of that when we do the separate topic on Emptiness because if we do everything now, then we will be left with nothing to do with the Emptiness. That is a separate topic there. Ok, good! Yes, Tejal la?

Participant: Geshe la, just one clarification. When you said, “Truth seen [02:10:00] by ultimate analysis is the ultimate truth,” and then you said, “When we remove both conventional analysis and the ultimate analysis, then what do you get?” So, I just wanted to know this first one – the truth seen by ultimate analysis is the ultimate truth – are we saying that this ultimate truth is a conceptual, the conceptual apprehension of Emptiness? And when we say – remove ultimate analysis and conventional analysis, then what do you get? – then, we are talking about the non-dual experience of Emptiness?

Venerable Geshe Dorji Damdul la: Ok, I don’t want to go into complication for you. To remove the two subjects, analyses, it is equal to the subjective analysis, for you. Ok, for others, we will do later because this is Nalanda Diploma course. Yes, Anna?

Participant: Geshe la, I understand how applying ultimate analysis to objects and difficult people will help us and give us a sense of relief but if we apply ultimate analysis to people we love or positive emotions that will give us sadness to see that they are not really there. How can we overcome that?

Venerable Geshe Dorji Damdul la: We are lucky that we have Anna ji here. Thank you Anna ji. Otherwise, we were about to leave, skip that part. Yes, that is true. Ok, so, Anna ji, just correct me if I got you wrong. So, what you are saying is that, say, you can subject difficult people, difficult situations into the ultimate analysis and your problems and pains will disappear. That is fine. But then, you can also subject the good people, loving, caring people to ultimate analysis, they also disappear, and then it is quite scary, number one. Then, it may make us feel saddened, make us feel sad, disappointed, feeling of loss. Ok, this is a serious question. Ok, anyone else who likes to give answer to this? The question is, if you subject, if you bring this ultimate analysis with respect to the good people, good situations, happiness, then the Emptiness of happiness will be found, Emptiness of good person will be found. And then, say, just as when we see the loss of the near and dear ones, we feel acute pain, we feel acute sadness. So, seeing the Emptiness of the good people, sadness may come to us. This is the question. Ok, anyone who likes to give the answer to this question? This is a very serious question. Anyone? Vivek ji?

Participant: I will try. Ultimately, from the good people also we get the sadness, after some time. Even if sometimes, in relations, relations become sour or we lose the person, if we practice the Emptiness with the good people, then when we lose the good people or our relations with the good people become difficult, we will not feel sad.

Venerable Geshe Dorji Damdul la: Ok! Ok, it is a preparation, in case, right? (TL, GL) So, like the fire extinguisher there, in case there is a fire and it is ready there? Ok, so, the meditating on Emptiness, so that when something wrong happens, still you are not worried. But then what about your happiness that you get out of that good people? Happiness will also disappear with the Emptiness meditation. Ok, Kumud la, you want to say something?

Participant: Geshe la, the idea is to loosen our grip of attachment. It is not to completely forego these relationships, so subjecting people who bring happiness to us to ultimate analysis creates that sense of ease. In fact, where the grip of attachment loosens, and you can see them as they

are. And I think, it is, in fact, a way of experiencing more happiness then.

Venerable Geshe Dorji Damdul la: Are you sure?

Participant: I have tried this, so it is more like an experiment.

Venerable Geshe Dorji Damdul la: Ok, Anna, did you follow what Kumud said?

Participant: Yes, I understand but then what is the purpose of love, if I'm loving other people?

Venerable Geshe Dorji Damdul la: (TL) What is the purpose of showing love and affection? What is the purpose of that, if, finally, your job is to meditate on Emptiness?

Participant: So, Geshe la, the point in case is my niece, and I feel quite attached to her, and if she is happy, like if she is nice to me, I'm really happy but when .

Venerable Geshe Dorji Damdul la: So, when she is nice to you, you don't meditate on Emptiness of her?

Participant: So, I never used to before but then sometimes, she can be really mean, like.

Venerable Geshe Dorji Damdul la: Then you meditate on Emptiness, that's fine.

Participant: No.

Venerable Geshe Dorji Damdul la: When she is nice, then you don't meditate on Emptiness?

Participant: No, I think what I'm trying to say is that there is a moment when one has to also say that you are willing to, in some way, renounce this idea of attachment to the person. And once you have done that, you can just see their actions as empty of objective existence.

Venerable Geshe Dorji Damdul la: Ok! So, basically, I think, ok, what Kumud ji said is a very important point that she made, that is that, say, where you get the benefit from somebody, loving person, good people, the tendency is that we feel attached to them. When we feel attached to them, then there is a side effect being dragged or pulled alongside, poison also gets injected. So, when we meditate on Emptiness, this attachment part is released, let go but the compassion, love and affection can still be there. Anna, more question? No?

Participant: Thank you!

Venerable Geshe Dorji Damdul la: Happy? Ok! I don't know if everybody is still, everybody is happy with this answer. Ok, say, what about this question, to Anna and Kumud both, if Anna is happy with this answer, then my question to you is, say, when you see the good person, Emptiness of the good person, then good person disappears. Although your attachment disappears but your love also disappears because there is no object to feel affection. So, it can

give you sadness. So, the question still remains, right? Ok, so, Anna is not too happy with the answer given. Ok, so, how would you give the answer? Anybody? Or anybody has some question? Ok, Nilesa, do you have the answer or question?

Participant: I will just try.

Venerable Geshe Dorji Damdul la: To give the answer, yes.

Participant: So, regarding the ultimate analysis of the loved one, so, as per my understanding, when we love somebody, that doesn't go away when we are understanding because the four seals are also coming into play now.

Venerable Geshe Dorji Damdul la: Yes, yes.

Participant: So, in Buddhism, everything has to have a grounding.

Venerable Geshe Dorji Damdul la: Yes.

Participant: And every phenomenon runs according to that.

Venerable Geshe Dorji Damdul la: Yes.

Participant: So, in ultimate analysis of the loved one, yes, we can see the reality that they disappear but, at the same time, the virtues also grow, in the form of compassion, in the form of loving kindness, not only sadness. You know, sadness or losing comes to a weak person who has not understood the meaning of love because, ultimately, everything is perishable, even if you want or do not want.

Venerable Geshe Dorji Damdul la: No, Buddha's mind does not perish, right?

Participant: No, no, no, no, composite things I'm talking about.

Venerable Geshe Dorji Damdul la: You said, "Ultimately."

Participant: Ultimately.

Venerable Geshe Dorji Damdul la: But then, 'ultimately' is different, right? In the end is the meaning.

Participant: In the end, all composite things.

Venerable Geshe Dorji Damdul la: In the end, Buddha's mind is also composite phenomenon.

Participant: Huh?

Venerable Geshe Dorji Damdul la: Buddha's mind is also composite phenomenon.

Participant: Buddha's mind?

Venerable Geshe Dorji Damdul la: Our mind is also a composite phenomenon. Our mind never stops.

Participant: Never stop? It is composite?

Venerable Geshe Dorji Damdul la: Yes.

Participant: So, what I...

Venerable Geshe Dorji Damdul la: Ok, so, basically, what Nilesha ji is saying is a very broad picture of the Buddha's teaching. What we are trying to do is a broad picture, plus the details; [02:20:00] 'details' meaning articulations. And the Buddha's teaching, it has two parts, one is the practice part which encompasses the broad picture, and to refine the practice, we need the details. So, for that matter, we study the phenomena, divided into permanent, impermanent. Impermanent divided further into three: form, mind, and the non-associated compositional factors. So, all these divisions, we have to study. From this, it is not that everything is perishable, and the word 'perishable' is very strong, 'impermanent'. Even everything is not impermanent. Only composite phenomena are impermanent. Within impermanent phenomena, some are, impermanent means changing, from good to good, good to bad, bad to good.

There are three kinds of change. 'Perishable' has a connotation from good to bad. This is the connotation. So, for the Buddha's mind, it never changes from the good to bad, it always changes from good to good all the time. And many of the beings, their mind changes from bad to bad, bad to bad, bad to bad. And many people, their mind changes from good to bad. And many people, some from bad to good. This is also a change. All these changes are there. 'Perishable' has a connotation, something changing from good to bad. You are getting it? So, therefore, when we think about impermanence, it makes us feel little low, this thinking about ok, the flower, beautiful flower withers, ok, beautiful spring ends with the winter, accumulation of wealth ends with exhaustion of the wealth, youth ends with old age, birth ends with death. You are getting it? So, this is how we understand the impermanence, impermanence which is understood as perishable, meaning something good to bad. But it is not true that all impermanence should be always from good to bad. They are good to good also, bad to good also, good to bad also, bad to bad also. So, this is something which only if we learn great detail, very systematically, we will know all these details. So, therefore, the Buddha's teachings must be studied so well. So, this, Nalanda Diploma course, and then, eventually, Nalanda masters course, they are meant to encourage that part. Ok, good! Ok, so, now, the next session, we will complete the Prasangika. So, any more questions? One or two questions? Yes, Kabir ji?

Participant: Sorry, just a general question, not really related to the teachings today. The Buddha said that men and women are equally capable of achieving Enlightenment. If that is the case, why is it that in the majority of the great lineages and the Tulkus, everyone seems to follow a

patriarchal hierarchy, and women somehow seem to be excluded from, again, in my very limited knowledge, seem to be not a part of the lineage systems of Buddhist traditions?

Venerable Geshe Dorji Damdul la: Ok! So, this is a very complicated issue but we have to address this. It is very important. And Buddha is totally in favour of equality, equality of caste, equality of gender. Buddhism is a system to help us discover the same treasure of ultimate happiness which exists within everyone across the gender, across the caste, just equal. So, therefore, the Buddha said equality. Meanwhile, this beautiful system has to survive in a community, society. And the society, the moment the society comes into being, Buddhism simultaneously comes into being – this is not the truth. Society already came into being. Buddhism came much later. And worst, before Buddhism came, there were already many traditions already came, and which are very, very painful experience, the traditions, where, say, the discrimination against the females, gender discrimination is acute, where the societal discrimination, caste discrimination is acute. Unfortunately, these already existed way before the Buddha appeared on this earth. Had it been the case that human civilisation or the humanity comes on this earth, the same time the Buddha appeared on this earth, it would have been an incredibly good news that no caste system, no gender discrimination would happen. Unfortunately, the Buddha appeared only 2,500 years ago, and the humanity existed since 0.3 Million years ago. This is the reality. So, therefore, already, there were the poisons, already spread in humanity, poisons.

So, the Buddha came on this earth only 2,500 years ago, and he so courageously fought against all these inequalities, so courageously fought against these inequalities because of which he came to a point of facing the threat of the whole, his system going to be almost, going to be extinct because, say, the caste system was so vibrant there, and the male dominance is so vibrant there. And the Buddha, encouraged equality of caste, so what was known as the lower caste people, they come to the Buddha's tradition. When that is seen, people from the so-called high caste, they started to go away from the Buddha's teachings, Buddha's system. And all, even all the educated people, in those days, were from the high caste because the lower caste, they did not get the opportunity to education. So, they are all going away. So, it is as though like a system meant for no-education people, only for uneducated, you are there. This system is uneducated. So, this was the threat faced because of which this was the situation, the reality. It was not started from very clean slate.

And gender discrimination, in those days, it was so, so vibrant, so, so strong, gender discrimination. Discrimination against the women was so, so acute. So, Buddha so courageously came up with this to fight against that. And so, the point is that, so, from there, where the poison of gender discrimination was almost 100%, Buddha cleared it, either you clear it to some extent, if you think of clearing 100%, whole of your system will die. If your system dies, then who will take care of the next generation, 2000 years later, 5000 years later? All these, somebody should be the champion of fighting against the discrimination against the women. So, that system to fight against that evil practice, if that system dies, then who will take care of the future problems? So, therefore, the Buddha so courageously did it, and the remnants, some remnants from the past still remained – one.

And then, say, the Buddhism spread to China, to Tibet, to different places. In these places, there already existed their own societal norms – gender discrimination, caste, everything was there, already existed there. And when the Buddhism entered there, Buddhism has to survive in that societal norm, with these evils of the societal norms. So, there, Buddhism, by going [02:30:00] there, it did a lot to cleanse many of these evil practices in those new localities. Still, it got mixed up. It is not that only Arya Nagarjuna, thousands of Arya Nagarjunas go there. No, say, some people who are 80% developed, spiritually developed, some 70% developed, 50%, if you are 70% developed, you cannot expect to remove everything 100%. 30% will be left. And then, as the generation goes down, then the point is that, you know, say, unless, there is a rigorous study system there, then the dilution of the system is bound to happen. Believe it or not, any system, any religious system where there is no academic, rich academic study programme, these systems, they are bound to go through more and more divisions, more and more divisions, more and more divisions, and then, fights, all these things can happen. So, the point is that this is the reality of the community. So, the point is that it is because of the Buddha that, today, many people, they got the inspiration to fight against the evils, evils pertaining to caste, pertaining to the gender discrimination. All these systems, many, much of these things, inspiration comes from the Buddha. So, this is amazing! We should be feeling so grateful that this system came on the earth. It is amazing! Yes, Tenzin Choegyal la?

Participant: Geshe la, Anna's question, I think, is left.

Venerable Geshe Dorji Damdul la: Oh, Anna's question is left? Not answered? Anna was happy.

Participant: Anna is happy, ok.

Venerable Geshe Dorji Damdul la: Happy, not happy?

Participant: It is ok.

Venerable Geshe Dorji Damdul la: Ok, “It is ok” means not too happy. (GL) Ok, anyone else? Ok, Manan ji?

Participant: Geshe la, in today's class, we read these four lines from The Heart Sutra:

Form is empty (and then,)
Emptiness is form (and)
Emptiness is not other than form
[Page 29 of the prayer book: The Blaze of Non-Dual Bodhicittas]

So, the first line, I can understand in terms of when we do analysis on an object, we say that it is devoid of objective existence, that I equate that like, “Form is empty.” But the second and third lines are causing me some confusion. What does it mean to say that “Emptiness is form” and how do we come to that analysis that Emptiness necessarily becomes form?

Venerable Geshe Dorji Damdul la: Ok, so, this is one part. Then, after this?

Participant: And the third line is also, “Emptiness is...”

Venerable Geshe Dorji Damdul la: No, after, the fourth line?

Participant: The fourth line is, I think, the “Form is (also) not other than Emptiness.”

Venerable Geshe Dorji Damdul la: After the fourth line?

Participant: Uh, after the fourth line? There were only these four lines.

Venerable Geshe Dorji Damdul la: No, after the fourth line, I'm not asking what is the next line. Just continue reading this. It is not the end of The Heart Sutra, right?

Participant: Yeah, the text continues the same way, “Feeling, discrimination...”

Venerable Geshe Dorji Damdul la: Ok, in the same way.

Participant: Yes.

Venerable Geshe Dorji Damdul la: You are getting it?

Participant: Yes.

Venerable Geshe Dorji Damdul la: With respect to form, you say:

Form is empty

Emptiness is form.

[Page 29 of the prayer book: The Blaze of Non-Dual Bodhicittas]

Now, with the form, aggregate of form, five aggregates. Aggregate of form is done. Next is the aggregate of feeling. In the same way, feeling discrimination, compositional factors, and consciousness are empty. So, you apply this to feeling: Feeling is empty/ Emptiness is feeling. Feeling is not other than Emptiness/ Emptiness is also not other than feeling. You apply this like this to all phenomena. In other words, Emptiness of form does not mean Emptiness of all Emptiness. Emptiness of the form is form. Meaning, you got it? Ok, good! Adarsh?

Participant: One general question, Geshe la. Is there time with respect to change or there is a change with respect to time?

Venerable Geshe Dorji Damdul la: Ok, change and time, these two are concurrent. These two are together. Change connotes time; time connotes change.

Participant: That means they do not exist independently?

Venerable Geshe Dorji Damdul la: No! In the absence of time, change is impossible. In the absence of change, time is impossible. Ok, Norbu la? And then, we will do Anna's question. Then, we will stop here.

Participant: Geshe la, my question is on analysis. So, like, right now, we are doing analysis. We are just bound by physicality, like, our eye consciousness and all, but then, in the state of Bardo, our mind is naked. At that time, if we do analysis which is not bound by any restriction, like, you know, any physicality. And, at that time, is the analysis same as right now we are doing?

Venerable Geshe Dorji Damdul la: Ok! The question is, can we as waking, say, somebody who is alive do the analysis of the Bardo's mind? This is one question. Number two is, can we in the Bardo, as the analyser in the Bardo, Bardo's mind as the analyser, can we analyse the Bardo's mind? This is second question. Which question are you asking?

Participant: It is like, analysing by the senses, with the help of senses.

Venerable Geshe Dorji Damdul la: We are not analysing, never are we analysing with the senses. We are doing with the mental consciousness. All these analyses, senses, they cannot do. Sense consciousnesses, they can never do the analysis. Analysis is done only by the mental consciousness. Don't forget it! Like this, mental consciousness continues in the Bardo state.

Participant: And like, if I see this table with the help of my eyes, and the same way if I see this through my naked mind.

Venerable Geshe Dorji Damdul la: Yes?

Participant: Will that be same?

Venerable Geshe Dorji Damdul la: Ok, so, basically, let's say, the table that you see with your eye consciousness, what happens is that this table that you see with your eye consciousness, eye consciousness just picks up the information of the table. It passes this information to the mental consciousness. Then, the mental consciousness does the analysis. Your question is, whether or not what we see, whether or not the table that we see with our eye consciousness, will it be the same thing that will be seen by the Bardo's naked consciousness. This is what you are asking. Ok, in other words, Bardo's naked consciousness has nothing special. Keep that in mind. There is nothing special. Even that is confined, bound by karma. Even that is bound by karma. So, Bardo's mind is more like the mind of the hungry ghosts. Hungry ghosts' mind is bound by the karma. Our mind is bound by the karma. So, because of the karmic imprints, we see something. Bardo's mind because of the karmic imprints, they see something. It is not that Bardo's mind is naked, that it is the true nature. That is not true. And many people, they can explain like this. This is actually not true. Only when, say, only when one is able to go through, say, it is like, say, a person with the spacesuit, a person out of the spacesuit – which is more flexible? Out of the spacesuit is more flexible. When we are not in the Bardo state but we are in the state of the full-fledged human, then we are bound by the gross body, our mind is bound by the gross body. When we die, when we are in that brief period of the intermediate state, Bardo state, so there, we

are just temporarily released from this gross body. But it is not fully released from the karmic body. It still has the karmic body which is known as the mental body. They have to take the mental body. So, they are bound by the mental body but that is more flexible than this body. For very highly realised beings, then that mind of the Bardo state, that can be more effective in actualising Enlightenment. But for us, ordinary people, it is not possible. So, we have to only be trained. If we are trained, we can reach that level, we can reach Buddhahood, we can reach that level. Yeah.

Ok, now, if there is no pressing question, then I will deal with Anna's question. Ok, Emptiness, in general, Emptiness of the bad person, Emptiness of good person, whatever is the case, Emptiness, in general, Emptiness, there are two sides. Emptiness is one side. Emptiness [02:40:00] is a short form of Emptiness of independent existence. Other side is dependent origination. So, Emptiness and dependent origination, they must be seen as two sides of the same coin. The way we said Two Truths: ultimate truth, conventional truth, should be seen as two sides of the same coin, likewise, Emptiness is the ultimate truth, dependent origination is the ground for conventional truth. Conventional truth makes sense only because of the dependent origination. So, just as the Two Truths are two sides of same coin, Emptiness and dependent origination, these should be seen as two sides of same coin. For that matter, we have to know, if you really want to understand Emptiness properly, with the Emptiness, meditation, initially, it is fine. You may feel little sad. You may feel little down, fear. These things happen. But in the long run, if the meditation on Emptiness makes you deeper and deeper into sadness, we are falling into nihilism. We are falling into nihilism.

With the good people, you meditate on Emptiness of good people, and the feeling of sadness deepens, it goes deeper and deeper, you are falling into nihilism. So, how nihilism? We don't understand dependent origination. So, to understand Emptiness well, rather than directly meditating on Emptiness, better to meditate on dependent origination. And dependent origination, there are three levels of dependent origination. Dependent origination of the results dependence on the causes – number one. Number two is dependent origination of the wholes, parts and wholes dependence on the parts – number two. Wholes, for example, this room is the whole, and this room exists by dependence on the parts, like the ceiling, the lights, the pillar, the walls, the floor, dependence on these parts, then this teaching room as a whole comes into existence, so, dependent origination of wholes dependence on the parts. Then, number three, dependent origination of dependence on mere mental designation.

Ok, these three, now, if you know the dependent origination well, then it is not that the good person that I'm meditating on, Emptiness of good person, the good person whose Emptiness I'm meditating, this good person disappears. No! we are seeing the good person does not exist independently. Good person exists by dependence. Because it exists by dependence, by dependence on the other factors, the good person comes into being. So, good person exists. It is not that the good person disappears. Good person is there because it is a dependent origination. It comes into origination by dependence on other factors. So, now, you will see that this good person comes into being by dependence on other factors. If you make the other factors better, that good person will become even better. By seeing Emptiness, you will understand dependent origination more. By understanding dependent origination more, you will be very happy to

improve the good person, to make the other person better. Because if you want more happiness because of this good person, make the person even better because this person comes into being by dependence on many other factors. So, by seeing Emptiness in a correct way, you will see dependent origination. By seeing dependent origination, you will see that the good person can be made even better. So, your happiness will grow rather than sadness. This is a very important point to keep in mind. Ok, we will stop here. End Dedication prayer!

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

Participants: Page number 278,

Dedication prayers in the end

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Class 65 – Tenet Systems – Part 10 of 10

Session 1 of 1st May 2019

Subject : Tenet Systems
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 01 May 2019
Transcriber : Stanzin Lhadol
Verified by : Meenakshi Puri
Edited By :

Starting Prayers By Participant

(Main Teachings Starts) [00:36:15]

Ok, continuation from where we left last time of the Prasangika Tenet System the Two Truths, Two Truths we did although not in great detail. What we need to know is that the reality say what traps us in Samsara , what traps us in problems say the any kind of problems how your mind sees things as a problem. Somehow they are all rooted to the ignorance and of course we need to know the manner in which our problems are rooted to ignorance. The problems they arise from the contaminated karmas, contaminated karmas they arise from the afflictions and afflictions they arise from inappropriate attention and inappropriate attention arises from self-grasping ignorance. Okay this sequence we must, in the first place we need to know what they are in the proper sequence. Then number two gradually tally that, see that this is actually what is happening within my mind. This is the process through which all my problems are happening. Ok this is extremely important that we must gain conviction in this. Once we gain conviction in this then the say the Dharma, the whole teaching of the Buddha is in your hand. It is not necessary that you need to have all big, hundreds of volumes of book. you should know, no it is not necessary. You have these points how the miseries finally what you want is I want to get rid of the miseries. And the miseries if you don't want to get rid of them the *ye dharma hetu prabhava*, these miseries arise from causes. So, what are the causes? We tackle the causes, we identify the causes number one. We identify them once identify them then see what remedies to apply to get rid of these . So finally we come to discover, what you come to learn is that of course the remedies what are been discussing with the class last, last few sessions. What is that the say the these causes have their immediate temporary solutions and the ultimate solution, two solutions. And we can't expect to go for the ultimate solution until our mind is ready for that.

For that matter the temporary solutions must be apply. For example for the contaminated karmas particularly negative karmas say the one, how to do? How to stop the negative karmas that we are engaged in for example like 10 non-virtuous karmas. How to stop them? Number one, then number two is those which we already accumulated? How to purify them? The four powers of purification, the four powers of purification. [0:40:00] When we do the what these four powers are? And then try to engage in these four the powers, the power of the basis, power

of the regret then the power of the antidote, and the power of not relapsing to the negativities. The power of the basis, the power of regret, the power of the antidote and the power of not relapsing to the negativities these four powers, how to apply these four powers to purify the already accumulated negative karmas and then how not to engage in the negative karmas anymore, one. And that to I would say to be very, we should very the realistic. One, how to minimize and eventually how to stop? Engage in negative karmas, number one.

Then for the these contaminated karmas arise from afflictions, gross afflictions. How to bring end to the afflictions? Gross afflictions, gross afflictions for example like attachment, aversion and ignorance and for example say jealousy. Okay the fear according to western psychology is classified as a destructive emotion, it is but in the Buddhist taxonomy the say the it is not counted as an affliction. Affliction is a causal state and a fear is a resultant state. So the point is how to get rid of these the gross afflictions like attachment, aversion, ignorance then the to go into detail like six root afflictions and the 20 secondary affliction. In short the three gross afflictions, the first say the attachment the immediate counterforce or the temporary counterforce, immediate measure is to think about the negative side of the object to which one feels attached to. So, see how much we can do that? And then the next one is say with the aversion, practice of compassion, practice of love and affection this is number two. For the ignorance learn more, study more ignorance will be overcome and for the arrogance, to see the dependent origination nature and also to see the multiplicity of the realities, numerosity of the reality, numerosity of the phenomena. Then you see that your I don't know anything. So your arrogance you conceit, you will instantly cool down and then inappropriate attention. For to tackle the inappropriate attention which is exaggeration, which is exaggerating the reality, qualities of the objects, so there the we need to see the relativity of all phenomena. How things come into being only in relative terms, independent of the relativity nothing is really there as good or bad and so forth. For example a situation, first let's say that ok, I am very unhappy, let's say I am very unhappy and I don't see any meaning in my life. Let's say I am very unhappy, say this is situation. Then the ok, then say the yes, we are in the situation where the say you will unhappy this is the situation.

But the same situation can be seen in two ways. Two ways, one if you look at other people who are say the, who are not going through the tragedies now as you are, ok who are successful the parents are there, the parents are also, both the parents are supportive of the child and the child is you know, the doing so well in the school and everybody loves the child and what everything is flowering. Ok, if you look at that side then you see that what am I doing? I am just hopeless, you can just feel so down, whereas say the sometimes say somebody for example like ok, somebody who is the, who is stuck in a wheel chair. Let's say somebody who is stuck in a wheel chair may be young, may be age 20's or 30's or 40's, 50's stuck in wheel chair and the person likes to move, cannot move. We can move, look at the such a freedom, say in the wheel chair so he or she wants to move the hand but has to wait for somebody to lift his hand or her hand. Move it to more comfortable place but you have the freedom to do it right. What a freedom? If you see that in relative terms how say we are so fortunate, if we look at from that side we see that wow, I am so fortunate that I am not in a wheel chair, I am so fortunate that I am not bedridden, I am so fortunate that I can walk on my own, I don't have to depend on somebody else. I am so fortunate that I can talk, I can talk, I am so fortunate I can actually see things, I can

hear things. And I can say no, when somebody feeds remorse and you don't want it, you can actually say no, I don't want. Whereas somebody who is invalidated the bedridden for good then whether you like it or not somebody will just squeeze your food through the pipe or whatever. So, I am so fortunate right. So there the moment you feel that ok, I am very lucky, when you say I am lucky, I am fortunate instantly what happen is that your mind is uplifted, your mind feels lightness. When your mind feels the lightness there you feel the joy, when you feel the joy then you start feeling the meaning of your life. Say that's very important, extremely important. In fact this is a very interesting story, is extremely interesting.

So for that matter what I would suggest is that say for example if possible go to some places where say the or you if you cannot go there, we cannot go there we can listen to the accounts, the anecdotes of those people so who do not really have hands. Who are actually surviving, living for the life through the what? Art of making, artefacts and so forth with their two feet. We have two hands it is amazing, right we can feel the joy. What if the same person has two hands, what will this person, in what way this person is going to make the best use of the two hands right. So, whereas I have hands still I don't rejoice in this. Right and then I have the proper thinking, I can think properly right. Some people they just have the say the mind is so disoriented because of genetic reasons or the whatever. Their mind is so disoriented, hallucinating, whereas I can think properly what a gift? So this if you can think in this manner then we see that there is a so much of things to feel joy, joy. Some people they feel the meaning of life, some people they don't feel the meaning of life. What is the meaning? There is no point.

In fact I remember there was the I don't know whether it is a true story but the there was a very bright boy I think it was in Japan. Was a very bright boy and in the college suddenly this boy started to just neglect his studies and his professor, [0:50:00]the gentleman, the professor he was little confused, why this boy who is so brilliant suddenly the performance simply came down and then one day the professor called the boy in his office and asked him. Tell me what is the problem with you? Why you are doing the not good? And you have the capacity to become very good doctor and professor is actually medical professor. And the boy said that I don't see any reason why I should do all these things and the professor said that of course this is the success of your life then. So the boys said but who is going to take pride in me being successful? Because he lost his mother and for him that in this world whatever I do I am doing for my mother, to make my mother happy. Now my mother passed away so, who is going to take pride in my success? What is the point of the success?

There is nobody who will take pride in my success then the professor realized why he is you know, his grade suddenly dropped? So the professor said that I am there, I will take pride in your success, I will be so happy, I will be so happy if I see that you succeed then the boy was could not believe that there is somebody who loves me because who we will take pride in your success? Somebody who a neutral person or somebody who loves you? Somebody who loves you, neutral person may have jealousy towards your success or somebody is the who is your say the competitor they will surely feel jealous they will not take pride in what you are doing? So only somebody who loves you, so therefore he realized that this professor is so kind, so kind. Then he suddenly that thought earlier that why should I do this thing? It does not make anything, any sense to me. So he realized that no, my life is full of meaning that somebody there who takes

pride in me becoming successful. Then the boy started to work so hard and he just became a shooting star, became a such a great star in the medical field and he succeeded so well and the professor was so, so, so happy with that.

Ok, so there the this is one realization that you need to keep in mind. And then on that basis say the relativity, say the with every event however gloomy the situation is there is a good side to it, however gloomy the situation is there is a good side to it, there is a light there. There is a light there it is not the fairy tale, it is not just exaggeration. This is reality. With every darkness there is a light there. Okay, so that we have to know how there is light there? If you exaggerate, if just make it very poetic it will not help us in any ways. The point is we have to realize this, how to realize this? We have to see the reality. I am not talking about reality in terms of the Emptiness, I am talking reality in terms how in the conventional world how we can find joy in every moment, one.

Once there was a family and the family they had like three or four, four children and four children unfortunately all four are boys, young boys. Young boys was very naughty and make lots of noise in the house and the father was so agitated, no peace there in the house. So he went to a guru and told the guru and say made prostrations, made some offerings and said ok Venerable Sir, the please help me and the guru, the teacher said what help do you need from me? He said that I don't find any peace in my life, what is the problem? In my house this the children they are creating lots of noise everywhere. And the teacher said are you serious about it? He said yes, and the teacher said ok, what you do is you buy a goat, you buy a goat. And the man was so happy it must be some miracle right. (GL) Then what should I do with the goat? And the teacher said keep it as a pet goat, as a pet, not for food, not for milk just for you know as a pet and the man was so happy. He bought the goat, he was so kind to the goat and the children the noise multiplied on the top of the three, four children's noise. Now the children they are beating the goat, goat is also making the, what is the noise made by the goat? Anyone? No? Kumud la?

Participant: Bleating

Venerable Geshe Dorji Damdul La: Bleating, how do you spell it? Ok, bleating yeah, okay the goat starts to bleat right. And the then the chaos multiplied then after two or three days the man became so angry to the teacher, instead of performing miracles he made the situation more chaotic and he went to the teacher, he became so angry and told the teacher that what did you do? And he said what did I do? You made the situation worse now it is chaos. Teacher said what happened? What do you want? I want peace, no peace now? He said no peace, it became worse. So what do you want? Peace, are you sure? Would you do what I would suggest you to do? He would say yes. Buy a chicken (GL), buy a chicken not to eat, the hen or cock or whatever right. What do I do with this? Keep it as a pet, then he ok maybe now this time maybe a miracle then he bought a chicken and keep it as a pet.

Now it became even worse, all the way droppings are happening in the house and the children chasing the chicken (TL) and the goat bleating. Then he was almost going crazy, he was so angry. He went to fight with the teacher. You crazy what did you do? He said what did I do? What happened to you? He said that now I am becoming crazy. Why? Now, look at my house every

where it so dirty, droppings, noise and the teacher said so what do you want? I want peace. Teacher said if you really want peace, if you are very serious what you do is let go of the goat. Now release the goat, give it to somebody. He went back then give the goat away. From the next day he could feel such a peace there, the goat is no more there the children they don't have anything to you know, beat ad bleating all stopped. What a peace, he was so happy the next day he went to thank the teacher, thank you so much. What happened? Now I find such a peace there, then the teacher said now let go off the chicken. Then he went there he released the chicken it is amazing, the house become so clean, no droppings there, no bleating. The children they felt so bored, they feel sleepy all the time. So, it so quite, peaceful, if there is a paradise, this is the paradise now. He is so grateful to the teacher, he went to the teacher and then make prostration, make some offerings. And teacher said what did I do? He said that now you brought such a peace, there is happiness there, so, so quiet , extreme silent, peace there. He said no, this peace I did not bring, this peace was with you day [01:00:00] one you came to me it was there, day one you came to me the peace, this peace was there. You only looking at the bad side, you are not looking at the good side, the same house where you, where on the basis of which you came to complain to me in the same house peace that you are feeling now existed you could not see that because you are putting on the glass to see only the negative side. Now you are seeing, you are putting on the glass to see the positive side. So it already existed way before you came here, it already existed there I did not create it so this is the reality.

Therefore often times it is good to see things in relative terms. Right, in relativity I am very fortunate when you feel little arrogant you then look at somebody who is better than you ok, there is nothing, there is no basis therefore me to feel arrogant about. When you feel too low, depressed meaningless as there is no life, the only is that why this feeling of meaninglessness is coming because there is don't find joy in what you doing, you don't find joy. Now to create the joy, the joy is nothing when your mind fills uplifted you fill the joy. When your mind fills uplifted when your mind fills light, you fill the joy so you have to make your mind feel the lightness there. How? By seeing goodness in what you are doing. By seeing goodness in who you are? So how to see the relativity. Say for example we have a proper hands you have a proper hands, and those people who are now really making all these the what you call the wooden clocks through their two feet. Look at them, wow if they have the two hands what I have now they would really become such an incredibly refined carpenters, very famous carpenters. And I already have the two hands, I don't have to pray right, I don't have to pray.

Ok, sometimes we already have the all the good things with us, right for example say the ok, say we have say the proper food and we can take good health, say the healthy food and we can take good rest. All these facilities are there within us and then we don't, so what is in your hand we don't say the take care of them right. Just thinking about food neglect our, neglect our you know, whatever and then we pray may I have a healthy body (TL), pray means it is not in your hand right. What is in your hand we don't take care of them. For example let's say on the planet earth like two third of the planet earth is water. Already there is so much of water right and we are still wondering oh, Mars has a spot to trace water, what is this? We already have water there and it is here. One third of the planet earth is water, right we just neglect this. While all the pollutions were sent to the water and even with the what you call it the nuclear test all done in the oceans. Just polluting the water which we have so precious and then meanwhile sending all the billions

of dollars of rocket there on the planet Mars and oh there is a trace of water, oh there is a trace of water everybody claps. What is this? Water that we have we just neglect this, we just pollute them, we just poison them, we just kill them and then just trace of water, what is trace? Trace means there is no water there, that we are rejoicing. What a stupid? How childish we are? So this is what who we are. So therefore we have to know the good things that we have. The moment we see that as dirt, unfortunate the feeling of lightness will come to us. This feeling of lightness will make you happy, with the happiness then you feel yeah there is meaning in my life, you will find a meaning of life. So, why we don't find the meaning of hopelessness and the lack of enthusiasm why that is happening? It is all because we don't find joy in what you are doing? And of course there are many reasons, there could be many factors why the joy is not coming in. For example say, let's say the had it been the case for example when I was in my class say the nine, ten, eleven had it been the case that so class nine, ten, eleven, twelve when I was in my age 14, 15, 16, 17 so there the say I was very diligent in my studies the physics, chemistry, particularly physics and mathematics. I was so diligent, had it been the case that those years somehow I lost my mother for surely my enthusiasm will drop. Now who will really take pride in me being successful in my studies? For sure because that spirit of the joy is being killed by the loss of very near one that happens. But at same time we should be able to look at things from many different ways. And say for example say one thing that I can possibly think of would be say class nine, ten, eleven, twelve. If suddenly if my mother passed away in those days then if I feel lack of enthusiasm just see why I don't feel enthusiasm? Because somebody who loves is no more there but that person if you really love that person you have to make that person happy. If you really love that person if you make that person happy.

Tell me who is that person who loves you so much? What will make him or her happy? If only if you do good, if only you are happy that make the other persons happy. You are not giving yourself happy that make the other person very unhappy. So you are not fulfilling the aspiration of the other person. If you really want to prove the love the other person so much you have to make the person happy. How to make them happy? Is by making yourself happy, keeping yourself happy. This is one thing that we have to keep in mind and then of course naturally we see that what you can and then particularly in the context of the reincarnation concept. context we see that the say what you do can contribute to a lot to deceased. What you do? How you keep yourself mind uplifted, you do virtues, not just monetary. Monetary is one thing but real virtues right, say how to refrain from 10 non-virtuous actions? And study and so forth they will really, really leave a great impact in somebody who is deceased.

That person has not let the universe at all, the person is still alive. In a different form, so therefore if you don't consider that person alive today and then just feel demoralized, ok now finished this is either because that because of your lack of seeing the bigger reality that the person is somewhere there and what I do affects that person because of the very close, very strong karmic connection. With the very strong karmic connection the text says that what you do? Virtue that you do on his or her behalf will have a tremendous impact on the deceased. This is a fact. From that point of view you have a tremendous responsibility, particularly other person already left the world and the person might be very young in whatever form, so the you somebody who sensible, who is already grown up you can actually do a lot virtues so that the person will be your deceased be it your brother, sister, father, mother whatever they will reap

benefit from your actions. So these are the realities that we need to keep in mind. From this we see that ok, so I am doing something you know and that would have a very positive effect and then your virtues will become so powerful only when your mind is happy. When your mind is not happy your virtues will not have, you will not have enthusiasm for the virtue without the enthusiasm the power of the virtue is going to be so less. [1:10:00] Even though you perform virtue for the deceased but the effects going to be much less, so if you really love the person make the effect more. How to make the effect more? Make the virtuous very rich, by keeping your basic spirit happy. That is so, so important.

Ok, so with this the why I am saying all these things is in relation to how to say the keep our mind, miseries, how to get rid of miseries by tackling the causes. Causes we follow we the identified this the contaminated karmas and the gross afflictions, inappropriate attention, and the self-grasping ignorance. And finally, finally so ok, so the and these causes to how to tackle to causes two fold. One is to tackle the causes by applying the immediate remedies, immediate, temporary remedies and the other one by applying the ultimate remedy and the immediate remedy as I said earlier with the contaminated karmas particularly negative karmas the four powers of purification plus stopping to engage in negative karmas to the best you can. And including resorting vegetarianism, I am not forcing actually it is not my style to force somebody to go to vegetarianism but what I am saying is that the finally vegetarianism, non-vegetarianism somehow is connected with violence. Somehow, and the effect of the violence is so, so excruciating for oneself karmically speaking. So therefore say the pains that we go through, the fears that we go through they are all because of the karmic effect of the violent actions in the past. Which we were engaged in, which we were involved in, so therefore so the vegetarianism see how much we can go towards vegetarianism. If you are somebody who just craves for non-vegetarian see if you can reduce the amount, it is not that you have to stop altogether, reduce the amount, one.

Then say, some people who are don't, it is that they ok, now I am not really vegetarian, I am not really pure vegetarian now but the say because of coming to Tibet House classes I come to feel the need to be closer towards that, so therefore, henceforth I may eat non-vegetarian outside but in my house I stopped cooking any non-vegetarian. So some people go for like this and some people say that we, everyday we have non-vegetarian food now we may be at least say the Monday the vegetarian all the time right. Mondays the mandatory vegetarian these are there again great step, it is amazing and some people they say that ok, say the there are so many nuances there. So one is some people say that ok, with the bigger meat and smaller meat like fish, or the chicken, so chicken it is like very direct. So one person, for one person one chicken can go, can die right. For with the bigger meat for one person this animal will not have to die for just one person. So therefore I stop the chicken. Some people you know, they say that I cannot be pure vegetarian but I stop eating chicken from now onwards. Again this is great step. And then say some people they say that only say what you call it? On the auspicious days like 10th, 15th, 30th of the day of the lunar calendar of every month I strictly observe being vegetarian that is also amazing step. So thing is you know as long as we take steps that's amazing. And some people they go to the extreme saying that ok, you are non-vegetarian what you are doing? Buddhism, what is Buddhism? Buddhism compassion, where is compassion with non-vegetarian you are just worse than the devils, you are hypocrite this is too much. As long as improvement is happening

is not *gate bodhi svaha*, right there is *gate gate paragata parasamgate*, as long as improvement is happening this is amazing and some people can directly you know turn towards vegetarianism directly that is also amazing. If not at least take some steps that is also amazing. Okay, so this is one thing.

Now with this then with the affliction, gross afflictions, immediate remedies, I already mentioned then the inappropriate attention, the relativity seeing things in relative terms and then finally, the finally, finally to get the final answer which is not just temporary ultimate answer which will bring an end to all the miseries altogether that is by cultivating the wisdom of Emptiness. Which is so, so precious without the wisdom of Emptiness no matter what practice that one does we are just bound within Samsara and if your practice is very successful you may have a favourable birth within Samsara, good facilities but you are still bound within Samsara. So, it is like a dream, dream, pleasant dreams, unpleasant dreams. Nobody wants unpleasant dreams. Even the pleasant dream also have a problem, even pleasant dreams also have a problem. This is what we have to identify. Unpleasant dreams nobody wants, but even the pleasant dreams also have a problem. So, the pleasant dream is within the dream, you don't have the freedom even that is confined within dream and you cannot choose your dream. If I tell you who likes to have a dream of being with His Holiness the Dalia Lama tonight? Who likes to have a dream just raise your hands? Everybody likes to have a dream of His Holiness the Dalia Lama right but who is going to have a dream tonight of His Holiness the Dalia Lama. Raise your hands? Who is going to have the dream? Who is going to have the dream tonight? Why not you all like that dream but why you are not going to have it? Why not? Noryang why not?

Participant: I cannot choose what dream I have.

Venerable Geshe Dorji Damdul La: I cannot choose my dream, you are getting it? Which means that we don't have the freedom to choose the dream even though the dream is very pleasant but we don't have the freedom to choose the dream, lack of freedom is the loss of freedom. No freedom, no freedom is the loss of freedom. Loss of freedom is greatest of the miseries. Okay, how many you know, how many you have seen, heard the situation of two children in the family, two young children fighting over the remote control? Raise your hands, how many of you have seen or how many of you have, how many of you know about this situation where two children they are fighting over the remote control ? Raise your hands? Why so common? Why they are fighting? Why they are fighting for the remote control? They are interested in the what is known as screen, they are not interested in what is there not looking at the remote control, they want the screen. Why they are not fighting over the screen? Why they are fighting over the remote control? Why? Anyone? Namsa la why? Why they are fighting over the remote control? Why?

Participant: Geshe la may be through the remote control we can control of the screen.

Venerable Geshe Dorji Damdul La: Yes this is known as control right?

Participant: Yeah

Venerable Geshe Dorji Damdul La: They want the control right. If it is in hand of somebody else then you lose control. So loss of control even the child knows this is [01:20:00] suffering right, I want to watch cartoon but the other person is watching the movie, serial, Bollywood serial. Series or serial what you call it?

Participant: Serial

Venerable Geshe Dorji Damdul La: Serial right and the I want to watch the cartoon and the Bollywood serial I am not interested. So, I have to watch it because I don't have the control there, control is in another hand. So loss of control is the misery, loss of control is misery. So you don't have the choice, you don't have the freedom to choose what dream you want to have? Even the pleasant dream you don't have the freedom to choose. Because you don't have the freedom to choose that is the loss of freedom, loss of freedom is the greatest of the miseries. So, within Samsara as long as you are in the dream there is a loss of freedom. Even if you are having a very pleasant there is a loss of freedom, what is that loss of freedom? That you cannot choose this dream, this dream is like watching a movie right. Say if you are interested in cartoon or if you are interested in BBC and your younger brother wants watching the cartoon there with the remote control you cannot choose the BBC. So you have loss the freedom to choose the content of the movie so therefore loss of freedom is a miseries, is the worst of miseries. Okay, so with this finally, finally be it unpleasant dream or pleasant dream in both cases there is one thing worst than the unpleasant dream is the loss of freedom in both cases. Loss of freedom is the worst of the miseries in both cases pleasant, unpleasant dreams both. So, which is better to have a say the unpleasant dream followed by pleasant dream, followed by unpleasant dream, nightmare unpleasant dream right. And again pleasant dream, again nightmarish unpleasant dream one scenario another scenario you wakeup which is better? Where is the mic?

Participant: To wake up Geshe la.

Venerable Geshe Dorji Damdul La: To wake up, to wake up this is far, far, far better than to have the unpleasant dream, pleasant dream, unpleasant dream, pleasant dream, unpleasant very, very scary dreams. How many of you had very scary dreams which you don't want to have anymore? Raise your hands? Yes we all have that experience. How many of you never had scary dreams in your life? Raise your hands? What about those hands, those people who did not raise your hands at all? (TL, GL) I am confused. Ok, raise your hands those who had very scary dreams in your life raise your hands? Ok, all of us very good. Okay, and how many want to have this dream again? Raise your hands? Nobody. How many you do not want to have this dream again, raise your hands? Ok, all of us very good. Why? Very unpleasant. Okay, so we don't want this but sometimes very scary dream followed by very pleasant dream, followed by scary dreams right. Okay, so this is what we are going through now, you are getting it? This is exactly what we are going through now. Ok, so those who are going through very tragic moments of your life, very low phase of your life. And some going through ok, life is right and have the and monetarily you don't have really have to worry so much. Ok, before followed by ageing, sickness, death and then what? The in the process of becoming sick then you hear all the sad thing the demise of this person, that person, this person, the loved one is very acutely, acutely painful in a process fights, in a process divorce, break-ups, acutely painful experiences are there. When will these episodes

stop all together? Never.

They will never stop on their own, they will never stop on their own this is life when we die, this is not the end it will continue. And for sure some of you, how do we know? So, for that we have to know how there is rebirth? How the rebirth is logically a reality on the basis of how the mind exists as a different entity from the brain? So this we have to study as a separate subject. Which is very important subject so with this we gain conviction that yes there is rebirth, ok just for your information I don't know whether I said it before also. By the way so the rebirth must be somehow, one must gain conviction in rebirth on the basis of logical assertions, not through stories. But I like to share with you one anecdote which actually happened to me. I was in Nigeria once, so you may be how come you that you (TL) in Nigeria right.

Don't ask this question to me. Ok, I was there I am not exaggerating, I am not just creating scenario this is reality, I was there. And then the policemen who was escorting me to the airport, from the hotel to the airport it was like one hour so the policemen was escorting me there and the because it was one hour he asked me what is Buddhism? And I was with him the about Buddhist Philosophy, Emptiness and the so forth he was not so interested. He said yeah, yeah as all like he was feeling sleepy then suddenly the topic jump to the reincarnation. It just like as a side remark, as a digression, not the main theme. Then he became so alert he said tell me more? Then I said why are you interested in this because I am also keen for this reincarnation. One the person should have the say to logically explain this, the person should have some say degree of sharpness, number one. Number two that person should have some degree of the what you call it? The say the ability to distinguish the nuances of the experiences and that will take time.

First I said why you are interest in that? So he said that then what he said was that Nigeria is predominantly Christian and Muslim country, predominant religions Christianity and Islam. And yet in the villages, Nigerian villages is very common phenomena that in the villages there are so many young boys and girls, many young boys and girls age three, four, five, boys and girls who are talking about their past lives. Saying that this is not my house, my house is somewhere there and then when they actually cross examine that, cross check it the children could exactly identify the earlier say the places, name of the places, the family members and so precisely and this is something which is common, commonly happening. Yet this phenomena you will never find in the holy books of Christianity and Islam this is what he said. This is reality but not mentioned in these holy books. This is what he said. So this is the, these are the things that we have to know right but this is nothing to do with the logically proving it.

So logically we have to prove it separately, it is a very separate subject, it is a very important subject. Ok, so what I am saying is that the say the what is happening in this life? What is happening in this life of the sickness, ageing, death, tension, stress then meeting with the say the undesirable the experiences the acute pain of losing near and dear ones. To be very honest [01:30:00] although we the turn you know some fancy, easy, happy life, the so called happy life, the so called happy life but when we are hit by one dire situation, tragic event that is good enough to just nullify all the past happy moments. Just to erase the past experiences of joy that we had . One moment is good enough, one moment of the misery is good enough like the pain of losing your mother, pain of losing your near and dear one. This is good enough, one moment

is good enough to nullify all the past experiences of joy and happiness.

Ok, then the say the life whole life seems so shattered, gloomy, meaningless, so gloomy okay. How many of you have this experience of the gloominess and there is so heavy and during the winter, autumn, winter when the weather is wet and then the dusk very early like 5, 6' 0 clock already dark and the weather is wet, cold and the mind is gloomy. How many of you have that experience raise your hands? Ok, (TL) right so where that happens hopelessness, helplessness, and the gloominess and feeling of meaninglessness. Okay. So, that when that will stop? When that will stop? Will never stop on its own. So this is like the very sad tape recorder or movie that is going to played over and over, what you called it Tejal la? Over and over again?

Participant: On the loop.

Venerable Geshe Dorji Damdul La: No, how you put you in sentence, proper sentence? The movie, this movie is?

Participant: This movie is playing on loop.

Venerable Geshe Dorji Damdul La: Ok this movie is playing on loop, you are getting it? This movie is playing on loop. Which means that it just own keep going like this it never end on its own until and unless we put effort, what effort? Cut the root of the cause of the suffering, what is that cause? What is that ultimate root? Self-grasping ignorance, this unless we get rid of this no way whatever we do, we do virtues, so intense virtues without the wisdom of Emptiness this will serve as a cause for you to have a pleasant life, good health, and then the wealth, longevity and so forth and they will come to an end one day right. So this is just whatever virtue that we do except for the wisdom of Emptiness, without wisdom of Emptiness, with the wisdom of Emptiness other virtues can be incredibly significant. They can turn as a great, great great factor for us to follow the *gate gate paragate parasamgate bodhi svaha*. Without the wisdom of Emptiness *gate gate* you will reach the first gate but second then there then you will remain stagnant, you will reach to *bodhisvaha*. So therefore if we are tired of this kinds of the tragedies the wise people will think of cutting the root. Right, ok so this is so precious cutting the root, how to cut the root? By cutting the self-grasping ignorance, how to cut the self-grasping ignorance by seeing the reality, Emptiness? To know the Emptiness we need to know the two truths that everything is like a dream, just when you wake up you are going to, dream cannot affect you anymore, dream cannot affect you in anyways.

So this is the total freedom, total awakening. It is because of this that the Buddha is referred to as the fully awakened one. We all have that capacity, why not we put effort in that direction? For that matter the say how we go by doing that it is only through study, reflection, meditation. It is only through this way and there are exceptions, one or two exceptions out of millions of human beings, there are one or two exceptions. If you imagine that I can do one of the exceptional ones perhaps we are deceiving ourselves. And this exceptional ones, why exceptions? Because they are already into this paths since past life because of that now they become exception. For example say the ok, let's say the somebody graduated from Delhi University and then you wanted to do the masters or you wanted to do masters you need to have the undergrad, right you need to have

the undergrad.

Ok, say if you are from the India then they will ask you where is your certificate which is accepted by UGC right? Whereas if you come from the Harvard University certificate recognized by? Where is the certificate? You don't need, that is exception because what the UGC recognized as you having done you are the undergrad that is fully done when you are in Harvard, when you are in Cambridge, Oxford whatever. So because of this, it is not that you are exception, you are exception in that real sense that you don't have to study at all then suddenly you are doing masters. No, you already did something from another institution. So likewise those exceptions are those who already did what otherwise we are doing now. They did this in their past lives, so now it is all like they are very gifted ones, they are not really gifted in that sense. They are only, for example Jetsun Milarepa some people think that oh Jetsun Milarepa why he did not study anything, it just got into practice and then meditate and he became Buddha.

If you imagine yourself like Jetsun Milarepa then you should prove yourself like Jetsun Milarepa, Jetsun Milarepa had many signs right. When he first heard the name of his teacher he could not, he did not meet her teacher before the first time he heard his name, he could not control his tears out of joy and he was choking when he was you know talking he started to choke. Out of such a connection that he felt from the past life if we could display these qualities and then the teacher beats Jetsun Milarepa and the student does not have any wrong feeling towards unhealthy, wrong feeling towards the teacher. If this is what happens to us then you are exceptional one right. If this is not what is happening be on the safe journey, let us not fool ourselves, let us not deceive ourselves by expecting the I may be one of the exceptional case. One out of one billion people let us not expect that, let us be wise by following the proper channel that is by studying, reflecting and meditating. So whatever age you are now we can finally for the wisdom of Emptiness, to see everything like a dream we need the most intelligent or the fresh mind. For that matter we see that today each one of us we are the youngest of the life span that you are left with, do you agree with me? Today you are the youngest, you are the youngest of the life span that you are left with, do you agree with me? Suman ji, do you agree with me? Yes, Ana? Yes. So, why not we use this youngest mind to unfold what this dream-like nature is? How everything is like dream? You wake up and in the dream you are on the verge to die.

In fact before my father passed away when he was sick I had some nightmarish dream of you know the that he was dying. And then the moment I woke up, I feel so relieved that is not true, it was just my dream. Likewise all what we are going through now that the death of the close near and dear ones, the tragedy that one's go through [01:40:00] all the pains. If we realize the Emptiness it is like waking up from the sleep of the nightmare dream right. All these painful experiences of Samsara we see that are like a dream they will not affect us anymore. So the dream is of two kinds one is conventional dream and the other one is unconventional dream. So we wake up from the conventional dream everyday but we never, we have never woken up from the unconventional dream. Now our job is to awaken, to wake up from the unconventional dream of the miseries of Samsara, dream of the miseries of Samsara sickness, ageing, death, tension, depression, anxiety, anguish and all these pains, the lamentations and so forth. Ok, so this is about the two truths the benefit if you realize the Emptiness, if you realize the two truths

according to Prasangika then this is the ultimate way by which to exit from Samsara altogether. And that you are not going to be affected by Samsara anymore.

Ok, the next the ok, the next topic that I like to there are several points but the one point that I like to discuss with you here is the ok, say the consciousness, say the in terms of the subject the person, the consciousness, and the labels or the terms so that I think when we study the *Madhyamikaratara* as a part of Nalanda Masters Course we can cover them in great detail. Now one thing that I like to share with you is about the path, the basis, the path and the result. The path under this there are three sub-headings, what are they? Objects to be abandoned by the path, oh no, objects of the path, one object of the path which means objects to be realized, to be realized by the path number one. Number two is objects to be abandoned by the path, number three nature of path. Ok, so there I would like to discuss more the first one objects of the path. Say two abandon, what we learned thus far is that to finally cut the suffering altogether, to cut all the pains, anxiety, and so forth altogether we need to exterminate, we need to terminate the self-grasping ignorance. We need to exterminate the ignorance, the subtlest of the ignorance. And how to exterminate that is by ok, ignorance is like darkness. To exterminate the ignorance, the eliminate, to dispel the darkness it is only through introducing the light. Likewise it is only through introducing the light of the wisdom that the darkness of ignorance can be eliminated.

The next question, what is this light of the wisdom? What is this light? This light of the wisdom, wisdom by the very definition is a discerning mind whose apprehension of the object tallies with the reality. Wisdom is the discerning mind, is a discerning mind whose apprehension of the object tallies with the reality. What is the next question? What is the reality? So this reality is the object to be realized by the path, reality is the object which the path should realize. Ok, so object of the path meaning the reality to be realized as the object of the path that is the meaning of the object of the path. Ok, so what the objects, what is the reality that the wisdom has to realize in order to dispel the darkness of the ignorance. What is that reality? For that matter we need to learn what is known as the five levels of selflessness/ Emptiness, five levels of selflessness/ Emptiness we did it before. Ok, tell me what are the five levels of selflessness or the five levels of Emptiness quick? Anyone? Quick, quick quick? What are the five levels of Emptiness? What are the five levels of selflessness, Emptiness/selflessness quick? Lhadol la?

Participant: Five levels of selflessness is selflessness of permanent, unitary, independent self.

Venerable Geshe Dorji Damdul La: Selflessness of permanent, unitary, independent self.

Participant: Selflessness of autonomous substantial reality.

Venerable Geshe Dorji Damdul La: Selflessness of autonomous substantial reality.

Participant: Selflessness of external reality.

Venerable Geshe Dorji Damdul La: Selflessness of external reality, number three, number four?

Participant: Selflessness of true existence without rejecting inherent existence.

Venerable Geshe Dorji Damdul La: Very good, selflessness of true existence while not rejecting inherent existence, finally?

Participant: Selflessness of inherent existence or objective existence.

Venerable Geshe Dorji Damdul La: Selflessness of inherent or objective existence, very good. Okay, these five levels we need to have how many of you remember having listened to this before. Raise your hands? You may not remember each one of what these five are? But how many of you remember that yes, I heard it before raise your hands? Ok, which means all of us, Ana no? Ok, so the those who did not hear this before, did I mention this in this class, Nalanda Diploma Course, twice okay never mind those who did not hear this I would suggest you get it from Lhadol la after the class right. Or we have others there, you can get from the ok others also.

Ok, say now the point is that the what is that reality, we have to know the reality and the reality has various levels at least like five levels and experientially speaking say the same reality say the depending on the level of the realization say the it may be seen, experienced or expressed differently by the different practitioners. But the say the reality means of course the reality has you know say the first reality Emptiness of permanent, unitary, independent self of course it is not that it has various forms it is just one. But to how much you have reached the level of the realization that will determine how close you are in that experience or understanding. So with this what we need to know is that the say the ok, for that say again say the problems that we have somehow we come to know that it is because of self-grasping ignorance. So when I for example say in the month of May today is May, May 1st ok, in the month of June in Delhi the weather is terribly hot and then the moment you think of the June in Delhi it makes you sick right. You move from one room to the (TL) other or to the shower room right is like, it's all like you are entering into oven. Ok, so the point is the you just think of the Delhi weather in what? In June 46 degree centigrade, 47 degree centigrade just the part of that really traumatizes you sometimes. Ok, let's say there say so what happen is Delhi weather is object and who is traumatized? I am traumatized, I am the subject, object and subject, you are getting it? Object and subject two. Okay, so where you see the object as objectively real and in say the what is the what? The weather in Delhi in the month of late February? Gauri la? Pleasant, unpleasant?

Participant: Very pleasant

Venerable Geshe Dorji Damdul La: Very pleasant, late February then November? [01:50:00] Very pleasant, November also very pleasant. Let's say in November you are in Delhi and you dream of being in June in Delhi, did you ever have such a dream? No? Palden la no? Lucky, so which means that we all are very lucky we did not dream of being in Delhi in June while you are actually in November. Imagine that you are in November in Delhi and then you dream of being in what? June and that too standing outside, excruciatingly, scorching heat then you start complaining right, why Tibet House they organize food outside (TL) right in the dream? Why they organize the food outside, why not inside, why not in the room, next to the teaching hall,

why outside? You are complaining, why you are complaining? Because it is very hot weather right, ok. You are seeing in the dream hot weather as a real hot weather right. Who is suffering? I am suffering, you are actually in the bed you are not suffering. You in November weather you are very pleasant but you said that suffering Dorjee right and terrible weather, the dream weather is real weather. Dream suffering Dorjee is a real suffering Dorjee. Subject is real, object is real. So then the what? Emotional stir happens, turbulence of emotion happens, so we see that for that either sound of a clap right.

Say one hand symbolizing the object other hand symbolizing your mind. Seeing the object as objectively real, subject as objectively real two things come together then the sound of the self-grasping ignorance, sound of thus the afflictive emotions and the miseries arise. So for that matter say the initially the trigger is because of the self-grasping ignorance of the object, self-grasping ignorance of the subject. These two things come together then it just explodes into the suffering and the agitation. So the self-grasping ignorance as object, there is the object referred to as the phenomena other than the self or the self-grasping ignorance of the self, self-grasping ignorance of the person and self-grasping ignorance of the phenomena other than the person. So for that these two ignorances, ignorance pertaining to the selfhood of the person, ignorance pertaining to the selfhood of the phenomena, two phenomena other than the self two. Now to eradicate these two ignorances we have to introduce the two wisdoms, the wisdom to see the selflessness of the person. Wisdom to see the selflessness of the phenomena other than the person we need to see two selflessness the person and the phenomena.

Now of the five levels which Lhadol la mentioned the selflessness of the permanent, unitary, independent self, number one. Number two is selflessness autonomous substantial reality, number three selflessness of external reality, number four selflessness of true existence while not rejecting inherent existence and finally the selflessness of inherent/objective existence five. Of the five ok, of the five look the first two generally speaking, the first two are referred to as the selflessness of person. And the next two are referred to as the selflessness of phenomena. Then number five selflessness of person/phenomena both I will explain, first two are referred to as the selflessness of person, next two number three and number four are referred to as the selflessness of phenomena. Number referred to as the selflessness of person/selflessness of phenomena. This is very important we will cover this and then I think we will stop, we will complete, we will close up Tenet System.

Ok this is very important ok, of the five levels of selflessness the first two are referred to as the selflessness of person, number three and number four referred to as the selflessness of phenomena. And number five referred to as selflessness of ok, this is very, very gross form of the explanation. Now I am going to explain in more detail. Ok, the first two are referred to as the selflessness of person this now we have to pick up the Tenet Systems. What are the four Tenet Schools or Buddhist Tenet Schools? Vaibhashika, Sautantrika, Chittamatra, Madhyamika and within Madhyamika there are two what are they? Svatantrika Madhyamika and Prasangika Madhyamika very good total we have five. Of the five the first four Buddhist Tenet System the first four Vaibhashika, Sautantrika, Chittamatra, Svatantrika Madhyamika these four would say that of the five levels of selflessness the first one that is selflessness of permanent, unitary, independent self. This is what they call as the gross selflessness of person. Except for Prasangika

all the four, all the other Buddhist Schools would say that the first level of selflessness is the gross selflessness of person. And the second level is what they call as the subtle level, subtle selflessness of person. Except for Prasangika all the other Buddhist Schools they consider the first level of the selflessness as of the five of the gross selflessness of person and second level of the, second of the selflessness of the five is seen as the subtle selflessness of person done.

Now, these two of the first four schools, first four Buddhist Schools Vaibhashika and Sautantrika these two schools they are only meditate of the five levels of selflessness the Vaibhashika, Sautantrika School they only meditate on the first two levels of the selflessness they don't meditate they don't touch number three, four, five, you are getting it? Vaibhashika, Sautantrika they only talk about the first two levels of selflessness, they don't talk about the remaining three selflessness. What is next of the five Buddhist Tenet Systems? Chittamatra so like the two hands selflessness of person, selflessness of phenomena the first two schools they only talk about the selflessness of person, they don't talk about the selflessness of phenomena.

Selflessness of phenomena discussion on selflessness of phenomena is started from Chittamatra. Chittamatra talks about selflessness of person as well as Chittamatra and above talks about selflessness of person as well as phenomena. For them selflessness of person remains the same as the way explained by Vaibhashika and Sautantrika same. Now the third one, third level of selflessness, what is third level of selflessness? [02:00:00] Selflessness of external reality, so Chittamatra says that, that is the selflessness of phenomena according to Chittamatra. Selflessness of external reality or Emptiness of external reality this is selflessness of the phenomena according to Chittamatra, selflessness of person remains the same as the how the two lower schools explained.

What is next school? Svatantrika Madhyamika again Svatantrika Madhyamika selflessness of person remains the same as the three lower schools. What is the selflessness of person according to Svatantrika Madhyamika? The gross one and the subtle one, gross one is selflessness of permanent, unitary, independent self, and subtle one is selflessness of autonomous substantial reality very good. And whereas the selflessness of phenomena for Svatantrika Madhyamika selflessness of phenomena is the selflessness number four, what is selflessness number four? Selflessness of true existence while not rejecting objective existence and inherent existence that is selflessness of phenomena according to Svatantrika Madhyamika, ok so we are done with thus far.

Now finally what is left of the Tenet Systems? Prasangika is left, now according to Prasangika is very different keep this in mind. According to Prasangika selflessness of person, selflessness of phenomena thus far for Chittamatra and Svatantrika Madhyamika for these two schools selflessness of person, selflessness of phenomena there is difference in subtlety. Which is subtler? For Chittamatra and Svatantrika Madhyamika selflessness of person is subtler or selflessness of phenomena is subtler? Keep in mind that the five levels of selflessness which are presented to you is presented in order of progressively becoming subtler. Ok, so the which is subtler? Selflessness of person or selflessness of phenomena according to Chittamatra? Selflessness of phenomena right, selflessness of phenomena is subtler. Likewise for Svatantrika Madhyamika that is done.

Now Prasangika unique thing about Prasangika is for Prasangika there is no difference in subtlety between the selflessness of person and selflessness of phenomena don't forget it, from Prasangika point of view there is no difference in subtlety between selflessness of person and selflessness of phenomena. Don't forget it, you may be wondering what is selflessness of person then? What is selflessness of phenomena according to Prasangika? According to Prasangika selflessness of person gross and subtle, gross one is what the lower schools consider as subtle selflessness of person is the gross one for Prasangika. What the lower school considered as subtle selflessness of person is what for Prasangika is the gross selflessness of the person. What is that gross selflessness of person according to Prasangika? Selflessness of autonomous substantial reality, very good which the lower schools consider as the subtle selflessness of person, for Prasangika it is the gross one.

Now, what is the subtle one? Subtle one is simple, what is number five, which is the number five of the selflessness, the five levels of selflessness? Selflessness of inherent existence, objective existence, selflessness of inherent existence, selflessness of objective existence, ok now selflessness of objective existence of the person, selflessness of objective existence of the phenomena, you are getting it? What is rejected is the same. On what basis the rejection is done that differs. Say rejection of the objective existence which is very subtle, rejection of objective existence of the person is referred to as the selflessness of person. Rejection Emptiness of objective existence of the phenomena other than the person is known as selflessness of phenomena. So there is no difference in subtlety between the selflessness of person and selflessness of phenomena for Prasangika, don't forget it. Ok, any questions? So with this we finish with the Tenet Systems but the details of Tenet System is still not explained that we covered as part of Nalanda Master Course. Vivek ji?

Participant: Yeah I have a request I am till now exposed to this meditation of concentration and meditation based on images.

Venerable Geshe Dorji Damdul La: Meditation on?

Participant: Based on concentrating on image, so I am not able to do meditation, analytical meditation. Can we have a session of analytical meditation before the break?

Venerable Geshe Dorji Damdul La: Ok, yes analytical meditation let's say analytical meditation on impermanence, analytical meditation on the suffering nature, analytical meditation on the five levels of the selflessnesses right and the finally analytical meditation on the Emptiness which is the fifth level. Of the fifth one we have to study well, we are yet to introduce to that concept well. Ok, Deepesh la how many more sessions left now?

Participant: Yeah, yeah Geshe la I am just calculating I think three sessions before the break.

Venerable Geshe Dorji Damdul La: Ok, three sessions may be then we will do two truths. So basically actually it is a part of the Prasangika two truths but then we will do that as a separate topic right.

Participant: Ok Geshe la, we listed the topic as wisdom of Emptiness.

Venerable Geshe Dorji Damdul La: Wisdom of Emptiness very good, we will do the wisdom of Emptiness may be two sessions and third session we will do the analytical meditation on that yeah very good. Meanwhile Vivek ji we have to keep in mind that first two sessions we have to finish the wisdom of Emptiness. If we don't finish it we can't do the analytical meditation. For analytical meditation we need the substance to analyze right, substance to analyze we have to somehow finish that within two sessions. Okay, good any more questions? Yes, Rimpi la?

Participant: Geshe la today you were explaining about that for example attachment the antidote to like you know to reduce the attachment is like the then you just think about the negative part of that object. So my question is that for example if the object is your mother or your sister or your family member or somehow you are not like you are very attached to them and you are not, you are living very far away. And because of that you are suffering so how we can actually?

Venerable Geshe Dorji Damdul La: Ok, ok this is a very good question, very practical question. Ok, attachment there are so many versions. Let's say the attachment to the mother, attachment to one's own child, on the one hand of course it has many side effects, there is so much of pain when separated is acute pain. Whereas what is being taught more commonly as the remedy to attachment that attachment is not really referring to the attachment between mother and the child. Is more referring to the say attachment to the sensual objects right, sensual objects for that to think about the say the demerits, the what? The defects, demerits, impurities and so forth of the sensual objects ok this is one part.

Now what about the mother and the children relationship in fact what I would say is that this is on one hand it is attachment on the other it is love. Particularly say the feeling of love, the binding force between [02:10:00] the mother and the child and between the say the romantic relationship so there one is purely sensual and the other one is not sensual. So what is sensual is very destructive, what is not sensual it can be painful like you know mother's love towards the child. Child's love towards the mother is not sensual but it is quite painful as a consequence at same time it is very precious.

Whereas the say attachment out of the sensual desire that is very dangerous and it has nothing really good in it, it is very destructive. Whereas mother's love towards the child and child's love towards the mother while it has so much of say the negativity there, pain there as a side effect meanwhile it is so precious, if we are able to channelize it properly so instead of detaching I would say don't detach the mother's love. Mother's love instead of detaching it we should, don't detach it try to expand it. Mother's love towards the child see if we can expand it to your husband also, to your father also, to your mother also the same love that you feel towards the child see if you can expand it rather than diminishing it. Because that love is so precious because when you practice Bodhicitta the first method, the first step pertaining to the Seven Fold Cause Effect relationship is to remember beings as one's mother. If that detachment is already created then how can you use that here? So that is so precious meanwhile say, meanwhile to cut that pain, the prospective pain in the future. Then one is advised to think about the reality of impermanence and so forth right. But don't look at the demerits right because that love and

affection it is so precious.

Participant: Thank you so much.

Venerable Geshe Dorji Damdul La: Any more questions? Yes, Gauri la?

Participant: Geshe la after the break can we learn a little more about the Arya Beings like Manjushri, Avalokiteshvara, Samantabhadra, Vajrapani, Tara.

Venerable Geshe Dorji Damdul La: Why do you want to learn this?

Participant: Because you know we are familiar with some of the qualities ad we study them, read about them and you know it makes me very curious to learn as much more as I can about these great beings, these deities who you know.

Venerable Geshe Dorji Damdul La: So basically the we can explain about some facets and say the we can let's say learn them in a particular what you call it? Format but what is Arya Manjushri, when was he born, who was his father, mother nobody knows right? And Arya Manjushri unlike Gauri la say the Arya Manjushri it is what say the every sentient being, every sentient being has a Buddha nature. Buddha Nature meaning the seed of perfection is there whether you are Buddhist, non-Buddhist it does not matter everybody has seed of perfection there. So only if you give yourself a chance to let this seed of perfection manifest completely like a gold remove the soil the gold comes out. So that gold within that gold there is a wisdom, this wisdom within you manifest when you become Buddha this wisdom within you manifest in the form of Arya Manjushri and within that gold there is an element of the swiftness of your activities, swiftness, effectiveness, efficaciousness so that manifest in the form of Arya Tara and then within the seed there is a seed of perfection of compassion that will manifest in the form of Arya Avalokiteshvara. And then you have the seed of the power, power of accomplishing these as you intent that manifest in the form of Arya Vajrapani.

So this is how within our mind how many mental factors are there? What we learnt is just 51 mental factors, there are millions of mental factors. Each one of these mental factors, the positive mental factors, positive and the neutral when they manifest, they manifest in the respective deities. So actually there is no separate deity outside there but we do receive imprint, today while our potentials are not fully manifested we can receive blessings from the outside deities in the form of Arya Manjushri and say in many of the teachings that we are doing, practicing, in fact some of them came directly from Arya Manjushri. Yeah there are these things there. Anymore questions? Yes Adarsh ji?

Participant: Geshe la I have question from last class it was said that physical exist in four dimensions while the mental consciousness exist only in the time. And it was also said that the time and changes co-exist. So, how the mental consciousness exist on the time?

Venerable Geshe Dorji Damdul La: Ok, how the mental consciousness exists only in time? Ok, this is interesting question let's say that time, let's say for example say color, this red color is

the characteristic of this flower, you agree with me? And this flower also changes, change means the time. That change is also the characteristic, the change of this flower is the characteristic of this flower right. This flower is not something that we can, our ears can hear we have to see that so the visual aspect of the flower is also one of the characteristic of the flower. The visual object, visual aspect is known as the physicality, you are getting it? Visual aspect is known as the physicality. In other words physicality is the characteristic of this flower. Because the physicality is a characteristic of this flower we say that this flower exists in physical world right. So physical world has three dimension so therefore the flower which is a physical exists in three dimension plus time because this flower existed yesterday, it exists today, will exist tomorrow if nothing happens. So it exist in time, it exist in three space. Whereas the mind it does not have physical aspect as a characteristic, the mind does not have the physical aspect. Mind cannot be visually seen or heard. It cannot be accessible to our senses, five senses so therefore it does not have a physicality. Because it does not have a physicality it does not have the three physical dimension. So, it exists only in time not in physical, not in the three physical dimensions. Anymore question? Okay dedication prayers.

Participant: Please turn to page number 278, Additional dedication prayer,

Participant: Please turn to page 278.

Dedication prayers in the end

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Class 66 – Wisdom of Emptiness – Part 1 of 6

Session 1 of 5th May 2019

Subject : Wisdom of Emptiness
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 05 May 2019
Transcriber : Sushmita Sihwag
Verified By : Meenakshi Puri
Edited by :

Starting Prayers By Participant

(Main Teachings Starts) [00:18:00]

Venerable Geshe Dorji Damdul la: Ok! If we turn to page 203, today, the class is on wisdom of Emptiness. A great teacher, Aryadeva, Acharya Aryadeva, the student of Arya Nagarjuna, who is the second century A.D., between first century and second century A.D., a great, great, great saint-scholar, and whose major contribution is with his book by the title 400 Verses. This is a classic. So, there, he very clearly indicated the importance of the wisdom of Emptiness, where he said that

Arya Deva's Four Hundred Verses [An Extract]
[skt.: *chatuhśaṭaka śāstra nāma kārikā*]

Those with less merit will not even have a doubt [Page 202 of the prayer book: The Blaze of Non-Dual Bodhicittas]

In this teaching on Emptiness. And should there be a doubt arising, or a qualm, or a doubt arising pertaining to this teaching,

will shatter [00:20:00] samsara into pieces. [Page 202 of the prayer book: The Blaze of Non-Dual Bodhicittas]

Meaning that what we are going through, the suffering, all this suffering, they are rooted to the self-grasping ignorance. And, say, meeting with the teaching on Emptiness which is so rare. And even if we hear about this teaching, some people, they feel that ‘no, this teaching does not make any sense’. So, whereas, it says that people will not even have a doubt in this teaching. And, whereas, if you have some inquiry coming in your mind, inquiry, doubt in the form of inquiry – “Oh, what is this? This is quite interesting; Emptiness concept is quite interesting!” – when you feel like that, so that is the entry into dismantling the miseries. Ok, this is a very precious stanza from Aryadeva’s book, 400 Verses. Page 203 of this, The Blaze, page 203 of The Blaze, so there, again, we say that the great saint Saraha, second stanza, great saint Saraha, and saint Saraha was

the teacher of Arya Nagarjuna. This we have to know a little bit about saint Saraha. What happened was that Arya Nagarjuna, of course, finally, we are going to study his texts which are very authentic commentaries on Buddha Shakyamuni's teaching on Perfection of Wisdom Sutras. Arya Nagarjuna, when he was about, like, age, when he was born, he was born in a good family. Then the family, in those days, like, first century A.D., in India, people always seek the help, have consultation with the astrologers, and the astrologer predicted that this child will live only for seven days. And the parents, they were well-off, and they were very sad to hear that, and they asked the astrologer if something can be done. And the astrologer advised them, advised the parents, the family as to how to curb the problem by performing some *poojas*, then accumulating merit by generosity and so forth, and then if that is done, his life will be extended for seven months. Then, seven months, then again requested the astrologer if something can be done to extend his life. Again, the astrologer simply multiplied the kind of the practice, generosity, and so forth, if the offerings to this number of the monks, and the offerings to the Buddhas and Bodhisattvas, like this, then his life can be extended to seven years. "And what else can be done to extend his life?" Then, the astrologer said, "Nothing can be done beyond that."

So, six years, very happy with the child, and on the seventh year, the parents, they loved the child so much, and then, finally, no option, the parents were so desperate. They did not want to see the child dying in front of their eyes. So, what they did was that they sent the child with the maid and sent all the, say, whatever requirement with the maid and the child. And the child was sent, so that on the way, somewhere, the child will die or pass away. And it so happened that the maid and the child happened to pass by this great saint Saraha, and the saint Saraha asked the maid, "As to where are you taking the child?" And the maid narrated the whole story. Then the saint Saraha said that 'no need to worry. Keep the child'. Say, today is the completion of seven years. "Keep the child with me." And saint Saraha kept him, kept Arya Nagarjuna under his protection, and then conferred upon him some empowerments and so forth. And this child, otherwise was to leave this world in seven years, lived his complete life. And he made incredibly great contribution to the Buddha Dharma by teaching the corpus of the six treatises on the wisdom of Emptiness, and also many more, many other writings, advise to the king, the then king, and so forth. So, in fact, saint Saraha was his teacher. So, what saint Saraha wrote, let us read this. I'll read this and then let us just see. This is so, so important.

Knowing these texts, knowing these lines will help us to see what the real, real Dharma. So, what we have been learning earlier, the need for us to be kind to ourselves, and to be wisely kind to ourselves. 'Kind to ourselves' means don't ever hate yourself, be loving to yourself, and then make sure that just as the kind mother gives all the benefit to the child, likewise, give benefit to yourself. Give yourself all the benefits and take yourself away from all the problems and fears. Ok! So, with this, studying these writings, we will come to know what is the real Dharma. So, otherwise, most of the people, they see that when they go to some teachers, and when their teachers ask them to do some mantras and so forth, they think that this is real Dharma. So, real Dharma, let's see what is that. Finally, the real Dharma is to be kind to yourself, and to be wisely kind to yourself. 'To be wisely kind to yourself' means do those things which will actually give rise to your happiness, and stop those things which actually give rise to suffering to yourself. So, let's see:

Saint Sarahā's writings [An Extract]

By entering into emptiness but devoid of compassion, [Page 203 of the prayer book: The Blaze of Non-Dual Bodhicittas]

So, from the first line, we see that there are two things to be done: one is the entering into Emptiness, the wisdom of Emptiness, and the other is the practice of compassion.

By entering into emptiness but devoid of compassion, [Page 203 of the prayer book: The Blaze of Non-Dual Bodhicittas]

What is the outcome? It says:

One will not find the supreme path. [Page 203 of the prayer book: The Blaze of Non-Dual Bodhicittas]

“Supreme path” is the path to maximum happiness.

By meditating upon compassion alone, [Page 203 of the prayer book: The Blaze of Non-Dual Bodhicittas]

Without wisdom of Emptiness, only compassion, what is the problem?

One will not attain liberation, but remain in *samsara*. [Page 203 of the prayer book: The Blaze of Non-Dual Bodhicittas]

Now, the third option, where you practice the wisdom of Emptiness as well as compassion.

The one capable of grasping the unity of the two, [Page 203 of the prayer book: The Blaze of Non-Dual Bodhicittas]

“Unity of the two” – the wisdom of Emptiness and the compassion,

Will not remain in *samsara* nor abide in (personal) *nirvana*. [Page 203 of the prayer book: The Blaze of Non-Dual Bodhicittas]

Ok, this is a very important statement, and if we know what is written there, the essence, the whole connotation of what is taught there, then you realise, ok, the real Dharma. So, from this, what we are learning is, if you could remember what we earlier learnt – ‘be kind to yourself’ means, say, do those things. In other words, give yourself the maximum happiness. What degree of happiness do you want? – If possible, maximum, 100% happiness. And what we don’t want is suffering or fears. So, take yourself away from fears. In other words, become fearless and have the maximum happiness. These are the two things that we all should be seeking. So, from this text, we are going to read this again. What we come to realise is that the fearlessness, the fear of *samsara*, [00:30:00] the fear of dissatisfactions, the fear of any problems, fear is given rise to by

the ignorance. So, if you don't want the fear, if you want the fearlessness, you must get rid of the cause of the fear. The cause of the fear is ignorance, and ignorance has to be gotten rid of by the wisdom. So, the best way by which to have the fearlessness in our life is by cultivating the wisdom. This is one thing. By cultivating wisdom, we acquire, we will achieve the fearlessness. This is one thing that we are seeking. We are seeking fearlessness. Nobody wants fear of any form. For example, say that, expecting promotion, and then with expectation, there is also a fear of not getting the promotion. And then, say, starting a job and then whether it is going to be successful or not successful, again there is a fear. So, fear is not necessarily somebody going and becoming paranoid, somebody becoming panicky. This is not the only connotation of fear. Fear has many levels. For example, say, ok, say, you go to catch an auto or Uber, and whether or not the Uber will come on time, even that is a tinge of fear there. Any work that we do, if there is little bit of apprehension there, whether or not this will happen, this is some form of fear. In other words, all undesirable things, all loss of freedom, all forms of loss of freedom, all undesirable things are, in other words, they are form of fears.

So, how to get rid of all these fears? How to become fearless is by getting rid of the cause of fears, and the cause of all the fears, undesirable experiences, and the cause of all the loss of freedom is ignorance. And ignorance has to be gotten rid of, can be gotten rid of only by the wisdom of Emptiness. So, it says that, ok, this is one thing, the fearlessness; then number two is not only we don't want fears, we also want the maximum happiness. And the happiness, the greatest happiness is when the seed of perfection within yourself which exists within every one, whether you are Buddhist, Hindus, Muslims, Jains, Christians, Parsis, or the non-believers, everyone has this seed of perfection of the ultimate happiness. It exists within every one of us; only thing is whether or not we discover that.

Once having discovered that, whether or not we put effort to make it come out, like the gold mixed with the soil. As long as the gold is mixed with the soil, you don't see the gold glowing. It does not mean that the gold is not there. Gold does exist there but that glow is prohibited by the soil. So, how do you know that there is gold there? – Remove, separate the soil, remove the soil from the gold, and slowly the gold will start to glow. From there, you realise that there is gold there. The more the soil you remove, the more the gold inside will glow. Likewise, as we put effort to get rid of all these mental defilements, then the gold inside, also referred to as the Tathagatagarbha, the seed of perfection, the Buddha nature, seed of perfection, that starts to glow, that becomes manifest. Ok, so, when it manifests fully, then this glow of your mind is not obstructed by any factors.

So, there, the perfect ease comes to you. Perfect ease is known as the infinite happiness. So, we experience the infinite happiness. For that matter, for the infinite happiness, what we need to do is that we need to let our mind flow, without any obstruction, without any hindrance from other factors. So, what we need is fearlessness, what we need is maximum happiness. How to achieve this fearlessness is through the wisdom, by getting rid of the ignorance. How to get this maximum happiness is by letting your mind flow infinitely with ease. So, how does this mind flow with ease towards everyone? – It is through unconditional love and the unconditional compassion. So, these two factors are required. With the wisdom, it will give rise to fearlessness. With this unconditional love, it will give rise to the infinite happiness. So, these two are the two

things; fearlessness and the infinite happiness are the ones that everybody is seeking to achieve. So, we see that, finally, how to be kind to yourself is by giving yourself the fearlessness and giving yourself the infinite happiness. And how to be wisely kind to yourself is by embracing the wisdom of Emptiness to acquire the fearlessness. It is by embracing the unconditional love of compassion to have the infinite happiness. This is the meaning of how to be wisely kind to yourself. With this in mind, this is anybody who is doing that is referred to as a spiritual person, is referred to as the wise person, and the system which makes you to accomplish that is your Dharma. So, what is Dharma? — Dharma is a system which makes you to achieve the fearlessness, which makes you achieve the infinite happiness. Any system that takes you closer towards fearlessness, that takes you closer towards infinite happiness that is the Dharma. And anybody who is doing that, that is a genuine Dharma practitioner. And anybody who is actually doing that, this is the wisest person, this is the noblest of person, this is the wisest of person. Ok, this is the summary. So, this is so beautifully summarised by the great saint Saraha. So, now, let me read this again. You will see this.

Saint Sarahā's writings [An Extract]

By entering into emptiness but devoid of compassion, [Page 203 of the prayer book: The Blaze of Non-Dual Bodhicittas]

Of the two beings, wisdom of Emptiness to get the fearlessness, and compassion to get the infinite happiness, of the two, if you are only, say, partial, you have just the partial means. You have the wisdom of Emptiness but no compassion, then what happens?

By entering into emptiness but devoid of compassion, [Page 203 of the prayer book: The Blaze of Non-Dual Bodhicittas]

You will have which one — fearlessness or the infinite happiness? Did you follow what I'm saying? Finally, what you want, the first line that we said is 'be kind to yourself'. What do you mean by 'be kind to yourself'? Take yourself away from all the fears. In other words, shun all the fears, get rid of all the fears, and give yourself the maximum happiness. How? This is the next question. How? It is a different question. Whether we can, not can, this is a different question. Do you follow me, what I'm saying? Do you agree with me that, finally, if there is a goal, real goal, real meaning to my life, the real meaning, the best option of the meaning is to get rid of all my fears, and to achieve the maximum happiness. Do you agree with me? How many of you agree with me, raise your hands! If there is a choice, then the best choice would be to get rid of all my fears, and to acquire the maximum happiness. How many of you agree with me? Ok, so, this is the aspiration of the boys or the girls?

Participant: Everybody.

Venerable Geshe Dorji Damdul la: Everybody! And this is the aspiration of the Indians or non-Indians?

Participant: Everybody.

Venerable Geshe Dorji Damdul la: Everybody! This is the aspiration of the Buddhists or non-Buddhists?

Participant: Everybody.

Venerable Geshe Dorji Damdul la: Everybody! There is no border, there is no distinction, in terms of which tradition that you follow. Anybody who exists, who has a mind aspires for maximum happiness, and aspires to get rid of all the suffering, to get rid of all the fears, get rid of all sufferings, get rid of all fears, get rid of all loss of freedom, [00:40:00] get rid of all the undesirable experiences. Ok, if this is who you are, then next question is, then if this is the meaning of ‘be kind to yourself’, ok, how many of you want to be kind to yourself? Raise your hands! Ok, what do you mean by ‘be kind to yourself’? If possible, get rid of all the fears and acquire the maximum happiness. This is the meaning of ‘be kind to yourself’. Good! Now, it is not just sufficient, the first line, second line is the most, the key. The most important is the second line. What is the second line?

Participant: Be wisely kind to yourself.

Venerable Geshe Dorji Damdul la: Be wisely kind to yourself. Let us not forget this. Say, if somebody tells you, “What for do you go to Tibet House”? Don’t say that ‘I go to study Buddhism’. Just tell people that ‘I go to study ‘be kind to myself, be wisely kind to myself’. And the person will think, “Ok, is this what I’m also thinking? Yes, this is the same thing.” Ok, so, don’t say that ‘I go to study Buddhism’. Then, they think that this is something big, different category. You are going to different category to become a Buddhist, Buddhist mala. It has nothing to do with Buddhism. Say, in other words, if you are a Muslim, remain a good Muslim. If you are a Hindu, remain a good Hindu. If you are a Jain, remain a good Jain. If you are a non-believer, remain a good non-believer. But don’t forget the two basic agendas of your life: be kind to yourself and be wisely kind to yourself. What is the meaning of ‘be kind to yourself’?

Participant: Get rid of all suffering.

Venerable Geshe Dorji Damdul la: Get rid of all the sufferings and give yourself the maximum happiness. Then, the next line is ‘be wisely kind to yourself’. What is the meaning of ‘be wisely kind to yourself’? How to get rid of all the suffering?

Participant: Wisdom of Emptiness.

Venerable Geshe Dorji Damdul la: By cultivating the wisdom, by getting rid of the ignorance. Get rid of the ignorance by cultivating the wisdom to get rid of all the suffering, to get rid of all the fears. And how to be wisely kind to yourself, to give yourself the maximum happiness?

Participant: Compassion.

Venerable Geshe Dorji Damdul la: By the practice of unconditional compassion, unconditional love of compassion, in order to have the maximum happiness. As simple as these

two! Now, we are going to read the same stanza once more, 203, which reads:

By entering into emptiness [Page 203 of the prayer book: The Blaze of Non-Dual Bodhicittas]

Which is the wisdom of Emptiness.

but devoid of compassion, [Page 203 of the prayer book: The Blaze of Non-Dual Bodhicittas]

So, one side, compassion side is lacking. What we have learnt, if your compassion side is lacking, what we are lacking, we are going to be deprived of the infinite happiness. With the wisdom, we will have the fearlessness but we will not have the infinite happiness. What do you want? You want both or you want only one?

Participant: Both.

Venerable Geshe Dorji Damdul la: Ok, if you want both, what it says:

**By entering into emptiness but (if) devoid of compassion,
One will not find the supreme path. [Page 203 of the prayer book: The Blaze of Non-Dual Bodhicittas]**

“Supreme path” meaning path which gives you the maximum happiness. Where your Buddha nature comes out fully, that will not happen, your seed of perfection will not become manifest fully – number one. Now, number two:

By meditating upon compassion alone, [Page 203 of the prayer book: The Blaze of Non-Dual Bodhicittas]

Now, on the other hand, we have the compassion but no wisdom. No wisdom of Emptiness, what will happen?

One will not attain liberation, [Page 203 of the prayer book: The Blaze of Non-Dual Bodhicittas]

Liberation from the fears of samsara. One will not attain liberation from the fears of samsara, instead will remain in the fears of samsara all the time, if you don't have the wisdom. If you don't have the wisdom, you will continue to be in the fears of samsara. Now, what we do? What we need is we need both.

The one capable of grasping the unity of the two, [Page 203 of the prayer book: The Blaze of Non-Dual Bodhicittas]

Unity of the wisdom of Emptiness and the compassion, unconditional compassion.

Will not remain in *samsara* [Page 203 of the prayer book: The Blaze of Non-Dual Bodhicittas]

Will not remain in fears of *samsara* because of? Hey! Will not remain in *samsara* because of wisdom of Emptiness and

nor abide in (personal) *nirvana*. [Page 203 of the prayer book: The Blaze of Non-Dual Bodhicittas]

Personal Nirvana is a very partial freedom; personal Nirvana meaning partial freedom, a very partial happiness, not the infinite happiness. So, partial, it is like the torch, the tiny, small torch meant to enjoy the garden, Mughal garden. How many of you have been to Mughal garden? How many of you have never been to Mughal garden? Ok, in fact, Tenzin Choegyal la was thinking of taking me to a Mughal garden seven years ago, still I have not been there. He was always driving me, “Geshe la, now we have to go, we have to go.” I said, “Yes, next time, next time.” Still, I have not yet seen. Ok, how many of you have not seen Mughal garden while being in Delhi for more than five years? Ok, including myself. Palash also, right? Ok, and then the Vivek ji? No? Ok, **Tibetan [00:46:12]** Tseten la? Ok, yes! Pooja la, no? Tejal la?

Participant: Not five years.

Venerable Geshe Dorji Damdul la: Ok, not five years. Been there? Ok, so, let's say, that we all go to enjoy Mughal garden, and, hopefully, this is the most beautiful garden in Delhi. Is it?

Participant: It is very beautiful.

Venerable Geshe Dorji Damdul la: Ok, very beautiful garden in Delhi. And let's say that we all go to enjoy the garden there, and it so happens that it is in the midnight. And then, suddenly there was a power cut. And Tenzin Choegyal la, Deepesh ji, Tenzin Choegyal la gives us only one torch, small torch for each one of us. So, this torch, ok, does it remove the darkness?

Participant: Yes.

Venerable Geshe Dorji Damdul la: No? Of course, it is a light. It is light, it will remove the darkness. So, remove the darkness. What forbids us from enjoying the garden? Because of darkness. So, Tenzin Choegyal la said, “Don't worry, I will give you light.” He gives us a small torch, each one us. With this small torch, it will remove the darkness but a very small darkness, not the complete, small darkness, and because of which you will see one flower. One flower is not the garden, right? One flower is not a Mughal garden? So, you are not enjoying the Mughal garden, you are enjoying just one flower. To enjoy one flower, you don't have to go there to Mughal garden. One flower, you can enjoy anywhere but the Mughal garden is something which you have to experience in the spaciousness. It must be the expansiveness that exists there must be enjoyed. For that matter, we have to wait till next day, till the sunrise. When the sun rises, then you will enjoy the garden because this light is not focused on only one flower, it spreads to all the flowers. So, say, the love and affection spreads towards somebody else, it is directed

towards somebody else. Whereas if it is a biased love, “Oh, I love my mother, I love my brother, I love this, I love that,” it is very biased like the torchlight, small torchlight. Whereas the sun, it is not biased, it spreads to all the flowers. Likewise, the unconditional love, a love, compassion which does not know the partiality, it spreads through everybody. Ok, so, that gives us the joy of seeing the whole Mughal garden, that gives us the joy of, say, unconditional love gives us the joy of enjoying the whole Mughal garden, gives us the infinite joy of loving the infinite beings. So, it is not partial. Whereas if you don’t have this unconditional love, then the joy that we feel is just partial, it is very small. Ok, so, for that matter, say, one, now, from reading this stanza, tell me, just speak your mind, what message do we get? Finally, what to take away? What take away message, what do you find from this? Just speak your mind. Anybody? What message do you get from this? Anyone? Anyone? From this stanza, what we read [00:50:00] from this stanza? Anyone? Adarsh, what message do you get?

Participant: Although we may not get complete liberation from samsara but we have to always engage in the Dharma practice.

Venerable Geshe Dorji Damdul la: Ok, so, no matter how successful we are, we have to keep engaging in the Dharma practice – one. Anyone else? Anyone else? Palash ji? What message from this stanza by the great saint Saraha?

Participant: Complete wisdom is necessary to remove the darkness.

Venerable Geshe Dorji Damdul la: Wonderful! We require the wisdom of Emptiness, complete wisdom of Emptiness to get rid of all the fears of our life. Wisdom of Emptiness, I must cultivate this wisdom through study, reflection, and meditation. Wonderful! Anyone else? Yes, Lhamo la?

Participant: Geshe la, we need to practice both the wisdom and compassion simultaneously.

Venerable Geshe Dorji Damdul la: Ok, need, the need to practice the wisdom of Emptiness and compassion, both, simultaneously. Very good! Ok, anyone else? Ok, so what Adarsh said is that whether or not we are competent, whether or not we are capable of doing these things in a very efficient way within a short span of time but, no matter what, this is the way to cultivate the wisdom and to cultivate the unconditional compassion; so, these two things. That is so important, and these two must go hand-in-hand, not in isolation. This is the take away. So, if, say, in the morning you get up from your bed, and you think that ‘ok, so, somehow, I need to practice the wisdom of Emptiness, I need to practice the compassion’, if these feelings come in, you are setting a proper motivation. It is amazing! And then, even a gesture, for example, say, on the way, on the road, somebody says, “Where is Tibet House? Where is India Gate?” And then, India Gate is which direction? This direction, right, towards my right hand, and you show the left hand, this hand, this side. It is a disaster. Often times, the people don’t say, if they don’t know, they don’t say, “I don’t know.” They show you some way, and you go there and you just end at the opposite. So, the point is that where you know, if you don’t know, it is better to say, “I don’t know.” And then you give a direction, it is totally the opposite direction. It will create more problems to others. So, out of compassion, ok, so, in whatever capacity I can be of some help to

others, and then, if there is somebody who is really in need of, say, some money, some water, some food, and if you have the capacity to do that, do it. This is compassion. And somebody asks you, “Ok, where can I get this thing, that thing, and so forth?” then if you know, you can give them proper direction. If you don’t know, just say that ‘I don’t know. You can ask this person, that person, and so forth’. That is compassion.

And then, likewise, say that, for example, like this book, reading this book, or anything to trigger the wisdom, trigger your knowledge, reading the books on a daily basis, like one page a day, two pages a day, even though you are very busy, one stanza a day, five stanzas a day, that would be a great, great opportunity for us to trigger our wisdom. So, this is how, say, it does not mean that by reading just five stanzas or one stanza a day, your wisdom will just explode, like the Buddha’s, the Arya Manjushri’s wisdom. Although we can’t really expect that but this is the way by which the seed of wisdom of perfection is being cultivated. Ok, these are the things that we need to keep in mind. So, with this, the wisdom plays a very important role. And with the wisdom, if you get the correct wisdom, the wisdom of Emptiness, then the benefit is multiple-fold. One, all your fears will go away from what you have learnt, one. Number two, is that this wisdom, opposite of wisdom is ignorance. So, at the bedrock of ignorance, all the afflictions arise from there, afflictions such as anger, aggression, all these arise. And what is the opposite of anger? What is the opposite of anger?

Participant: Love.

Venerable Geshe Dorji Damdul la: Love and affection! You are getting it? So, we see that with the wisdom, it is because that the anger is grounded on ignorance. All the disturbing emotions – anger, attachment, craving, jealousy, competitiveness, fear, anxiety, stress – they are all grounded on ignorance. When you dismantle this ignorance, then all these negative, disturbing emotions, they subside. So, say, including the anger, with the wisdom of Emptiness, the ignorance, the iceberg on which all the houses, all the buildings, castles of the gross afflictions, contaminated karmas, they are built, so, when the iceberg of the ignorance melts, all what you have stacked, built on top of that get dismantled on their own. So, the negative, destructive emotions and the aggressive thoughts, actions, they all subside, all fears dissolve. Now, with this, what happens along with all these dissolving, anger also dissolves. Because the anger dissolves, it leaves room for compassion, the opposite mind. What is the opposite mindset of the anger? – Love and affection, compassion. So, the compassion grows. Now, the thing is but what is said here is that if,

By entering into emptiness but devoid of compassion, [Page 203 of the prayer book: The Blaze of Non-Dual Bodhicittas]

So, there is a situation where wisdom of Emptiness is cultivated but compassion is not necessarily arising, devoid of compassion. So, this is what we need to keep in mind. Compassion, there are two: say, compassion in general and the great compassion – two. **Tibetan [00:57:53]** is compassion and **Tibetan [00:57:59]** is great compassion. Even if somebody is short-tempered, very unwelcoming person, not really accommodating, no understanding, and very nasty, if this person realises Emptiness, realises the wisdom of Emptiness, then the anger, aggression

subsides. As the anger subsides, then the compassion grows, automatically, compassion grows. So, that compassion which grows as a side-effect, side product of the wisdom of Emptiness is compassion in general. It is not the great compassion. But in our eyes, in the eyes of ordinary beings, compassion which is generated as a side product of the wisdom of Emptiness, you see that compassion, you would surely get the feeling that this is great compassion. But in actuality, no, great compassion is something which we cannot imagine what the intensity is like, how profound that is, at this moment, unless and until, we deliberately try to cultivate the Bodhisattva's path of compassion, of Bodhicitta, and so forth. We cannot really imagine what the great compassion means. And whereas, as I said earlier, when the compassion automatically arises out of dismantling the ignorance by the wisdom of Emptiness, even that compassion is so, so intense to the extent that most of us will feel that 'oh, this must be the great compassion'.

Ok, I will share one story with you. It was the real anecdote that happened at the time of the Buddha. Once there was a [01:00:00] elderly lady who was suffering from leprosy. You know what leprosy is? So, where, in the worst cases, even the fingers drop, with the severe leprosy cases, fingers, they drop. So, the lady was holding, say, a mug, a bowl full of porridge, and from distance, there was a monk coming. And this old lady, seeing this monk coming there, she was just lost in incredible faith, admiration, and respect, and this lady felt that how I wish that I had the honour, I get the honour to offer this what I have, this porridge, to the monk. This monk sensing through clairvoyance, sensing that he just approached the old lady directly.

He went there, and the old lady was, like, perplexed, and the monk went there, and then stretched his hand with his begging bowl, alms s bowl, and asked the lady, "Please give me something." And the lady said that 'ok, I have this. I will be so happy to offer this but I'm suffering from leprosy.' And the monk said, "Never mind! I will be very happy to receive your gift." And the lady was pouring the porridge from her bowl into the alms bowl of the monk. In the process, one of the fingers dropped into the monk's, and it is contagious. You know that? The leprosy is a contagious disease. **Tibetan [01:02:01]**, contagious! Ok, so, then what happened, and the lady started to freak, "Now, this monk will be very unhappy with me, angry, because the leprosy finger dropped in there." And the monk just looking at the lady's face going through trauma, feeling a traumatic experience, he just so gently picked up the finger, removed that, and just in front of the lady, he just took the porridge to tell the lady that 'don't worry, have no fear. And who should be affected? I should be affected, and I don't mind. I don't mind. What you did is an incredibly great, kind gesture. I appreciate that'.

This is what this monk did. Ok, and what happened, then the lady could not believe the amount of the compassion this monk displayed, and because of which that lady on the spot, sometimes with acute joy, people can die, of course, and this lady suffering from leprosy, severe leprosy, on the spot, with this acute joy, the lady died. And how she died? She died out of tremendous, tremendous admiration and the love and affection from somebody which she did not receive from anyone before. So, with this incredible, virtuous karma which she accumulated because of the admiration that he had out of compassion, instantly, she took birth in the Deva and Devi realm. And Deva and Devi realm, the moment one is taking birth there, one is endowed with the clairvoyance. From the clairvoyance, she was just wondering, "How come that I took birth as a Devi, Goddess?" And then, through her clairvoyance, she could see that just, immediately few

seconds before, she was a very elderly lady with the leprosy there, and because of this tremendous admiration, rejoicing over the virtues, over the compassion of somebody, that lady passed away, and then now took birth as the Goddess here.

So, she was this Goddess, she with lost in tremendous admiration, “Amazing, so, this lady, myself, my former life, she did a great thing that now I’m able to take birth as a Goddess.” So, as a gesture of, say, congratulating, as a gesture of rejoicing over what she did in her past life, she went there to throw flowers to the dead body of the old lady. Ok, so, my question to you is that who do you think is this monk, a Bodhisattva, or a Buddha, or a Arhat, or who do you think is this monk? Or what degree of compassion is that? Is it great compassion or what compassion do you think. Just speak your mind. Most of us will, for sure, say that ‘oh, this must be a great compassion’. So, this is not a great compassion. This is incredibly intense compassion. Still, it is not referred to as a great compassion. You are getting it? Still, it is not referred to as great compassion. These are the compassion which ordinary people, for sure, will think that this is the great compassion but, in actuality, if this is not the great compassion, just imagine what the great compassion to be like. So, so, so, intense, and you could just get the feel of what this great compassion is, we just feel like crying.

Ok, so, the point that we were discussing is that as the wisdom of Emptiness dawns within you, then what happens, all the destructive emotions dissolve, including anger. As the anger subsides, it leaves room for, ok, let’s say, the agitation subsides. With the wisdom of Emptiness, agitation subsides. When the agitation is not there, then when is it that one is prone to anger? When you are agitated or when you are not agitated?

Participant: When you are agitated.

Venerable Geshe Dorji Damdul la: Naturally, when one is agitated, then there is a tendency for the anger to arise. And as the anger remains for long, and then you feel, say, helpless, agitation, acute agitation, helplessness, and the helplessness depending on how you see that. Ok, not having a mobile, wanting to have a mobile and not having a mobile, are you happy or not happy? If the situation is, some people I know, you people crave o not have a mobile but it is very rare. Yeah, I know some cases. What I’m saying is that if you are somebody who likes to have a mobile, and then but either your mobile is already stolen away or somebody snatched your mobile from you, from the bag with the bag, your mobile already snatched away, so you are desperately in need of a mobile. Agitation is there within you or not over not having a mobile? Ok, so, that agitation, will that take you to depression? Yes/ no? Manan? No? Ok, so, what degree of agitation will take you to depression? Anybody? What degree of agitation will take you? Losing a mobile will not take you to depression? Ok, then what degree of agitation will take you to depression? Yes, over there?

Participant: I think losing a loved one would take you through depression.

Venerable Geshe Dorji Damdul la: Ok, losing a loved one! Ok, this is the minimum border or the maximum border? Losing a loved one, this will make you go into depression, ok this is a standard norm? Anybody who lost their near and dear one, then they go into depression, then

taken to hospital?

Participant: No, not necessary that everybody does.

Venerable Geshe Dorji Damdul la: Not necessary, generally.

Participant: Generally.

Venerable Geshe Dorji Damdul la: Ok, generally, this can be one of the factors which can make somebody go into depression. Ok, what is that mark? What is that intensity? Agitation or what? If it is to be graded from 0-10, what, five, six agitation, what degree of agitation? Tejal la? [01:10:00] Nine?

Participant: It is purely subjective.

Venerable Geshe Dorji Damdul la: Ok!

Participant: It depends from person to person.

Venerable Geshe Dorji Damdul la: What degree of agitation, it is purely subjective. Say, losing a near and dear one, or losing a mobile, or losing 10 rupees, in some cases, losing a job, ok, in some cases, Delhi heat. Heat in June, it is terrible. How dare, you know, Delhi is such a terrible place to stay. Look at this temperature, 46 degree Centigrade, 47 degree, then you go into depression. Ok, so we see that the factors which agitate us, they can take us into depression but what degree of agitation will take us to depression, it depends on the individual. Say, tell me, if you lose 1,000 rupees, it is a huge amount or not a huge amount? Pooja la? No, it is nothing. Then, to lose 1,00,000 rupees, huge amount, not huge amount? Huge amount! Then, go into depression? No? Ok! So, again the point is, say, it is not that whether only if you are very rich, then losing 1,00,000 rupees is nothing. If you are very poor, losing 1,00,000 rupees is a big problem. Even that is not for sure. Somebody with the greatest of the wealth, to lose ten rupees can be a disaster. Somebody with nothing, to lose 1,000 rupees is not a problem. It is all your outlook of the reality, your outlook, your thinking. So, to go into depression, not depression, it is not guaranteed with this kind of agitation problem, then you go into depression. No, there is no such thing. It is only how you look at things. So, looking at things from a very broad perspective, broadness in time and in space, no factor can take you into depression. Whereas if you look at things from a pigeon-hole, seeing things very narrowly, then what you see is the world, what you see is a very small thing. So, this you see as a world. Then even a small thing can trigger depression within us.

So, therefore, the point is how you look at things that makes the whole difference. For that matter, say, we need to have the extensive knowledge. Knowledge is so important, knowledge as pervasive in time and in space. What do you mean by pervasive in space and time, meaning? The knowledge pertaining to what happened 15 billion years ago, what will happen 15 billion years from now in the future. What is happening on the other part of the world? What is happening in AIIMS? What is happening in the other hospices? What is happening in the other family, other

villages, the families, so forth? Then, you see that your problem is very small. When you see that your problem is very small, “Ok, it can happen to anybody, right?” You are still very relaxed. And then, sometimes, when I come from my house to the office, sometimes, I forget my mobile. And then, I see it as a holiday for me, “Wow! Finally, I’m so lucky. Now, anybody calls me, I don’t have to reply.” And then, the person may say that ‘oh, you are not even picking up the phone?’ “What to do? I forgot my phone.” It is a great, not really excuse, it is a great holiday for me. Whereas, “Oh no, I have to catch up with the Instagram, minute after minute after minute, I have to check with the Instagram. I’m going to miss all these things – no!” (TL) So, you are putting yourself into depression unnecessarily. What is Instagram actually? I don’t know what is the usage. Some of my friends, some of my younger ones, young friends, who are aged 19-20, they would say that ‘oh, in 24 hours, it will disappear’. Norbu la, in 24 hours, everything disappears?

Participant: No, no, only the stories.

Venerable Geshe Dorji Damdul la: Stories disappear? “Oh, these stories will disappear in 24 hours. If I don’t, then I will be outdated. I will be outdated, right? I have become outdated person.” How much will be stored in your mind? Nothing is left there in the end. Nothing is left there. And you think that this is everything, and the moment you are separated from your mobile, you just start freaking. Ok, this is a disaster. Ok, so, what I’m saying, if you have a wider knowledge of the reality in space, what is happening in a family where there is no mobile at all, they hardly have something to eat, forget about mobile, hardly have something to eat. The family is sustained, like family of six, seven, nine, ten, sustained by one earning member, the father, he committed suicide. Forget about the mobiles, these are all luxurious. If you think like this, ok, me forgetting the mobile, me losing the mobile, not having the mobile now, ok, this is nothing as compared to that situation. And then, thinking about all these natural disasters, wildfires, landslide, and the shooting in the public areas, then the suicide bombers, anything can happen anywhere, and for me, happening, this is just so insignificant as compared to all these things.

So, your knowledge, whereas if you don’t see these things, if you don’t contemplate on these things, then you see what is happening to you as the whole world, that as so significant, this is a major thing. Now, as though like the whole world is shattering. Ok, then you can easily go into depression. So, worst things happening everywhere, not just one, two, three, in innumerable numbers, everywhere in the world, and everywhere in time, in the past, right now, in the future. Millionaires, the next day becoming bankrupt, so many cases are there. Even millionaires, the next day, I remember there was one Nobel Laureate, who had 15 million dollars in his foundation’s account, and the next day because of the bank’s problems, the next day, the money lost, 15 million dollars overnight, it disappeared. These things happen, right? So, then we see that my problem is very small. When you see my problem as very small, then you will not go into agitation. When you think that my problem is very huge, unfathomable, then you can go into depression.

Ok, these are the things where we need to encourage knowledge, knowledge in time and in space. And for that, we can’t expect to acquire the knowledge overnight, everything overnight. We have to see that as a cumulative effect. For that, we have to study them, keep reading

materials on a daily basis, in a consistent form. Ok, now, the knowledge: the vastness and the depth, there are two: vastness of knowledge and the depth of the knowledge. The wisdom, there are so many kinds of versions of wisdom. One is the vastness of the wisdom. [01:20:00] For example, some people have five PhD degrees, (TL) five PhD degrees, yes, I know some people are there, like this, five PhD degrees, which means they have a vast knowledge. And like, Albert Einstein, I don't think he has five PhD degrees but his knowledge is so deep, profound. Some vast knowledge with five PhD degrees, no doubt, vast knowledge, and then like Albert Einstein, the knowledge is so deep, profound knowledge, vast knowledge, profound knowledge. Then, some, they know so many things but then if you ask more detail, more detail, and then they could not really correlate all what one has learnt. They become mixed up. So, then, number three, knowledge is the knowledge of clarity, the clear wisdom. What you know is so crystal clear, very confident, crystal clear, clear wisdom. One is the vast wisdom, one is the profound wisdom, the next one is clear wisdom, clear. Still, another one is, ok, did we do this last time, mathematical calculation? We did that, Manan ji? We did not do this? Ok, the mathematical calculation, we did not do that $2+2+2$? We did that? No, two of you did that on Sunday, no, Friday. Ok, Suman, we did it, not did it?

Participant: One of the previous class.

Venerable Geshe Dorji Damdul la: One of the previous classes? You remember, don't remember? No?

Participant: Yeah, I do.

Venerable Geshe Dorji Damdul la: You can remember? Gauri la, you remember we did that? Which one?

Participant: Geshe la, if it is the same example but where you ask us to add two numbers.

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

Participant: And then, you go very fast.

Venerable Geshe Dorji Damdul la: Yes, one is very slow and the other one very fast. So, next is the vast wisdom, swift wisdom, where your thought process can be so fast. Sometimes, your thought processes, it can think properly but it requires time. It works slow, like the computers which existed like 20 years ago. They operate quite slow. And you give a very fast command, (TL) like this, instantly the computer hangs. So, it works very slow. Nowadays, computers, they are very fast. Ok, so, the next wisdom is the swift wisdom. So, now, we have how many kinds of wisdom?

Participant: Five.

Venerable Geshe Dorji Damdul la: Profound wisdom, vast wisdom, clear wisdom, and swift wisdom, ok. So, what we are doing now is the profound wisdom, focusing on the profound

wisdom. Meanwhile, we can train in all these wisdoms. Vast wisdom, you have to read more, read more, read more of the various topics. And the profound wisdom, you try to study the very technical subjects, for example, like, the wisdom of Emptiness. Wisdom of Emptiness, you study it professionally, you study it very systematically, and you get deeper and deeper and deeper. This is the profound wisdom. Then, the clear wisdom, clear wisdom is ok, say, whatever we do, in other words, look at the people who are the perfectionists. Ok, what is meant by perfectionist? Anybody? Kumud la, what is meant by perfectionist?

Participant: Someone who strives for perfection.

Venerable Geshe Dorji Damdul la: Somebody who?

Participant: Who continuously strives for perfection.

Venerable Geshe Dorji Damdul la: Who strives for perfection! Ok, for example, what is the style of a perfectionist? Say, these books here, perfectionist keeps the books like this, scattered anywhere, what do they do?

Participant: It should be very orderly.

Venerable Geshe Dorji Damdul la: Very orderly, very precise, like this, the lid of the cup properly there, right? And you just, “Oh, Geshe la, what is this made of?” You put it somewhere else, the perfectionist will be very angry, upset, “Ok, he even does not know where to keep it back. It should be there. It should be there.” And then, “Oh, this is beautiful, the handle is very beautiful, like this.” “He took it from the top, now he is putting it somewhere else,” (TL, GL) this is the disease of the perfectionist. (TL) So, the clarity, so perfectionists, their thinking, usually, their thinking is very clear. They know things, where to put, where to go, and this is something which we can learn, the clear thinking, the clear wisdom. It is something which we can learn. For example, ok, do you know about Arya Nagarjuna’s philosophy? You have never heard what Arya Nagarjuna is. And somebody says, “Do you know the philosophy of Arya Nagarjuna?” – “What is Arya Nagarjuna?” “He is the one who taught about a very profound philosophy.” – “What philosophy?” “Emptiness.” – “Oh, empty? Yeah, yeah, I know.”

You don’t enquire what is Emptiness. It is a philosophy, not just ‘empty’. The cup is empty. So, some people, they don’t go into details. They are just happy with the very rough idea. So, these people, they will not tend to have the clear wisdom. For the clear wisdom, we can build this habit, you don’t be just happy with very cursory or very gross formation, gross accomplishment of something. You don’t just be happy with that. Be very precise, very clear, and this is a habit with that we can learn. Be very meticulous in what you are doing. Build a habit to think of things very clearly. So, that will give rise to clear wisdom.

Ok, then what else? Quick, swift wisdom. Ok, let’s say, people who have deadlines, people who usually have deadlines, with a very short span of time deadlines, they work with deadlines all the time, they tend to, in other words, efficiency. They tend to have this, they tend to build the swift wisdom because they have to finish things in time, not that, you know. (TL) And some people,

what they do is that, ok, there is a deadline, ok, 15 days, and you do eight hours every day, still you cannot complete the work at the deadline but the person, there is no hurry. 10-12 days holiday, the last three days, now the deadline, these people, they don't even sleep in the night, and the work, the quality is totally compromised, no quality. Ok, so, the people who are very serious with the work, ok, deadline is this, and they can calculate. Initially, they may not know how to calculate it because they cannot really see the correlation between the amount of the work and how much it takes and the quality, duration and so forth, and overtime, they will gain this experience through this. "Ok, now, this amount of work will take me 15 days and the deadline is 16th day, which means every day, I have to work."

Ok, and, so there, and then some people, they lose their job. I know somebody who got a very good job, very, very good job, very good offer, and the person is also [01:30:00] very competent, and the deadline is 15 days. And the first 11 days, holiday, and the last three-four days, working days and night, days and nights, and the quality is totally missing. And then, the work just finished, and then sent, and the people who offered the job read it, and see that there is no quality there – finished, job terminated. So, this is what I have seen. What I'm saying is that if you are very serious with this, particularly with the deadlines, and then, for example, Tibet House here, office secretary, say, there are so many meetings happening, say, after like 20 minutes, 30 minutes, 40 minutes, there is always another meeting happening, so if the first person does not come on time, then second meeting is already happening, so it is a form of deadlines there. So, we have to inform the person that your meeting will happen at 2 o'clock, and then the next appointment is at 2:30 which means that you have only half an hour, come on time. So, there, we learn what it is to do things on time, do things effectively, not to stretch, not to delay. Ok, that is the swift. This is also something which we can learn, which we can train ourselves.

Ok, so, with this, what we are learning today is, of course, more like an intro, meanwhile that this Nalanda Diploma course, the audience is more, the same, audience on the time, there is a momentum there, so although it is an intro but we can take it little deeper. Ok, so, what we are studying is we are going to study about the wisdom of Emptiness, to cultivate the wisdom, to get rid of the fears of life. This is the whole point. And to give you just a glimpse, which we have already learnt a number of times in the earlier sessions is that like a dream, you have a nightmarish dream, so much of fear in the dream.

By the way, just raise your hands those who at least once had a nightmarish dream in your life. Raise your hands very quickly! Ok, just raise your hands those who never had nightmarish dreams in your life, not even once. Ok, one there, Phuntsok la? Ok, now, we have two Phuntsok la here, right? Yes, ok, how many Phuntsok las here? Raise your hands! Ok, good! Ok, what I'm saying is that, say, you have a nightmarish dream, nightmarish dream means you are having fun or you are unhappy? So much of fear in your mind! So much of fear and nobody wants to go through fear. Do you agree with me? And the dream, sometimes, it does happen, so much of fear, whatever dream, it happened to be. Ok, this nightmare that you had in your dream, seeing the dream ghosts as real ghosts, dream ghosts as real ghosts, is that the reason, for you to go through the nightmare? If you had a dream ghost, if you dreamt of a ghost there, then the fear, what is the reason for this fear? Anyone? Norbu la?

Participant: Yes, because we take dream ghost as a real.

Venerable Geshe Dorji Damdul la: Ok, dream ghost as a real ghost!

Participant: As a real ghost.

Venerable Geshe Dorji Damdul la: So, taking a dream ghost as a real ghost, is this wisdom or ignorance?

Participant: Ignorance.

Venerable Geshe Dorji Damdul la: This is ignorance. Seeing the dream ghost as a real ghost, this is ignorance, and the outcome is fear. When does this fear go away completely? When does this fear disappear altogether? Angmo la? When does the fear disappear completely?

Participant: When we wake up.

Venerable Geshe Dorji Damdul la: When you wake up! Ok, tell me, why when we wake up, the fear disappears completely?

Participant: Because then we realise it is a dream.

Venerable Geshe Dorji Damdul la: Then we realise, when you wake up, we realise that the dream ghost is a dream ghost, it is not a real ghost. Ok, seeing the dream ghost as a dream ghost, or seeing the dream ghost as not a real ghost, is this ignorance or wisdom? Hey! Seeing the dream ghost as not a real ghost is ignorance or wisdom?

Participant: Wisdom.

Venerable Geshe Dorji Damdul la: It is a wisdom, and the outcome of the wisdom is the relief. What do you want? You want the relief or you want the fear? It is fun to have the fear? You want to have the fear or you want to have the relief?

Participant: Relief!

Venerable Geshe Dorji Damdul la: We want relief! If you want relief, you should be in the dream to see the dream ghost as real ghost or you should come out of the dream to see the dream ghost as empty of being a real ghost? What should you do?

Participant: Come out of the dream.

Venerable Geshe Dorji Damdul la: You should come out to see the dream ghost as not a real ghost. Ok, good! So, now, the point is that, ok, my question to you before we jump to the Emptiness, say, why, if you realise that the dream ghost is not a real ghost, the fear dissolves? Why? My question is why the fear dissolves when you realise that the dream ghost is not a real

ghost? Manan ji?

Participant: Because we become aware that the ghost is just a product of our mind, the imagination.

Venerable Geshe Dorji Damdul la: We come to realise. Did you follow what Manan ji said? We realise that the ghost that we are seeing was actually the play of our own mind, the imagination. It is not the real. You are getting it? So, when we realise that it is coming from our mind, the imagination, it is the play of our mind, then the fear stops. And we all seek the state of fearlessness. How many of you agree with me? We all seek the state of fearlessness. We all aspire to get rid of all the fears, to become fearless. How many of you belong to this category? All of us! Very good! Ok, so, the point is that what we realise from the four seals, what are the four seals?

Participants: All composite things are impermanent.

Venerable Geshe Dorji Damdul la: All composite things are impermanent.

Participants: All contaminated things are of suffering nature.

Venerable Geshe Dorji Damdul la: All contaminated things are of suffering nature.

Participants: Everything is the nature of Emptiness.

Venerable Geshe Dorji Damdul la: Everything is of the nature of Emptiness and selflessness.

Participants: Transcending sorrow is absolute peace.

Venerable Geshe Dorji Damdul la: Transcending sorrow is the absolute peace. These four seals must be our fingertips. From the four seals, the third seal, what the Buddha said is that just as the dream ghost is the play of our mind, meaning that just as a dream ghost is not a real ghost, it is just coming from our mind, everything else is also coming from our mind. This is what the Buddha said. And this is not what the Buddha invented, don't forget it! This reality that everything is coming from our mind, this is not what the Buddha invented. This is what the Buddha discovered. Don't forget it! Even before the Buddha actually became enlightened, Prince Siddharth, even before Prince Siddharth became enlightened, this was the reality that everything existed by the power of your mind. Nothing really exists from the object. This had been the reality, is the reality, will be the reality. This is what the Prince Siddharth becoming a Buddha discovered that. He did not invent this. Let us not forget it! Ok, what could be the next question? What I said is that according to what we have learnt from the four seals, the third one – everything is of the nature of Emptiness – meaning nothing real, Emptiness and selflessness. Everything that we see around, we experience, say, the very tragedies that we go through, they are all just coming from our mind. They are all coming from our mind, like the dream ghost. Ok, who sent the dream ghost to you? How many of you had the dream ghost? How many of you have dreamt of dream ghost in your life? Raise your hands! [01:40:00] Raise your hands, raise

your hands! Ok, Namkha la, who sent the dream ghost to you? Who sent the dream ghost?

Participant: My mind itself.

Venerable Geshe Dorji Damdul la: Ok, Wangchuk la?

Participant: It was the projection of my mind.

Venerable Geshe Dorji Damdul la: Ok, nobody sent that?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Gauri la? Ok, so, nobody sent this dream ghost and what did you do? In the dream, you were running, right? Why are you running then? Wangchuk la, if it is just your mind? Gauri la, if it is your mind? Namkha la, if it is your mind? Why were you running? Anyone? Yes, Gauri la? Why were you running?

Participant: Because Geshe la, it feels very solid and real.

Venerable Geshe Dorji Damdul la: Ok!

Participant: And we believe ourselves to be under threat.

Venerable Geshe Dorji Damdul la: Ok, in the dream, although it was your mental creation, you fail to see that as a mental creation. You are unaware that our mind is creating this. You are unaware that my mind. When you see that, it is not related to my mind, it is not my mind creating it. Then you see it as real. When you see it as real, then you start running away from this. Ok, whereas, when you wake up, you realise that ‘ok, this is the construct of my mind, my mind created it’. The moment you realise it is a construct of my mind, you are no more afraid of the person. You are no more afraid of the ghost. You are getting it? Meanwhile, keep in mind, there are so many questions which are connected with this. For sure, you have many questions, right? If there is a mad dog coming to bite you, you say that this is my mental creation. All these questions will come to you, right? And then, empty, what is empty? All these robbers, they snatch bags, right? It happens, snatching the bags, snatching the chains, these things happen. Ok, this is my dream. So, would you sit like this? These could be the questions coming from you. So, these are separate discussions. For the time being, first we have to follow these things, then later the details, after getting the structure of the Emptiness, then for the details, we can work on that separately. These are very important questions but don’t suppress the questions. Keep the questions. First, we have to have the structure.

Ok, the next question would be, the dream is fine, dream, I know that it is my mental creation but how can I know that everything is mental creation? You are getting it? How can I know that everything that I’m experiencing, they are my mental creation? How can I know this? Ok, this is your question. Ok, before we go further, what is very important is, often times, when you speak about the Emptiness, people can misunderstand, misinterpret Emptiness to mean nothingness.

Ok, so, most likely, in some of the earlier classes, we must have gone into detail of some aspects of Emptiness, it doesn't matter if that is already done before. It is going to be a revision that will be helpful for us. Ok, what we need to keep in mind is to know Emptiness well. Before we jump into Emptiness, we need to know how to ask two questions. The first question is, do things exist? Do things exist? Before we explore what Emptiness is, before we talk about Emptiness in the first place, the question is, there are two questions that we need to keep in mind. The first question is, do things exist? What is the answer? Don't think that you are great philosophers, for the time being. You will become great philosophers eventually but, for the time being, imagine that you are just an ordinary person. Ok, do things exist?

Participants: Yes.

Venerable Geshe Dorji Damdul la: Some complicated philosophers say, "No." But don't think that you are great, complicated philosophers. Just give the answer according to your natural tendencies. Do things exist? What is your answer?

Participants: Yes.

Venerable Geshe Dorji Damdul la: Very good! If you say, "No," you fall into nihilism. If you say, "No, things don't exist; Buddha said nothing exists," if this is how you understand teaching of the Buddha, you fall into nihilism. Only if you say, "Yes, things exist," only then, you are entitled to give the answer to the second question. The second question – how do things exist then? If things exist, how do they exist? Do they exist objectively? This is the question. How do things exist? Do they exist objectively? This is the question. What is your answer? Answer is 'no, things don't exist objectively; things exist subjectively'. For example, let's say, ok, what is in my right hand?

Participant: Flower.

Venerable Geshe Dorji Damdul la: Some people who are addicted to my class, without looking at it, they would say the flower. (TL) Ok, just look at it, be serious, look at my right hand, what is in my right hand?

Participants: Flower.

Venerable Geshe Dorji Damdul la: Flower, very good! Ok, how do you know that there is a flower in my right hand? How do you know that there is flower in my right hand?

Participants: By seeing it.

Venerable Geshe Dorji Damdul la: Ok, I can see that. I can see that. Because that you already studied Buddhist Psychology, you would say that 'my eye consciousness can see that'. Ok, do you know that these air cons are working? Air conditioners are working? How do you know that?

Participant: Because we can feel it.

Venerable Geshe Dorji Damdul la: You can feel! My body consciousness could feel that. So, what is felt is your object and what feels is the subject. What is seen is the object and what sees is the subject. So, the flower is the object and your eye consciousness is the subject. And the cool air, the air con working is the object and your body consciousness is the subject. Ok, now, what we are talking about is that the object, the flower, does it exist? What is the answer?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Yes! If you say ‘no’, what is the problem? You fall into nihilism. This is not the understanding of Emptiness. So, many people, they say that ‘oh, in Buddhism, nothing is there. Buddhism talks about no form, no feeling, no discrimination, no compositional factors, no eyes, no ear, no nose in Heart Sutra’. They cite the Heart Sutra. They say that nothing exists in Buddhism. This is a total misunderstanding of Buddhism, misinterpretation of Buddhism. You fail to understand the real meaning of the Heart Sutra. So, the first question, only if your answer is positive, affirmative to the first question – do things exist? – answer is ‘yes’, then you are ready for the next question. What is the next question? How do things exist? Do they exist objectively? What is the answer? The answer is ‘no, they exist subjectively, like the dream’. You are getting it? Ok, then, you are getting towards Emptiness. If your answer is ‘no’ to the first question, you go into nihilism. This is not the Emptiness understanding. Ok, for that matter, what we need to know is that is very important. I’m sure you already learnt this before but this is going to be a very important revision. Now, we already have the two questions. Now, next is, say, what is Emptiness? Emptiness, is it nothingness? Nothing is there, is this the Emptiness? – No! What we said is that everything exists, it is not ‘nothing exists’, everything exists. But the second question, do things exist objectively? Then, the answer is ‘no, things are empty of objective existence’. Ok, tell me, do things exist objectively?

Participant: No.

Venerable Geshe Dorji Damdul la: No! What is the first [01:50:00] question?

Participants: Do things exist?

Venerable Geshe Dorji Damdul la: Do things exist? What is the answer?

Participants: Yes.

Venerable Geshe Dorji Damdul la: Yes! If you say ‘no’, what is the problem?

Participant: We fall into nihilism.

Venerable Geshe Dorji Damdul la: You fall into nihilism. Only if you say ‘yes’ to the first question, everything exists, self exists, everything exists. Some people, they say, in Buddhism, there is no self because Buddha taught about the selflessness. This is a very wrong understanding

– selflessness, no self – this is a very wrong understanding. So, there, the self does exist. The Buddha said, “You are the master of yourself.” If the self is not there, you are not the master. How can you be the master? Buddha said, “You are the master of yourself. Who else is there as your master? The one who is able to subdue one’s mind, that person is wise and will be liberated to the highest states.” This is what the Buddha said. So, the self does exist in Buddhism. Where the Buddha said selflessness, it has to be understood in a very profound way. You are getting it? So, that we are going to learn now. So, for that matter, when you say the self does exist, then what is the second question?

Participant: How does it exist?

Venerable Geshe Dorji Damdul la: How do they exist? And do they exist objectively? What is the answer?

Participants: No.

Venerable Geshe Dorji Damdul la: No, which means nothing exists objectively. Everything is empty of?

Participants: Objective existence.

Venerable Geshe Dorji Damdul la: Objective existence! Ok, if somebody asks you, “What is Emptiness?” We just say that things are empty of objective existence is the Emptiness; that nothing exists objectively, that things are empty of objective existence that is Emptiness. The flower is empty of objective existence is the Emptiness. How do you know the flower is empty of objective existence? Don’t worry! This is what we are going to learn now, not today. Ok, so, before we close the class, I’ll like to take you to one very important revision. If not taught earlier, this is going to be a very important point. If you heard it already, it is going to be a very important revision. Where people think Emptiness to mean nothingness, Emptiness to mean nihilism or nothingness, we should be able to explain it in the following way: Emptiness is not the meaning of nothingness; Emptiness is the meaning of dependent origination. Don’t forget it! Point one, Emptiness is not nothingness; it is the meaning of dependent origination, point number one. Point number two, dependent origination is the meaning of the Middle Way. Point number one is, Emptiness is the meaning of dependent origination. Point number two, therefore, Emptiness is the Middle Way. It is not nihilism. Point number one, Emptiness is the meaning of dependent origination; ‘dependent origination’, ‘dependent arising’ – same. It is the matter of translation. Some people translate it as ‘dependent arising’, others translate it as ‘dependent origination’. So, Emptiness is the meaning of dependent origination, point number one. Point number two, what is point number two? Dependent origination is the meaning of the Middle Way. Point number three, therefore, Emptiness is the meaning of the Middle Way, not the nihilism.

Now, the question is, how do we know? How is it that Emptiness equals dependent origination? How is it that Emptiness means the dependent origination? How? Number one! Second

question is, how is dependent origination the Middle Way? Then, it is your job. Therefore, Emptiness is the Middle Way. It is not nihilism. That is your job. Ok, what is number one?

Participants: Emptiness is dependent origination?

Venerable Geshe Dorji Damdul la: How is Emptiness dependent origination? How is Emptiness to be meant as dependent origination? For that, we need to know five points. How Emptiness means dependent origination, for that we need to know five points. Ok, before we go through five points, ok, let's say, we will go through the five points. Ok, five points: one is Emptiness, Emptiness is not nothingness. It is a short form of Emptiness of independent existence. Number two is, Emptiness is a short form of Emptiness of independent existence. Ok, how many of you know 'who'? The meaning of 'who'? Everybody knows, right, who knows English? What is the meaning of 'who'? Phuntsok la, what is the meaning of 'who'? Yes, yes, here. What is the meaning of 'who'?

Participant: It means *kaun*.

Venerable Geshe Dorji Damdul la: Huh?

Participant: I'm talking in Hindi.

Venerable Geshe Dorji Damdul la: (TL) Yes, yes, yes. Ok!

Participant: 'Who' means *kaun*.

Venerable Geshe Dorji Damdul la: *Kaun?* *Kaun hai?* (TL) Ok! Ok, Lhamo la? Lhamo la is expert in this.

Participant: Geshe la, World Health Organization.

Venerable Geshe Dorji Damdul la: Ok, WHO is W.H.O. – World Health Organization., right? So, 'Who' means both. 'Who' means '*kaun hai?*' and WHO also means W.H.O. W.H.O. is World Health Organization. So, say, if on the building, it writes 'W.H.O.', don't understand it as '*kaun hai?*' It should be understood as World Health Organization. W.H.O. it does not mean '*kaun hai?*' It is a short form of World Health Organization. Likewise, Emptiness, it does not mean nothingness. 'Everything is empty', this is not the connotation. It is a short form of Emptiness of independent existence. Number one is Emptiness; number two is that it is a short form of what Emptiness of independent existence, number two. Number three, Emptiness of independent existence means nothing exists independently, number three. Emptiness of independent existence, number two. That Emptiness of independent existence means, number three, that nothing exists independently, number three. Number four, nothing exists independently means everything exists by? Hey? Nothing exists independently means, number four, everything exists by?

Participant: Dependence.

Venerable Geshe Dorji Damdul la: Dependence, very good! Number four that everything exists by dependence, number four. Number five, everything exists by dependence means everything is dependently originated. Ok, from these five points, what we have learnt is that Emptiness does not mean nothingness. Emptiness is the meaning of dependent origination. What is the second part?

Participant: How is dependent origination the Middle Way?

Venerable Geshe Dorji Damdul la: How is dependent origination the Middle Way? This is number two. Ok, now, dependent origination means the Middle Way. How? How does one know that dependent origination means the Middle Way? Dependent origination has two sides: dependent and origination – two sides. The first, ‘dependence’, what is the opposite of dependence?

Participant: Independence.

Venerable Geshe Dorji Damdul la: Independence! When you say ‘dependence’, it rejects the independence. Independence and absolutism, these two mean the same. Absolute, independence mean the same. When you say [02:00:00] ‘dependent’, you are rejecting the independence, you are rejecting the absolutism, you are rejecting the extreme of absolutism. So, the first part, ‘dependence’, it rejects the extreme of absolutism. What is the second part?

Participant: Origination.

Venerable Geshe Dorji Damdul la: Origination! When you say ‘origination’, it means something comes into origination, something comes into existence. Do you agree with me? If you agree, what is the opposite of existence? Non-existence! So, when you say ‘origination’, you are rejecting the non-existence, you are rejecting nihilism. Nihilism and non-existence, they mean the same. When you say ‘origination’, it rejects the extreme of nihilism. When you say ‘dependent’, you reject the extreme of absolutism. Then, ‘dependent’ and ‘origination’, bringing them together – dependent origination – you reject the two extremes, extreme of absolutism and extreme of nihilism. Rejecting the two extremes is following the Middle Way. So, therefore, dependent origination means the Middle Way. Ok, point number two done! Now, what is point number three? What is point number three? Therefore, Emptiness means the Middle Way. It is not nihilism. How? Emptiness means dependent origination. Dependent origination means the Middle Way. Therefore, Emptiness means the Middle Way. It is not nihilism. This is what we have to know. We should be very thorough with this. Ok, so, any questions before we leave? Any questions? Ok, if not, we will stop for the Dedication Prayer.

Participant: Please turn to page 278 – Additional Dedication Prayers.

Class 67 – Wisdom of Emptiness – Part 2 of 6

Session 1 of 8th May 2019

Subject : Wisdom of Emptiness
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 08 May 2019
Transcriber : Sushmita Sihwag
Verified By : Meenakshi Puri
Edited By :

Starting Prayers By Participant

(Main Teaching Starts) [00:23:55]

Venerable Geshe Dorji Damdul la: Ok, it is a continuation of Emptiness, the wisdom of Emptiness. It is very important for us to keep in mind as to why we have to study Emptiness, why meditation on Emptiness plays a very important role. So, that is very important for us to know, and on that basis, you will feel the benefit and the value of studying, reflecting, and meditating on this wisdom of Emptiness. So, Arya Nagarjuna, after the Buddha Shakyamuni having taught this Emptiness concept, and, of course, on this earth, pertaining to the ultimate reality, how everything is like a dream, everything, even the Emptiness is also like a dream, everything is like a dream. So, this is the concept which the Buddha Shakyamuni taught on this earth for the first time. So, with this, why? What is the benefit of having taught this or, for us, to embrace this teaching on the Emptiness? So, Arya Nagarjuna, in fact, who was the greatest of the commentators on this concept of Emptiness, let us see what this great saint said pertaining to the benefit of understanding Emptiness.

In his text, the classic text, referred to as the Mulamadhyamakakarika, or the Fundamental Wisdom of the Middle Way, this text on Emptiness, this is like the king of all the commentaries on the Buddha's teaching on Emptiness, the Buddha's teaching referred to as the Perfection of Wisdom Sutra, and as to what constitutes the perfection of the wisdom. Then, Arya Nagarjuna, and then his own students, many of his followers, later on, commented on what constitutes the ultimate reality or the Perfection of Wisdom. So, there, Arya Nagarjuna, 2nd century A.D. or 1st century A.D., so there, what he said in Mulamadhyamakakarika, this text, that 'ceasing of karmas and afflictions leads to Nirvana' and 'karmas and afflictions arise from inappropriate attention and which, in turn, arises from self-grasping ignorance, and this ignorance, elaboration of the self-grasping ignorance, and the ignorance ceases through the wisdom of Emptiness. Ok, let me say this again. It is there, in this book, The Blaze of Non-Dual Bodhicittas, page 203, if it is the same copy. Page 203, the last stanza which reads:

Arya Nagarjuna's Fundamental Wisdom of the Middle Way [Extracts]
[skt.: mūlamadhyamakākārikā]

Raise your hands, those who do not have this book. Raise your hands, those who do not have this, The Blaze of Non-Dual Bodhicittas. Ok, everyone has it, good. It reads:

Through ceasing karma and afflictions, nirvana is achieved.
Karma and afflictions arise from (distorted) conceptions.
These arise from elaborations (of grasping at true existence).
Elaborations cease by (or into) emptiness.

From this, we come to learn the five points. Point one, the state that we are in, the state of suffering that we are in. point number one – the suffering, state of dissatisfaction, suffering, anxiety, stress, and so forth, number one. And this misery which we dislike, which is so obvious, dissatisfactions, and the anxieties, stress, the angst – all we experience, we go through, how do they arise? They arise from their respective causes which the Buddha very clearly indicated in the mantra which you recited – “YE DHARMA HETU PRABHAVA” – they arise from the causes; “YE DHARMA” – these phenomena. “YE DHARMA HETU PRABHAVA;” “HETU” – cause, and “PRABHAVA” – arise. These phenomena of the miseries, dissatisfactions, anxiety, they all arise from their causes. So, what are the causes? Arya Nagarjuna very clearly indicated that these causes, say, “through ceasing karmas and afflictions,” it leads to Nirvana. So, Nirvana is what we are all seeking. Freedom, the ultimate peace, [00:30:00] is what we are all seeking. This peace, opposite of the peace is?

Participant: Suffering.

Venerable Geshe Dorji Damdul la: Suffering, mental agitation, irritation. So, that is known as the suffering or the samsara. So, samsara is implicitly indicated by explicitly talking about Nirvana. Then, say, the ceasing of karmas and afflictions leads to Nirvana. So, Nirvana is achieved through ceasing karmas and afflictions; opposite of Nirvana is created by karmas and afflictions. So, the suffering, opposite of Nirvana is suffering and miseries. So, these arise from contaminated karmas. So, first one is suffering or samsara. The result which is caused by contaminated karmas, number two. Contaminated karmas given rise to by afflictions, and afflictions given rise to by inappropriate attention. Karmas and afflictions arise from inappropriate attention or, it says: “(distorted) conceptions”. “Distorted conceptions” referring to inappropriate attention, number four, which in turn arises from the elaboration of self-grasping ignorance. So, now, we come to know the five points. These must be on our fingertips. If you know how these five points, they give rise to each other, or how the following points give rise to the later points, you will get a very clear picture of how our mind works, and how our pains, stress, anxiety, they arise. And how to bring an end to these problems, we will learn that very clearly. So, the whole purpose of the study of Emptiness is very well highlighted from this stanza. All sufferings, they arise from?

Participant: Contaminated karmas.

Venerable Geshe Dorji Damdul la: Contaminated karmas. Which in turn arise from?

Participant: Afflictions.

Venerable Geshe Dorji Damdul la: Afflictions. Afflictions, here, refers to the gross afflictions. Afflictions, and then afflictions arise from distorted conceptions or the inappropriate attention, number four. Then, inappropriate attention arises from elaboration of the self-grasping ignorance. So, these five points must be on our fingertips. We must have conviction in how these five are related to each other as causally. Now, from this, if you don't want suffering, we have to get rid of its cause, that is, the contaminated karmas. If you don't want the contaminated karmas, you have to bring an end to the afflictions, gross afflictions. If you don't want the afflictions, then we have to get rid of the inappropriate attention. And if you don't want the inappropriate attention, we have to bring an end to the?

Participant: Self-grasping ignorance.

Venerable Geshe Dorji Damdul la: Self-grasping ignorance, elaboration of self-grasping ignorance. Then the question arises, say, there is a poisonous tree growing there, and the wind blowing through the poisonous leaves. There are millions of poisonous leaves are there. And the wind blowing through this poisonous leaves, and touches your body, skin rashes are formed. And why these skin rashes? You are upset with the skin rashes. Why this is happening? Because of the wind blowing through the poisonous leaves. So, what will you do? Your job is to remove the poisonous leaves. How will you do that? You try to get rid of poisonous leaves. Say, in most cases, you remove, like, say, 100 leaves, or 200 leaves. Then, in the next few days, five hundred new, extra leaves will grow, poisonous leaves will grow. So, it is just a very temporary solution to pluck the leaves. So, more thoughtful people may chop the tree from the top. You chop it and you may be relieved for the next, like, few weeks or one month. And then, again, new leaves will grow, new branches will grow. So, if you really want to get rid of this problem, what will you do? If you want to get rid of this problem altogether, what will you do?

Participant: Remove the roots.

Venerable Geshe Dorji Damdul la: Remove the root, remove the root, uproot the tree. Unless you uproot the tree, no matter what you do, either pluck the leaves, or chop the tree from the top, or from the base, no matter what you do, it is just a matter of time. So, this solution that we are seeking through these means is just like a respite, a short respite, a brief respite. And again, the problems will come back. So, a wise person will think of getting rid of this problem altogether. The next question is, how to get rid of this problem altogether? That is through uprooting the tree. Ok, so, in this case, from the five points that we have learnt, so what is the root? – Miseries, contaminated karmas, afflictions, inappropriate attention.

Participants: Self-grasping ignorance.

Venerable Geshe Dorji Damdul la: Self-grasping ignorance. What is the final root? – Self-grasping ignorance. So, a wise person will think of getting rid of the self-grasping ignorance. The next question is, how to get rid of the self-grasping ignorance? This is where the study of the wisdom of Emptiness plays a very important role. Ok, the self-grasping ignorance, it is like darkness. The best thing by which to get rid of the darkness is by introducing the light. So, we need to introduce the light of the wisdom. The next question is, what is this wisdom? This

wisdom must be directly in opposition with the ignorance. Ignorance and wisdom, these two must be directly in opposition with respect to the object of apprehension. What the ignorance says, what the wisdom says, these two must be directly in opposition. For example, say, if I say that ok, the terrorist is in this house. And you say that ‘no’. What you said is correct; what I said is wrong. What you said is correct. So, what you said is like the remedy to what I said. What I said is wrong that there is a terrorist here. And then, you say that ‘no, it is not here’. I said yes, and you said ‘no’. Likewise, what the ignorance says ‘yes’, the wisdom must say ‘no’.

So, ignorance says that for example, say, things, from what we learned last time, say, the things, they exist as so solid, as so objectified, as like non-dream. In the dream, you will say that ‘oh, this ghost, which is bothering me, this ghost, it exists as real’. And then, say, somebody comes in your dream, and tells you that you are dreaming, that is not the real ghost. You think that is a real ghost, and the other person says, “It is not really ghost. It is empty of being a real ghost. This is a dream ghost.” So, two of you, your thought on the same object is just contradictory, meaning that what you thought to be a real ghost is what the other person says is a non-real ghost. It is not a real ghost. It is a dream ghost. So, these two things, what you think that as a real ghost, and what the other thinks that this is a dream ghost, these two are directly in opposition, opposition pertaining to the object of apprehension. How they apprehend the object? Say, you apprehend the object, the dream ghost as real ghost, and the other person, in the dream, who said, “This is not a real ghost,” apprehends the object as a dream ghost. These two are directly in opposition. Did you follow me? Ok, good!

Now, the point is, the wisdom and the ignorance, just as the darkness and the light, these two are mutually contradictory, likewise, the wisdom and the ignorance, these two must be mutually contradictory pertaining to the object of apprehension. So, yes, the last time, we briefly touched on this area, what we are going to learn, is how everything is like a dream. Just as a dream is coming from the subjective mind, everything is coming from the subjective mind. So, the question is, how? We are not just to believe, we are not just have to have a mere [00:40:00] belief, blind belief but we have to have some sense of this. That is important. Now, say, ok, often times, we are brought up in such a culture, where if somebody says something and you think that ‘ok, it must be correct’; in other words, following blindly. This is often times, the case that happens to us, taking things blindly. Whereas, with this, the study of the Emptiness, you will never get what Emptiness is, what the ultimate reality of Emptiness is by following blindly. You will never get it. For example, believe it or not, $e=mc^2$, how many of you have heard about this equation – $e=mc^2$? Ok, we all heard of this equation – $e=mc^2$. Ok, and how many of you think that this equation is valid? How many of you think that this equation is valid? Ok, maybe one or two of you know how to derive it. Palash ji and Vivek ji, two of you know how to derive this? You know? Ok, Vivek ji, you did not learn it? You learned it?

Participant: Forgotten.

Venerable Geshe Dorji Damdul la: So, you forgot it? Ok, Palash ji?

Participant: Right now, forgotten.

Venerable Geshe Dorji Damdul la: Right now?

Participant: Forgotten.

Venerable Geshe Dorji Damdul la: Forgotten, ok. So, by the way, most of us, we think that ‘oh, this equation must be valid’ but that is more blind faith. We do not know how it is valid. We do not know how to derive this. So, now, imagine that if you believe that ‘oh, this equation must be valid’, ‘this equation must be correct’, even if you recite this line, ‘this equation is correct’, you recite it 100,000 times, do you think that, suddenly, you will have the knowledge, how to derive this equation? It will never happen. It will never happen. If you really want to know how to derive this equation, you must go to a physicist who is expert in this equation, who can derive this equation. You learn it, and then, after a while, if somebody asks you to derive it, you can derive this. This is how we learn.

Likewise, Emptiness, we can never understand Emptiness as long as we don’t engage in what is known as analysis, analytical thinking. So, therefore, in Buddhism, there is a tremendous emphasis on the two kinds of meditation: one is single-pointed meditation and the other one is analytical meditation. So, meditation does not, it is not confined to single-pointed meditation; on the other side, there is the analytical meditation as well. So, this is the reason why, in Buddhism, there is a tremendous emphasis on analytical meditation, where the Buddha said that just as a goldsmith, 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. So, this is amazing, the teaching given by the Buddha, where he emphasised his disciples, followers, or anybody who admires his approach, not to take things blindly. Instead, must subject things to analysis. This is the Buddha’s approach. This is the strength and the beauty of the Buddha’s teachings. Ok, with this, this wisdom of Emptiness, we must be able to subject things to analysis, if you really want to understand how everything is like a dream; everything is coming from your mind. Last time, what we said is that everything is empty from the object. They are all coming from the subject.

For example, let’s say, in a loose sense, if I ask you, what is this? You would say that this is a flower. And this flower, and when you look at this flower, you get a very pleasant feeling. So, that feeling is happening where? – On the object or in your mind? The pleasant feeling is happening in your mind. Your mind is the subject. The flower is the object, and the pleasant feeling is happening on the subject. Your mind is the subject. So, this flower, if you are not exposed to any philosophy, if I asked you, this flower, on my right hand is the flower, red flower, on my left hand is, what is in my left hand? Nothing is there! Ok, just imagine a blue flower. What is in my right hand?

Participant: Red flower.

Venerable Geshe Dorji Damdul la: Red flower. What is in my left hand?

Participant: Imaginary blue flower.

Venerable Geshe Dorji Damdul la: Imaginary blue flower, not blue flower. Just an imaginary blue flower. Ok, tell me, speak your mind, what is the difference between these two flowers – the red flower in my right hand and the imaginary blue flower in my left hand? And don't think, no, you don't have to look for a correct, very smart answer. Just give the answer that comes to your mind. What is the difference between these two flowers – the red flower in my right hand and the imaginary blue flower in my left hand? Just speak your mind. What is the difference? Here?

Participant: It has a shape to it.

Venerable Geshe Dorji Damdul la: Red flower?

Participant: Has a shape.

Venerable Geshe Dorji Damdul la: The red flower in my right hand has a shape.

Participant: Shape! And it has a fragrance, or at least yeah.

Venerable Geshe Dorji Damdul la: Ok, there is a shape, colour.

Participant: There is shape, colour to it in its existence but this is left to our imagination, and it can be created as per my mind.

Venerable Geshe Dorji Damdul la: Very good!

Participant: My liking, my attachment, or my whatever.

Venerable Geshe Dorji Damdul la: One is from the object, one is from my mind. How many of you agree with Charu? Very good! All of us agree with this. The red flower exists from the object with this colour, distinctive colour, shape and so forth, and the imaginary blue flower is not from the object. It is coming from the subject. So, in other words, do you agree with me? What Charu ji said is that this flower, the red flower, exists objectively from the object, imaginary blue flower exists from the subject, the mind. You agree with me? If you agree with me, I'll take you to the next step. Do you agree with me that the red flower exists objectively? Ok, don't think that you are philosophers, right? You take yourself as somebody who is not at all exposed to any philosophy. Red flower exists objectively, and imaginary blue flower exists subjectively. Do you agree with me?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Very good! So, we must be exposed to these terminologies. Red flower exists objectively and imaginary blue flower exists subjectively. Ok, now, dream exists objectively or subjectively? Having already introduced to this concept that the red flower exists objectively and the imaginary blue flowers exists subjectively, having been introduced to this, my question to you, next, is the dream ghost, it exists objectively or

subjectively? Hey, louder!

Participants: Subjectively.

Venerable Geshe Dorji Damdul la: Ok, the dream ghost exists subjectively. Very good! Mirage exists objectively, subjectively?

Participant: Subjectively.

Venerable Geshe Dorji Damdul la: Huh, Palash?

Participant: Subjectively.

Venerable Geshe Dorji Damdul la: Subjectively. Very good! Mirage exists subjectively. Now, tell me, you are one kilometre away from me, and you see me in water. You see me in water and you are wondering, whether he is really in water or what you are seeing is mirage. Ok, tell me, how are you going to evaluate whether I'm in water or what you are seeing is mirage? How would you evaluate? Mini ji?

Participant: By analysing.

Venerable Geshe Dorji Damdul la: By analysing? How?

Participant: Analysing with my mind.

Venerable Geshe Dorji Damdul la: Ok, analysing with your mind.

Participant: And trying to see if that object is real or is it imaginary.

Venerable Geshe Dorji Damdul la: Ok, how would you do that? Anyone else? Yes, Kabir ji?

Participant: You go closer to the object of apprehension to see whether it is really there.

Venerable Geshe Dorji Damdul la: How you analyse? By coming closer to the object, [00:50:00] by coming closer to the object from where the water appeared. And then, if you discover this is just totally dry, nothing really there, what will you conclude? – What you earlier saw as water was mirage. You are getting it? This is how we analyse. Ok, let me say this again. If you see me in water, if you are one kilometre away from me and you see me in water, my question to you is, how do you evaluate that I'm actually in water or that you are seeing a mirage? How you evaluate that, Vinni ji and Kabir ji, two of them, said that you have to evaluate this through coming closer to the object from where the water appeared, from where object appeared as water. Coming closer, you will discover that there is nothing really there. It is just dry. Then what is your conclusion? What I earlier saw as water was mirage. You are getting it? Mirage! Ok, now, tell me, what I earlier saw as water was mirage because, over there, there is no water there; not from the object, from the object, there is nothing there as the water. So, now,

tell me, the mirage is subjective or objective?

Participants: Subjective.

Venerable Geshe Dorji Damdul la: Ok, mirage is subjectively existent. You are getting it? Very good! Now, the next point, how many of you have seen rainbow, rainbow in Delhi? How many of you have seen rainbow in Delhi? Ok, I have never seen rainbow in Delhi. There are many people who are so lucky ones, who saw rainbow in Delhi. Pooja la, you saw rainbow in Delhi? Are you sure? Where? Which side?

Participant: Geshe la, when I was very young.

Venerable Geshe Dorji Damdul la: Ok, not when you are not so young.

Participant: No.

Venerable Geshe Dorji Damdul la: Ok, so, let's say that we are seeing a rainbow towards this direction, towards my left side. Rainbow exists subjectively or objectively? Ok, rainbow exists subjectively, raise your hands! Who think that rainbow exists subjectively. Meanwhile, keep in mind that you are not Prasangikas, you are not the philosophers. Even as an ordinary person, we said how we distinguish between these two things – the red flower and the imaginary blue flower – by Charu ji, red flower exists objectively and the imaginary blue flower exists subjectively. From this, what we learned is that dream is objectively existent or subjectively existent?

Participant: Subjectively.

Venerable Geshe Dorji Damdul la: Subjectively existent! Mirage is objectively existent or subjectively existent?

Participant: Subjectively.

Venerable Geshe Dorji Damdul la: Ok, very good! So, this participation from your side is extremely, extremely essential in order for us to cruise through the journey of Emptiness, in order to flow deeper. So, this participation is extremely important. Say, the rainbow, rainbow exists objectively or subjectively?

Participant: Objectively.

Venerable Geshe Dorji Damdul la: Rainbow exists objectively or subjectively? Ok, how many of you think that rainbow exists objectively? Raise your hands! How many of you think rainbow exists subjectively? Raise your hands! Ok, how many of you, if there is a, say, young child aged five, five years-old young child with you, and both of you are seeing the rainbow there, and the child asks you, "Please take me there," how many of you are going to take there? How many of you are going to take this child to that place? Raise your hands! How many of you said that the rainbow exists objectively? Ok, if it does exist objectively, the closer you go towards the object,

you should be able to find the rainbow, right?

Participant: But when we see rainbow, and that is at a certain time, when it is raining, and plus there is sun and all that, so there is a particular moment.

Venerable Geshe Dorji Damdul la: Particular situation.

Participant: Situation that you see, and that is how you come to know. I mean, till then you have heard but then in that point in time, you realise that yes, it does exist. I'm not right but, for me, that time it is a reality that yes, rainbow does exist.

Venerable Geshe Dorji Damdul la: Ok, ok, Charu ji, all of us, rainbow exists or not?

Participant 1: Yes.

Participant 2: It exists.

Venerable Geshe Dorji Damdul la: Yes, the dream ghost exists or not?

Participants: Yes.

Venerable Geshe Dorji Damdul la: Dream ghost exists or not?

Participants: Yes.

Venerable Geshe Dorji Damdul la: Dream ghost exists? Dream ghost exists as a ghost?

Participants: No.

Venerable Geshe Dorji Damdul la: Yes/ no?

Participant: No.

Venerable Geshe Dorji Damdul la: Dream ghost exists as ghost, yes/ no?

Participant: No.

Venerable Geshe Dorji Damdul la: No? Dream ghost exists as dream ghost – yes/ no?

Participants: Yes.

Venerable Geshe Dorji Damdul la: Wow! Very good! Dream ghost, although it does not exist as a ghost, it does exist as a dream ghost. How many of you agree with me? Very good! Say, therefore, it does exist, although it does not exist as a real ghost.

Participant: Right!

Venerable Geshe Dorji Damdul la: Likewise, the rainbow, it does exist. How many of you agree with me? Yes, it does exist, we can capture this in camera, photograph. Ok, rainbow, does it exist objectively or subjectively? How many of you say ‘objectively’? Raise your hands! How many of you say ‘subjectively’? Raise your hands! Charu, you changed your mind now, in two minutes? (TL) Ok! Ok, how many of you still say ‘no’? Balloon also we have to analyse whether it exists objectively or subjectively, right? Not the dream ghost, the rainbow, how many of you say ‘it exists objectively’? Raise your hands! It exists objectively – one, two. Ok, raise your hands! Ok, one, two, three, four, five, six, seven, eight, nine, ten, ok, eleven. How many of you would say that the rainbow exists subjectively? Raise your hands! One, two, three, four, five, six, seven, eight, nine, ten. Ok, rainbow, if this young child, tell me, why the young child is asking you to take him there? Say, you are seeing the rainbow one kilometre away from you. You are seeing the rainbow one kilometre away from you. Say, you see the rainbow there, hitting India Gate, from here, you see the rainbow hitting India Gate. Why the child is asking you to take him or her there to India Gate? Why? Phuntsok la?

Participant: Geshe la, because the young child...

Venerable Geshe Dorji Damdul la: Ok, by the way, before you give me the answer, tell me, are you not the one who is in favour of objective existence or subjective existence of rainbow?

Participant: Subjective existence.

Venerable Geshe Dorji Damdul la: Ok, raise your hands, those who say it is objectively existent, raise your hands! Ok, only those people who say it exists objectively, you are to give me the answer, not those who accept subjective existence. Phuntsok la, so, you are way beyond. Ok, so, those who said that it exists, the rainbow exists objectively, give me the answer – ‘why’? Ok, raise your hands, raise your hands, raise your hands, raise your hands! Ok, those who said that rainbow exists objectively, my question to you – If the young child asks you to take you to the place, India Gate, where you see the rainbow hitting, would you take the child there? Yes/ no? Those who said that it exists objectively? Manan ji, you are going to take the child or not?

Participant: Well, I could take the child there to show that the rainbow is not there.

Venerable Geshe Dorji Damdul la: Ok, so, you are the advocate of objective existence or subjective existence?

Participant: I’m saying ‘objectively’ but the rainbow is actually a bit of a confusing example because it is not a solid object.

Venerable Geshe Dorji Damdul la: Because it is confusing, I deliberately brought it here.

Participant: I understand that.

Venerable Geshe Dorji Damdul la: So, therefore, why do you say that it exists objectively?

Participant: Because as you said, you can capture it in a photograph and it is just an object which is not localised in space, like an object you can come close to but it is created. There is an objective essence to it. It is just that you cannot come closer to it and touch it. That is the difference. But it is still, it is a bit of illusory in its nature.

Venerable Geshe Dorji Damdul la: Ok, so, Manan ji is not too happy to say that it does exist objectively? There is a little ambiguity there.

Participant: I'm saying it is a very special sort of object. It is not a solid object.

Venerable Geshe Dorji Damdul la: There is a special object, not the, say, tangible?

Participant: Yeah, I cannot touch a rainbow.

Venerable Geshe Dorji Damdul la: Ok, not a tangible objective existence?

Participant: Because I see it with my eye consciousness.

Venerable Geshe Dorji Damdul la: But it still exists objectively because it can be captured? One, you can [01:00:00] see that with your eyes, you can also capture this in the photographs and so forth. Ok, Vinny ji? By the way, first, my question is, whether or not it exists objectively?

Participant: I say 'objectively', Geshe la, because in a different way, like the sky, I would say, the sky is also there objectively or the stars at night but all these things, yes, what just now he said, you know, you can't go near or you can't touch them but, I mean, they do exist. That is what I feel.

Venerable Geshe Dorji Damdul la: Ok, they do exist? This is what everybody says. If you say that even the rainbow does not exist, something is wrong with you, something is wrong. People will take you to mental hospital. So, it does exist. Vinny ji, as you said, we all, we take it for granted that the rainbow does exist. It can be captured in the photograph and can be visually seen. The question is, does it exist objectively? If the answer is 'yes', would you still take the child to the place from where the rainbow was seen? Are you going to take this child there? Manan ji will take the child there to tell the child that it does not exist there, and Vinny ji is not going to take the child there because Vinny ji knows that it does not exist from the object. So, therefore, it does not exist objectively.

It does exist but it does not exist objectively means only choice left is that it exists subjectively. Ok, so, there is ambiguity there. Because there is ambiguity there, I deliberately brought it here to introduce to the concept that things don't really have to exist from the object. Ok, now, with this, what is important for us is that...ok, where is Suman ji? Where is Suman ji? Ok, raise your hand, Suman ji! Ok, did you all see Suman ji? Yes! Ok, after seeing Suman ji, still if I ask, 'where is Suman ji?', what will you think? – Something is wrong with him. Ok, this is very important.

After seeing Suman ji, still if you ask ‘where is Suman ji?’, then this is not how the conventional world will analyse. You are getting it? Ok, if I say, ‘what is in your hand?’ Ok, you know that I’m holding something in my hand, and you ask me, “What is that in your hand?” Then I say, this is a...what is this?

Participant: Cup.

Venerable Geshe Dorji Damdul la: Mug! Ok, and then, you ask me. ‘Ok, I have a mug in my hand’. Then, you still say, “Where is the mug? Handle is the mug? Or the front part is the mug? Or the side? The behind? Which is the mug?” Is this a question asked in the conventional world? Hey, this is very serious! Ok, you ask me, “What is in your hand?” Then, I said ‘a mug’. I show this to you. You, after seeing this, still you ask me, “The handle is the mug? Or the lid is the mug? Or the front is the mug? Sides are the mug, or the hind side is the mug?” Is this a question which is asked in the conventional world? Is this question? This is never the question asked.

Say, if you ask for a biscuit from a shop, and shopkeeper gives you a biscuit. So, when the shopkeeper gives you the biscuit, he may hold it from one side. One side is a very small piece of the biscuit; it is not the full biscuit. And you are paying 40 rupees. This is the biscuit. So, what the shopkeeper is holding is just a small piece. So, the small piece, is that the biscuit which is worth 40 rupees or 100 rupees? No! So, where is that biscuit which is worth 100 rupees – the one which the shopkeeper is holding, or one which he is not, or which one? This is never the question that we ask in the conventional world.

After seeing the person, ok, are you in a hall? Hey, are you in the hall? Are you in this hall? – “Yes!” Which the hall? The floor is the hall? The wall is the hall? Scenery is the hall? The pillar is the hall? This is how we never, never analyse in the conventional world. You are getting it? So, we say that ‘I’m in the hall’ – finished! Still you say, “Where is the hall? The ceiling is the hall?” like this – finished! People will say that maybe you are crazy. You are getting it? Ok, so, what we are saying is that how, conventionally, we see that we are in the hall, when you see that, this is known as the conventional hall. Then, you explore deeper – which hall? The pillar? Like this, will you ever find a hall? If I go to this analysis – pillar is the hall? Or the roof is the hall? Or the floor is the hall? The wall is the hall? – if this is how I analyse, will I ever get the hall? I will never get the hall. You are getting it? So, whereas, in the conventional sense, in the conventional world, when you look for a hall, do you get a hall? You can get a hall. But if I go beyond the conventional dimension, beyond the conventional domain, if I look for the hall, like the pillar, the wall, the ceiling, the floor, and so forth, you will never get a hall.

This kind of analysis which is beyond how the conventional world accepts, such analysis is known as ultimate analysis. Conventional analysis vs. ultimate analysis – don’t forget it! Conventional analysis vs. ultimate analysis! When you ask me, “What is in your hand?” I say, ‘a mug is in my hand’. This is conventional analysis. After seeing the mug, then you ask more, “Which is the mug? The colour is the mug? The front is the mug? The handle is the mug? The lid is the mug?” Like this, you will never find a mug. Ok, do you agree with me that this flower that I’m holding, this is made of billions of atoms? Do you agree with me?

Participant: Yes.

Venerable Geshe Dorji Damdul la: This is consisting of billions of molecules. You agree with me? And if you look at this same object through electron microscope, you will see billions of molecules. Do you agree with me?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Very good! Which molecule is this flower? Hey, which molecule is this flower? Imagine that you are looking at this object, this object that I'm holding in my right hand through electron microscope. Imagine that you are looking at this through electron microscope; you are seeing billions of atoms. And what I say is that I'm holding a flower. And you are seeing just billions of atoms, billions of molecules. Which molecule is the flower? Tell me. Adarsh, which molecule is the flower?

Participant: Polysaccharides maybe, because it is of plastic nature.

Venerable Geshe Dorji Damdul la: Huh?

Participant: Polysaccharide molecules.

Venerable Geshe Dorji Damdul la: Poly?

Participant: Saccharide.

Venerable Geshe Dorji Damdul la: Saccharide?

Participant: Yes, polysaccharide.

Venerable Geshe Dorji Damdul la: Ok, I don't know. Polysaccharide molecule – that is the flower?

Participant: Because it consists of the plastic nature.

Venerable Geshe Dorji Damdul la: No, my question is, which is the flower? Which molecule? Polysaccharide molecule is the flower or non-polysaccharide molecule is the flower?

Participant: Flower that we...?

Venerable Geshe Dorji Damdul la: Can you imagine a single molecule to be a flower?

Participant: No.

Venerable Geshe Dorji Damdul la: No? Which means that none of the molecules is a flower? You are getting it? None of the molecules is flower. Ok, but what you are seeing is just individual

molecules.

Participant: Yes.

Venerable Geshe Dorji Damdul la: Not a flower. So, where is the flower? In the eyes, your eyes, through the electron microscope, the flower disappears. You are getting it? It does not mean that the flower is not there. Although you are not seeing the flower, somebody else who is looking at it through naked eyes, they can see the flower. You agree with me?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Flower is still there but you are looking at it from a different way. Ok, now, let's say, this is very important, group A and group B. The same object, you are looking at it, group A looking through naked eyes; [01:10:00] group B, you look at it through electron microscope. Ok, group A, what are you seeing? Group A? You are seeing a flower. Group B, what are you seeing? Ok, group B, what are you seeing?

Participants: Atoms.

Venerable Geshe Dorji Damdul la: Molecules or atoms, whatever, right? Ok, let's say, molecules, we are seeing millions of molecules or atoms. Ok, now, my question to both the groups is pertaining to the flower. With the flower, you say, 'Yes, I see the flower', or you say, 'No, I don't see the flower'. Group A, what are you seeing? Hey, group A, what are you seeing with your naked eyes?

Participants: A flower.

Venerable Geshe Dorji Damdul la: Flower! Group B, what are you seeing?

Participants: Atoms.

Venerable Geshe Dorji Damdul la: I say, with flower, with respect to the flower, either you say 'flower' or 'no flower'. Hey, group B, what are you seeing?

Participants: No flower.

Venerable Geshe Dorji Damdul la: No flower! The flower disappears. 'No' and 'empty' mean the same. You say 'empty of flower', 'empty of being a flower', or 'Emptiness of flower'. Ok, group A, what are you seeing?

Participants: Flower.

Venerable Geshe Dorji Damdul la: Group B, what are you seeing?

Participant: Emptiness of flower.

Venerable Geshe Dorji Damdul la: Emptiness of flower! Which means, ok, here, Emptiness of flower, don't think of, ok, the philosophy of Emptiness. Forget about this for the time being. Just seeing 'Emptiness of flower' means that I'm not seeing the flower. I'm just seeing the molecules, atoms – that's it! And none of the atoms are flower; none of the molecules are the flower. So, from that point of view, you give me an answer. Ok, group A, what are you seeing?

Participants: Flower.

Venerable Geshe Dorji Damdul la: Group B, what are you seeing?

Participants: Emptiness of flower.

Venerable Geshe Dorji Damdul la: Emptiness of the flower! Very good! Ok, now, group A, which of the two ways of looking at this object, which of the two ways, tallies with the conventional way of seeing things – group A or group B?

Participants: Group A.

Venerable Geshe Dorji Damdul la: Group A, not group B?

Participant: No.

Venerable Geshe Dorji Damdul la: Why not? Because we don't look at the flower through electron microscope. If you want to enjoy flower, don't look at it through electron microscope. You are getting it? Ok, so, the conventional way of enjoying the flower is to make sure that you are not looking at it through electron microscope. Ok, in fact, this is just a little digression. I got a mirror, a small mirror. It is a very interesting episode. I got a small mirror. And the mirror has a capacity to multiply the object ten times. And I was just looking at my teeth through this, and it was very scary. (TL) It was just yesterday. I thought that my teeth, they were not really bad, and looking at it, I couldn't imagine that my teeth are such terrible, like dinosaurs, like the fossils. Fossils, oh, very scary! Ok, so, likewise, you look at the same object through electron microscope, you don't see that original object. You are getting it? Ok, so, group A, tell me, this object, group B, what do you see?

Participant: Flower.

Venerable Geshe Dorji Damdul la: Group A, what do you see?

Participant: Emptiness of flower.

Venerable Geshe Dorji Damdul la: Emptiness of flower! Hey, group A, tell me, what is that thing group B is seeing of this?

Participant: Emptiness of flower.

Venerable Geshe Dorji Damdul la: No, you are from group B, right? I'm asking to A. Hey, group A, group B is seeing what?

Participants: Emptiness of flower.

Venerable Geshe Dorji Damdul la: Hey, group B, what group A is seeing?

Participants: Flower.

Venerable Geshe Dorji Damdul la: Flower! Very good! Tell me, which of the two perceptions is correct? One said that there is a flower; one said this is empty of flower. One said that 'flower' means yes, there is a flower. The other one said that 'empty of flower' means 'no flower'. Which of the two perceptions is correct?

Participant: Both.

Venerable Geshe Dorji Damdul la: Both are correct? How can you say that this is flower and this is not flower? How can I say the same object is flower and same object is not flower? How can you say that? Ok, give me an answer. Yes?

Participant: Geshe la, through conventional analysis, it is correct to say there is a flower, and through ultimate analysis, it is correct to say there is Emptiness of the flower.

Venerable Geshe Dorji Damdul la: Very good! Very good! Ok, so, object, when you look at the same object through two different frames of references, one – naked eyes, other – the electron microscope, we are not altering the object, we are altering the subjects. Because we alter the subjects, perceptions can be altered. Two perceptions can happen. You are getting it? Two perceptions can happen. It is not that we are altering the object. Object is not altered. Because there is a change in the subject, or there are two different, we employ two different subjects, we are bound to see two different things. You are getting it? Whereas if you use the same subject, and see it in two different ways, this is contradictory. Say, if group A sees that this is a red flower and group B sees this as a blue flower, which is correct?

Participant: Group A.

Venerable Geshe Dorji Damdul la: Group A is correct. Why group A is correct? Ok, my question to you is this flower that is in my hand, if I ask, what is the colour of this flower? Group A says 'red', group B says 'blue'. Which is correct?

Participant: Group A is correct.

Venerable Geshe Dorji Damdul la: And how? What made you think that group A is correct?

Participant: Because it is, in reality, red in colour.

Venerable Geshe Dorji Damdul la: Ok, in reality, it is red in colour. So, which means that if something, in reality, is red in colour, it should not be non-colour, non-red? It should not be non-red? This is what you are saying? Why? Why red and non-red cannot be with the same object? Hey, group A, with your naked eyes, you see this as red. Group B, with the electron microscope, you see it as non-red. Which is correct? Group A is correct? Group B is wrong? You said that whosoever sees this as non-red is wrong. This is what you said. So, group B is wrong when you look at it through electron microscope? Hey, group B, do you accept that you are wrong because you are seeing this as non-red through electron microscope? Vivek ji, through electron microscope, you see this as non-red, you agree with me or not?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Yes! Which means that ok, group B, you are looking at it through electron microscope, group A, you are looking at it through your naked eyes. Group A, what is the colour of this flower?

Participants: Red.

Venerable Geshe Dorji Damdul la: What is the colour of this object? Red! Group B, what is the colour of this object? Non-red! You agree with me, group B?

Participant: Yes.

Venerable Geshe Dorji Damdul la: This is non-red? You are looking at it through electron microscope. So, this object, in reality, is red. This is what Charu ji, you said it, right? You are from group B. Ok, so, she said that, in reality, in reality, this is red. Whosoever sees this as non-red is wrong. Ok, group A, do you agree with that? Whosoever sees this object as non-red is wrong. Do you agree with me? Yes? So, group B is wrong? Hey, group B? Are you wrong or not? Are you mistaken, non-mistaken? Because you are seeing this object which group A sees as red, which in reality is red, you are seeing this as non-red. Pooja la? Charu, you want to say something?

Participant: Yes, if I'm looking through the lens and if I see that those particular combination of atoms or molecules, whatever is coming together, if that particular combination would show this colour of the rose as red, but if this is altered, if there is some alteration...

Venerable Geshe Dorji Damdul la: No, we did not alter it. Just keep it as it is. I'm holding like this. I'm not altering it.

Participant: Yeah, right.

Venerable Geshe Dorji Damdul la: Anybody, did you tell me before, anybody who sees, in reality, this is red? You said it.

Participant: Right, right.

Venerable Geshe Dorji Damdul la: Anybody who sees this as non-red is wrong because the reality is that it is red. This is what you said.

Participant: Right.

Venerable Geshe Dorji Damdul la: Because, in reality, it is red, whosoever sees against the reality, they should be wrong.

Participant: No, that means that person's reality, but yes.

Venerable Geshe Dorji Damdul la: Ok, yes, [01:20:00] Manan ji, yes?

Participant: Perhaps they should qualify it by conventional reality. If you look at it through conventional reality, then we can talk about its red colour because group B, I don't want them to be wrong. Just that they are looking at it through the ultimate reality.

Venerable Geshe Dorji Damdul la: Ok!

Participant: And they won't see colours but we, the conventional people, we will see red.

Venerable Geshe Dorji Damdul la: Oh, they are not conventional people? They are something wrong.

Participant: They just have different set of eyes where they don't see colours, so they will see everything non-red. So, you cannot ask them that question because they don't see red and non-red.

Venerable Geshe Dorji Damdul la: So, for them, there is no red, actually?

Participant: Yes, that is what I'm saying.

Venerable Geshe Dorji Damdul la: Ok, Vinny ji? Ok, what Manan ji said makes sense. Vinny ji, yes?

Participant: I feel when we see it, it is objectively red but if they see it under the microscope, then you start seeing the flower subjectively, and it comes from the mind. And then, I may not see the colour red, you know. It will be so many different parts from molecules to whatever else the composition of the flower.

Venerable Geshe Dorji Damdul la: So, the group B is seeing the non-red, right?

Participant: Then I would see it maybe not as red.

Venerable Geshe Dorji Damdul la: Ok, non-red?

Participant: Yeah, non-red because then so many, the same component of the flower.

Venerable Geshe Dorji Damdul la: Yes?

Participant: I see it with a different mindset.

Venerable Geshe Dorji Damdul la: Exactly!

Participant: When I analyse, then I don't see it as a red flower.

Venerable Geshe Dorji Damdul la: Ok, did you follow what Vinny ji is saying? Did you follow what Manan ji said? This is very important. Say, why we are little confused now, what Charu ji earlier said that the reality of this colour is red; whosoever sees as non-red is wrong. It is from with respect to one frame of reference. Now, we are bringing two frames of reference. You are getting it? We are bringing two different frames of reference. One, as Manan ji said, conventional frame of reference, and the other one is ultimate frame of reference. We are bringing two frames of reference. You are getting it? Ok, say, so, yes?

Participant: In this example of red rose, in both the situations, we are perceiving the object by the senses.

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

Participant: Maybe through a different medium.

Venerable Geshe Dorji Damdul la: Yes.

Participant: Then, how do we arrive at this conclusion that the microscopic reality is the ultimate reality, and the other is not ultimate? That I have not been able to understand.

Venerable Geshe Dorji Damdul la: Ok, this is a very good question. One is, where you are looking at it through your naked eyes, you will see this as a red flower; you look at it through your electron microscope, you will see it as a no-flower, Emptiness of flower. So, which of the two perceptions, what we said, I gave you some clue or indication that what group A sees through naked eyes is called as the conventional analysis. The subject that you employed, group A employs is the naked eyes that analysis, that investigation, I call as the conventional analysis. Group B looks at it through the electron microscope, and what it sees, that mechanism, we call it ultimate analysis. So, what makes us feel that when we employ the microscope, then that corresponds to the ultimate? And why the one with the naked eyes, that corresponds to the conventional? This is a very good question. Is this the question? Very good! This is an extremely important question. Let us not forget this. What is your name?

Participant: Harish Chandra.

Venerable Geshe Dorji Damdul la: Harish Chandra ji! Ok, what I would suggest is that Harish

Chandra ji, you must not forget to remind this again. This is a very serious question. Ok, anyone else who likes to volunteer in case Harish Chandra ji forgets to ask this question, again? Anyone? No one to volunteer? Lhadol la? Pooja la? Ok, to volunteer, you should be able to paraphrase the question for us. Ok, Pooja la, how would you paraphrase it? And Harish Chandra ji will decide whether it is correct question.

Participant: So, Geshe la, what we learned during the class that when somebody sees the flower through naked eyes, we said that this is like seeing the flower through the conventional analysis, and whereas while using the electron microscope, you see the Emptiness of the flower or no-flower. This is like employing the mind of ultimate analysis.

Venerable Geshe Dorji Damdul la: It is not “like,” this is.

Participant: This is, this is analogous to using the mind of the ultimate analysis. So, now the question...

Venerable Geshe Dorji Damdul la: Why?

Participant: So, why using the microscope...

Venerable Geshe Dorji Damdul la: So, why the microscope is said to be ultimate analysis?

Participant: The ultimate analysis, and using the naked eyes, say, for seeing the flower, is conventional.

Venerable Geshe Dorji Damdul la: With the naked eyes is conventional, why? Is this the question? Very good! Ok, so, we have, now, Pooja la and Lhadol la, two of them are going to remind us, in case if Harish Chandra ji forgets to ask this question again. this is a very, very serious question. Hopefully, we will do it today only. Ok, first, let's continue with this, and then, we will get back to this question. This is a very good question. Let us not forget this question. This is a very important question. What I said is that how the group A looks at the same object through your naked eyes that is conventional analysis, and what you see is the conventional truth. What is seen by the conventional analysis is the conventional truth. What is seen by the ultimate analysis is the ultimate truth. Then the question is, why, through electron microscope what you see, seeing things through electron microscope is said to be ultimate analysis? And then, why what is seen through electron microscope should be the ultimate truth? This is the essence of the question. Very good! Ok, so, with this, now, tell me, what will we find, if we subject this object, what is seen as flower by group A, if we subject this to ultimate analysis, what will we find?

Participant: Emptiness of flower.

Venerable Geshe Dorji Damdul la: We will find the Emptiness of flower. In other words, we find that the flower disappears. Experience-wise, the flower disappears, and technically, we call it, we have found the Emptiness of the flower. And then, more technically, we say that we have

seen the ultimate reality of the flower. Then, the question is, why is this the ultimate reality? This is the question. You are getting it? This still remains pending. Ok, now, what is seen as flower by group A is the same object when subjected to the group B's analysis, the object disappears, the flower disappears. You agree with me? Group A? Ok, very good! Now, tell me, what is that thing which group A sees, anything that group A sees, what will happen to any object that group A sees if group B looks at it? Anything, whatever group A sees as something, if the same object is brought to the analysis of the group B that object will disappear. You are getting it? Ok, how many of you agree with this? If you agree with me on this, then things will become easier for us. You are getting it? If you agree meaning that if you are convinced, 'ok, yes, that is very true'.

Ok, so, the next question is, ok, you are seeing me in water from one kilometre away. You are one kilometre away from me, and you are seeing me in water. And Norbu la, you are coming, and Norbu la is already there, one kilometre away from me. And you are just looking at me very carefully. Norbu la says, "What are you looking at?" – Oh, I'm just wondering whether Geshe la is in water. And Norbu la said that 'oh, no, that is mirage'. And then, [01:30:00] ok, then, Tenzin Kunsang la comes, "Oh, Geshe la sees water." Tenzin Kunsang la comes, "Yes, he sees water." Now, you are confused. Ok, how many of you would be confused? Say, first, Norbu la says that 'no, that is a mirage', and you are happy. Then, Tenzin Kunsang la comes, who knows about Tibet House more clearly, she comes and she said that 'yes, he sees water'. Ok, how many of you will be confused then? 'Now, I'm confused'. Ok, raise your hands! Ok, raise your hands, those who are not confused, raise your hands! Ok, what about those who did not raise your hands? (TL) Ok, again, raise your hands, those who are confused! Norbu la is not confused, right? Norbu la thought that it is mirage. Ok, Tenzin Kunsang la is not confused? You thought that 'he sees water'. Ok, so, how many of you are confused? Ok, now, if you are confused, you want to know the reality, right? You want to know the reality. What will you do? Hey, what will you do? You will check with Suman ji? Hey, Lhamo la, what will you do? You will check with Suman ji or you will check with Anna ji?

Participant: Geshe la, I will go directly?

Venerable Geshe Dorji Damdul la: Why not you are checking with Suman ji?

Participant: Because it would be better if I see it directly.

Venerable Geshe Dorji Damdul la: (TL) That's better but Suman ji is very near you.

Participant: Because both are saying different things, so.

Venerable Geshe Dorji Damdul la: Because people, so, now, say, there are two ways of doing it: one is, the information that you get from the people; one is the information that you get from the reality. Ok, then, say, Lhamo la is very smart. She wants to directly go there. I may check with Suman ji. Suman ji, is that mirage or water? What is your answer, Suman ji?

Participant: It is a mirage.

Venerable Geshe Dorji Damdul la: Suman ji says it is a mirage. Then, I check with Kumud ji. Kumud ji says, “No, Geshe la sees water. He is so fond of water.” (TL) Kumud ji says, “He sees water.” Again, you are confused. Then, you ask Aacha Dawa la, Aacha Dawa la says, “Yes, he sees water.” Then, you ask Manan ji, “No, that is mirage.” Then, you ask Harish Chandra ji, he says, “Yes, he sees water.” Ok, now, what will you do? Then, I say that ‘oh, maybe Adarsh, what he is going to say is correct’. Will you be happy or not happy? Right, not happy! So, what will you do? Now, you will say that then, say, others like Pooja la come desperately wanting to give the answer, saying that ‘he sees water’, and but Tejal la desperately wanting to tell you, “No, he does not see water.” Now, what will you say? – “I’m fed up with all of you.” What you are going to say is what? – “I’m fed up with all of you.” So, information, there are two ways of getting information: one is from the other people; one is from the reality there, from the object. One is information from the people. People, what made them decide – mirage, water, whatever? – Their thinking. Their thinking is subject or object?

Participant: Subject.

Venerable Geshe Dorji Damdul la: Subject, right? And the other one is then, some of you may say that ‘now, I really want to know what is ultimately there’. Do you agree with me or not?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Now, I’m fed up with all the information that I get from the people, I’m fed up with the people. I want to really know what is ultimately there. How many of you, sometimes, you use such vocabularies – ‘I want to know ultimately what is there?’ Say, in the court, when you fight litigation, when you have a litigation case in the court, then the side A says that ‘he said it’, side B says, “I did not say this.” Ok, so, the judge will say what? – “I want to know ultimately what is the reality. What is the ultimate answer?” you are getting it? What is the ultimate? Ultimate has the connotation of subject or the object?

Participant: Object.

Venerable Geshe Dorji Damdul la: Ultimate has the connotation of the subject or the object?

Participant: Object.

Venerable Geshe Dorji Damdul la: Object! What is from the object, that is the meaning of the ultimate. Information that we get from the subject, this is conventional. You are getting it? Let’s say, traffic rules, it is coming from the road or coming from the people’s mind? Traffic rules come from the road or the people’s mind?

Participants: Mind.

Venerable Geshe Dorji Damdul la: If you ride in India, if you drive on the right lane, are you in the correct lane or wrong lane? People coming to Tibet House, they don’t care about the lanes, right? (GL) Because you don’t know. Tell me, which lane, if you drive on the right lane,

are you in the correct lane or wrong lane?

Participants: Wrong lane.

Venerable Geshe Dorji Damdul la: You are on the wrong lane! The lane will tell you, the road will tell you, “Hey, you are in the wrong lane?” The road is the object, right? Correct, not correct, the road is the object, the lane. Correct lane, wrong lane, the lane, the road, that is the object. Object does not tell you. Who decides it is the right lane, correct lane or not correct? Vinny ji, who decides?

Participant: Traffic rules.

Venerable Geshe Dorji Damdul la: The traffic rules! Who created the traffic rules?

Participant: The experts.

Venerable Geshe Dorji Damdul la: The experts! Experts use their mind. Experts use their subject to create the rule. You are getting it? Ok, this is so important. So, conventional, it is a convention, right? In America, you drive on the right lane that is correct! In India, you drive on the right lane, this is wrong. You will be put to penalty. So, why, in India, the left is correct, right is wrong? And why in America, the right is correct, why?

Participant: Convention.

Venerable Geshe Dorji Damdul la: It is just convention. You are getting it? It is just convention. This is very important. I think when I was in class VIII or class VII, I don't remember too well, class VIII or VII, so there, in Physics, I think class IX, maybe class IX, I don't remember too well now. The physics teacher told me that electricity, there are two ends or there are two poles: one is positive and one is negative. And I'm so curious, which is positive, which is negative. I'm so curious. So, with the negative one, the vibration may be left to right, and the positive one, maybe from the top down. Which is the positive, which is negative – I'm so curious to know. I'm so curious as a young boy. He said that one is negative, one is positive. I'm so curious. And then, finally, he said that which is positive, which is negative, this is just convention. It just blew me up! I was just expecting something there, I'm so excited and he said, “It is just convention.” So, there, this young boy, he was expecting some objective answer there, objective visual, something tangible there are as a positive and negative. He said that positive-negative, this is just conventionally labelled. That shocked me. And later on, after joining the Institute of Buddhist Dialectics, and then exposed to Emptiness, and then I see that this is exactly what the Buddha taught that everything is convention.

It is amazing! You are getting it? Nothing from the object! It is just how we label. Traffic rules, nothing, the road will not decide. It is our mind that decides which is correct, which is not correct. Say 1800s, when the car first came on the earth, came on the planet, the car, the first car on the earth, on the land, first car on this planet earth, which lane is correct during that time – right lane or the left lane? Which light, red one is stop or to let go? Green is to stop or let go?

Which light is which, for which?

Participant: Red is for stop and green is to go.

Venerable Geshe Dorji Damdul la: I see, that was 1800 years ago.

Participant: No light.

Venerable Geshe Dorji Damdul la: Ok, (TL) no light, ok, no light, that is true! Ok, 1800 years ago, maybe, say, 2000 years ago, 4000 years ago, red flag is to stop, green flag ‘go’, is this rules?

Participant: No convention.

Venerable Geshe Dorji Damdul la: Ok, no convention of such things, red, blue, whatever, nobody [01:40:00] knows. Even if you red, ‘Do you want me to go?’ Green, ‘Do you want me to stop?’ It is just a pure convention. Do you agree with me? ‘Pure convention’ means not from the object, it is how our mind decides. What our mind decides is known as convention. What is from the object is known as objective. Objective, ok, objective as opposed to? Hey, objective as opposed to?

Participant: Subjective.

Venerable Geshe Dorji Damdul la: Subjective! Convention as opposed to?

Participant: Ultimate.

Venerable Geshe Dorji Damdul la: Ultimate! ‘Convention’ means comes from the mind. Ultimate means anything what you think what is ultimately there, irrespective of what you think, what is ultimately there. You are getting it? Irrespective of what you think what is ultimately there. Ok, this is so important. If you get this, then you will get the answer to Harish Chandra ji’s question. You are getting it? Conventional, subjectivity, they mean the same. ‘Convention’ means what is coming from your mind, mind also referred to as the ‘subject’. What is coming from the subject is known as the convention. So, subjectivity, conventionality. Then, what is, as opposed to subjectivity, is object? What is really there from the object? What is really there? What is ultimately there? What is really there from the object? These two mean the same, ‘objectivity’ and ‘ultimate’ mean the same. Ok, this is very important for us to know. With this, what we come to know is that ok, let’s say, the same flower...ok, next time, Tsetan la, maybe next Sunday, ok, Saturday, yes, Saturday, we will show this the NASA company documentary film about how we see things under electron microscope. Ok, that we will watch, I think that side. Ok, so, what we can see is now, say, the same object, group A sees as a flower, group B sees as the Emptiness of flower. Which is closer to the object? Two of you see the same object differently. How group A sees this, this is a flower, how group B sees this as Emptiness of flower. Which of the two is closer towards the ultimate reality?

Participant: Group B.

Venerable Geshe Dorji Damdul la: Group B? How group B sees tallies with the ultimate. It is closer towards the object. Objective, ultimate, we come to sense that these two mean the same. Subjective, conventional, these two mean the same. Ok, now, what happens is that, what happens, in this NASA company, what is going to be shown is just a leaf, a foliage of a leaf, a leaf there. First, you see that just a leaf as a part of the bush. And then, first, it will take you to the macro world, and then it is going to take you into the micro world, one foliage of the leaf, this leaf. Then, it takes you deeper through electron microscope. You will start to see the partitions of the cells. First, you see it is cracked. At the moment, it is very tender. With the naked eyes, you see it as very tender. And then, as you start looking at it through electron microscope, the tenderness disappears. It becomes very cracky, like a dry mud. Even our hands, even our face, they are all the same. When you look at through electron microscope, you will see that it is like a dry mud, cracks are there. And these cracks are nothing, these cracks are the partitions of the cells. And then, as you go, as the electron microscope is fine-tuned, we start to see the cell membranes, then the nucleus, cytoplasm. Through further fine-tuning of electron microscope, we start to see the chromosomes inside the nucleus, chromosomes.

Ok, initially, the leaf is so tender, beautiful. Then, when it comes to the chromosome, on the chromosome level, chromosome they are like the striped snake, brownish snake, very repulsive to look at. Initially, let's say, the leaf is very pleasant to look at, a very pleasant feeling comes to you. The same object, with the change in perception, when you see on the level of the chromosomes, it is very repulsive to look at. Ok, first, the emotional state is very pleasant feeling. Then, the next emotional state is repulsion, little bit of agitation, or repulsion. Then, through further fine-tuning of the electron microscope, you start seeing the DNA molecules, then the atoms. Ok, let's stay there. Atoms, they are beautiful or they are unpleasant to look at? Hey, atoms, they are beautiful to look at or unpleasant to look at? Hey? For Vivek ji?

Participant: It depends. If a physics person is seeing, he may think it as beautiful.

Venerable Geshe Dorji Damdul la: Ok, somebody like Vivek ji who attends Tibet House class?

Participant: It will be normal, means.

Venerable Geshe Dorji Damdul la: It is?

Participant: It is normal, nothing great or whatever.

Venerable Geshe Dorji Damdul la: It is just normal? Ok, which means it is neutral. It is not pleasant, it is not unpleasant. It is just neutral. Ok, look, the same object seen in three different ways. The same object has the capacity to trigger three different emotional states: one is excitement and pleasant feeling; and the other one, repulsion; and the other one, neutral. The same object has the capacity to trigger three different emotions. Therefore, how this is relevant to our day-to-day life is that where you feel attachment to one object, you feel attached to one object, if you see the same object in a different way, the same object which otherwise triggered attachment can trigger repulsion in us. For example, yesterday, when I was looking at my own

teeth through this mirror, which magnifies it ten times, you look at the same thing through this, it is very scary, so repulsive, not at all attractive. Nothing is there attractive, if you look at it through the, say, electron microscope. It is very cracky. All what we see as attractive will simply make no sense. Ok, so, the point is that this is the reality. And yet, the object has not changed. It is the same object seen in three different ways because of which three different emotional states arise – attachment, aversion, and neutral. And these three different emotions arise because of three different perceptions. Which of the three different perceptions is correct? All are correct! You are getting it? All are correct!

Ok, so, with this, as your perception becomes more and more refined, ‘refined’ meaning going towards the object more closely. Say, going closer towards the object, going closer towards the ultimate that is the ultimate analysis. Going away from the object, going away from the ultimate that is conventional, that is subjective. Ok, with this in mind, what is important for us is that now, what is the reality? The reality is very tricky. What is the reality? The flower is the reality? Or the very repulsive chromosomes are the reality? Or the atoms, the neutral form, [01:50:00] atoms are the reality? Which of the three is the reality? Ok, so, for this, what is the reality? This is the question. Tell me, what is the reality of the flower? Objectivity of the flower is the reality, or the subjectivity of the flower is the reality? Ok, now, don’t forget this question. We will do the analysis. The question is, this flower, the subjectivity of the flower is the reality or the objectivity of the flower is the reality? Meaning that the flower exists objectively or the flower exists subjectively? This is my question. No need to decide. This is my question. What is the question? Anybody? What is my question? Kumud la, what is my question?

Participant: Whether the flower exists subjectively or objectively?

Venerable Geshe Dorji Damdul la: Very good! Ok, this is the question. Now, do you agree with me that when I say that ok, this flower, it is closer to Phuntsok la? And then, ok, then, I pick this up. Ok, this is very important. Red flower which is closer towards Phuntsok la, I pick this up and say that this is mine. Ok, and then, this is one way of saying, ‘this is mine’. Another way of saying this is, this is closer towards Phuntsok la, I pick this up and say, ‘Phuntsok la, this is not yours’. Which is better way of saying it? Ok, these two sentences, are they the same or these two are different sentences? Or these two mean different? One is, ‘this is mine’; number two is ‘this is not yours’. It is the same meaning or different meaning?

Participant: Same meaning.

Venerable Geshe Dorji Damdul la: Same meaning! But which is more pleasant to you? Phuntsok la, which is more pleasant?

Participant: The first one.

Venerable Geshe Dorji Damdul la: The first one? The second one is very aggressive, right? First one says ‘oh, this is mine’. It is a nice way of saying it is not yours. Whereas if I say ‘oh, no, this is not yours’, it is very offensive. I did not say that it is mine. It is just that you happened to keep it very close by me. I didn’t take it. Ok, so, we say that ‘this is mine’, implicitly it means that

it is not yours, ‘not yours’. ‘Not’ and ‘empty’ mean the same. Likewise, when we say that this flower exists subjectively, implicitly it means it does not exist objectively. You are getting it? This is very important. When we say the flower exists subjectively, implicitly I’m saying that this flower does not exist objectively. This flower is empty of objective existence. Don’t forget it! Ok, I will say something explicit, and you tell me what is the implicit meaning. I say everything exists subjectively. What is the implicit meaning?

Participant: Nothing exists objectively.

Venerable Geshe Dorji Damdul la: Nothing exists objectively, or everything is empty of objective existence. Your name?

Participant: Deepti.

Venerable Geshe Dorji Damdul la: Deepti! Ok, Deepti exists subjectively. What is the meaning? What is the implicit meaning?

Participant: Deepti does not exist objectively.

Venerable Geshe Dorji Damdul la: That Deepti does not exist objectively. Deepti is empty of objective existence. Ok, Vinny ji exists subjectively. What is the meaning? Lhadol la, Vinny ji exists subjectively. What is the implicit meaning? Vinny ji exists subjectively. What is the implicit meaning? Wangchuk la is here? Wangchuk la? Ok?

Participant: Vinny ji is empty of objective existence.

Venerable Geshe Dorji Damdul la: Very good! Vinny ji exists subjectively means Vinny ji is empty of objective existence. Very good! Ok, if ever in the future, if somebody asks you, ‘You have been learning about Emptiness? What is Emptiness?’ Say, Emptiness of objective existence is Emptiness. What is Emptiness? – Emptiness of objective existence. What is the Emptiness of flower? – Emptiness of the objective existence of the flower is the Emptiness. You are getting it? If somebody asks you, ‘What is Emptiness? Why do you meditate on Emptiness?’ Emptiness of the flower, Emptiness of objective existence of the flower is the Emptiness. Or if somebody asks you, ‘What is the ultimate truth? You are learning about Two Truths. What is the ultimate truth?’ You say Emptiness of the objective existence of the flower is the ultimate truth. You are getting it? What is the conventional truth of the flower? – The flower is the conventional truth of the flower. What is the ultimate truth of the flower? Anyone? What is the ultimate truth of the flower? – Emptiness of objective existence of the flower is the ultimate truth of the flower. Ok, Dorji la, what is the ultimate truth of Dorji la?

Participant: Dorji la is empty of objective existence.

Venerable Geshe Dorji Damdul la: Ok, yes, Dorji la got it correct. Anybody else who likes to say? What is the ultimate truth of Dorji la? Anybody? Ok, Norbu la?

Participant: Emptiness of objective existence of Dorji la is the ultimate truth of Dorji la.

Venerable Geshe Dorji Damdul la: Very good! Ok, let's make it very clear, you know. Ok, Emptiness of objective existence of Dorji la is the ultimate truth of Dorji la. Ok, what is the conventional truth of Dorji la? – Dorji la is the conventional truth of the Dorji la. You are getting it? Ok, this is what we need to know. Now, ok, before we retire, now, what we have learned thus far is that nothing exists objectively; everything is empty of objective existence. Ok, the question is, how can we know that everything is empty of objective existence? For that matter, we need to learn what is known as ‘the reasoning of the four essentials to establish Emptiness’, ‘the reasoning of the four essentials to establish Emptiness’. Ok, the four essentials: the first essential, identifying the object of negation; ok, number two, the essential of understanding the Emptiness of the object's being one with its parts; ok, number three, the essential of understanding the Emptiness of the object's being different from its parts, one with its parts and different from its parts; number four, essential of understanding the pervasion that anything which is empty of being one with, [02:00:00] or different from its parts entails the Emptiness of the objective existence of the object.

Ok, now, we will explain the four essentials the next time, the next class. First, we will quickly deal with the question, Harish Chandra ji's question. Ok, when we look at the same object, this flower, through naked eyes, you will see this as a flower. When you look at the same object through your electron microscope, group B, electron microscope, we can say that you can see this in two ways: one, you see just a bunch of atoms; or you see the Emptiness of the flower, the flower disappears. Both are correct. Ok, tell me, group B, what do you see? You see bunch of atoms or you see the Emptiness of the flower?

Participant: Emptiness of the flower.

Venerable Geshe Dorji Damdul la: Not a bunch of atoms? Why not? Through the electron microscope, you don't see the atoms? You can see! Both can be seen. If you focus on the atoms, this is still conventional analysis, not the ultimate analysis, although you are using an electron microscope. You are getting it? So, the question is, why, if you use the electron microscope, it is the ultimate, and why if we use our naked eyes, it becomes conventional? This is the question. So, simply because we use the electron microscope does not mean that we are employing ultimate analysis. So, this is just for us to get a very simple understanding of ultimate analysis, just for that purpose. It is not necessary that the moment you employ electron microscope, you are subjecting ultimate analysis. Not necessary! You are getting it? If you see the scientists, they use the...what is that?

Participant: Hadron Collider.

Venerable Geshe Dorji Damdul la: Hadron Collider?

Participant: The large Hadron Collider.

Venerable Geshe Dorji Damdul la: Hadron Collider?

Participant: Hadron – H-A-D.

Venerable Geshe Dorji Damdul la: Hadron? Ok, so, Hadron Collider, the scientists, they are using these huge, massive Colliders for what? – To see the Emptiness of the electrons or to see how the electrons behave?

Participant: To see how the electrons behave.

Venerable Geshe Dorji Damdul la: To see how the electrons behave! They don't use it to see the Emptiness of electrons. You are getting it? You are not using this to see the Emptiness of the flower. So, they are still using these massive, massive electron Collider and so forth, and that analysis is not ultimate analysis. It is still conventional analysis. You are getting it? So, say, with electron microscope, you can look at the, you can see the atoms, or you can see the absence of the flower – two. Of the two, when it sees the absence of flower, that is the ultimate analysis. If it sees the electrons or the atoms, you are still, even this electron microscope, it still remains the conventional analysis. You are getting it? Then, the question is, within the same analysis, when you employ the same subject, electron microscope, how one becomes the ultimate analysis, how the other becomes the conventional analysis? This is another thing which we have to go into detail. Ok, first, we study the four essentials. You are getting it? It does not mean that employing electron microscope automatically becomes ultimate analysis. Not necessary! Even that can still be conventional analysis. You are getting it? Ok, so, for that, this, if you get the understanding, the flower and the absence of the flower, not just the absence of flower in natural. For example, say, what is in my left hand? Ok, what is in my left hand?

Participant: Flower.

Venerable Geshe Dorji Damdul la: Flower! What is my left hand?

Participant: Absence of flower.

Venerable Geshe Dorji Damdul la: Absence of flower! So, this absence of flower is not ultimate analysis. It is not the ultimate. Whereas, when subjecting the same flower there, you look at it, where otherwise you would see the flower, you look at it, you see the absence of the flower that is ultimate. Absence of flower, you see that there are two. Where, literally, there is no flower which is conventional analysis. Where there is flower, still you see the absence of the flower, then you go into the ultimate analysis. For that, to make sense of this that 'Wow, this is amazing'? You are getting it? To make sense of this that this is the ultimate, that ultimately nothing is there that is the ultimate. You are getting it? Emptiness of the objectivity is objectivity of the object. Emptiness of objectivity is the objectivity of the object – that concept, if you get it, if you start to make sense of this stanza – Emptiness of objectivity is the objectivity of the object – if that makes sense to you, you are getting closer to Emptiness. But even though it may not make sense now but, simply, let us not forget this stanza, let us not forget this line: Emptiness of objectivity of the object is the objectivity of the object. Let us not forget this. And then, we can hope, we can hope through our concerted effort in the studies, reflection, and meditation to really understand what it means. Ok, that is very precious. Any questions? Yes?

Participant: Geshe la, why can't absence be analysed in an ultimate sense?

Venerable Geshe Dorji Damdul la: Everything can be analysed in the ultimate sense, not only absence, including absence.

Participant: Right.

Venerable Geshe Dorji Damdul la: Everything can be analysed subjected to ultimate analysis, everything.

Participant: Everything? But we just said that if there is absence of the flower, this is not really the ultimate analysis?

Venerable Geshe Dorji Damdul la: This is not ultimate, this is the conventional. This is something which we can easily see. But this can be subjected to ultimate analysis. Any more questions? Yes, Vivek ji? Then Kanu.

Participant: Yeah, Geshe la, when we see flower, flower was pleasant for us.

Venerable Geshe Dorji Damdul la: Say it again!

Participant: flower was initially pleasant for us but, later on, when we go for ultimate analysis, either it becomes unpleasant or neutral.

Venerable Geshe Dorji Damdul la: Yes.

Participant: So, why should someone whose life is going good, he should study the Emptiness?

Venerable Geshe Dorji Damdul la: Ok, this is a good question! (TL) Ok, so, the flower, it looks pleasant, nice but the same flower, if you subject it to ultimate analysis, then it becomes repulsive, neutral. So, where somebody is really having a nice life, pleasant life, then stay there. Don't subject to ultimate analysis. Stay there, enjoy this. Why should we have to study Emptiness? This is a good question. Very good! Finally, the individual should decide. Individual should decide, you want to study Emptiness, not study Emptiness, no force! Individual person should decide. For that, how to make decision? On the basis of two basic principles: be kind to yourself, and be wisely kind to yourself. 'Be kind to yourself' means happiness, go for the happiness, shun the miseries. The next line is, 'be wisely kind to yourself'. What is better? Ok, say, you want to be imprisoned for five years with the swimming pool, the gala party, and the garden, and everything is so nice, and then, at the end of the fifth year, execution. [02:10:00] You want that or you want to get out of this prison altogether – which is better? Vivek ji?

Participant: It is better that we come out but there are some people who say, "Ok, let me enjoy."

Venerable Geshe Dorji Damdul la: No, no, if they say, it is nobody's force. Everybody, you

can decide. You have to decide for yourself. Nobody is entitled to go there and say that ‘you have to study Emptiness’ – no! Finally, you have to decide. Everybody has to decide. Even that person who said, “Yeah, I’m happy! Why should I study Emptiness?” – Yes, be happy, stay there! Nobody can push you. The point is, let us not forget ‘be kind to yourself’ and ‘be wisely kind to yourself’. You are getting it? Small children, if you say, aged five years-old young boy and girl, “Hey, study well! Go to school. Don’t say ‘I want to play, I want to play, I want to play’. Go to school, so that you can become PhD.” You say like this to a five years-old child. Will you say this? There is no point in talking about PhD programmes, ‘So that you become Nobel Laureate, you become PhD, you become a professor’. The child will not understand anything. Just give a chocolate. “If you go to class, I will give you a chocolate.” This is best thing, rather than saying, ‘So, you can do PhD, you will get a good job. You will become IAS officer’. You talk about these things to a five years-old child, it does not make any sense but you have to persuade through some other means. Likewise, the person, if the other person says, “Yeah, I’m happy. Why are you forcing me to study Emptiness?” – Of course, who is forcing you? By the way, Vivek ji, don’t go to force anybody. Even if they say that ‘I’m happy’, say that ‘be happy’.

Participant: No, my another question is shall we apply Emptiness for the things we are enjoying?

Venerable Geshe Dorji Damdul la: Ok, so, for that matter, because that it is you, say, enjoyment, we cannot deny the enjoyment. We cannot deny the existence of enjoyment. It is not to cut your enjoyment. It is to cut the miseries. Because it says, “Ceasing of karmas and afflictions leads to Nirvana.” It did not say that ceasing of karmas and afflictions leads to Emptiness of happiness. It is the Emptiness of miseries. So, whole purpose is to deal with the miseries. So, the happiness that we see, happiness, there are two: one, which is temporary happiness and the lasting happiness. So, the study of Emptiness, meditation of Emptiness helps us to transcend the states to reach to a state of the lasting happiness. That is the whole purpose. So, the point is that with what we see as happiness, so this is how the small children, they see as ok, Friday evening, the children are very happy. Not only children, even the elders are also very happy. How many of you are happy on Friday evenings? Saturday is the best, Sunday evening, then problem; then, Monday morning, the worst.

This is with the small children. In fact, very recently, the father brought his son, and the son had some problem, some depression problem. And then, some, with the labelled as “very serious problem.” And then, I said that ok, sometimes, labelling is not really a good idea. If you give too much label, then people think that ‘yes, I have this problem’. And then, the father said, “That is very true.” And I said, how is it true? – “Because my son, his problem become so worse Sunday evenings.” Why? – “Monday he does not want to go to school. So, he goes into drama, evening drama, Sunday evening drama, playing the drama as though he is going into depression. Actually, he doesn’t want to go to class tomorrow.” So, the point is that, finally, the point is, small children, we are all like small children. We don’t want to go to school. We don’t want to go to school of Nirvana and Buddhahood. So, we are all like small children.

So, now, to be kind to yourself and be wisely kind to yourself, so there, when we say ‘be kind to yourself’, ‘be wisely kind to yourself’ means be matured. Don’t remain as small children all the

time. Be matured to see whether you are going to school is helpful or you want to play all the time on the playground, or you want to go to school so that you can accomplish many things in your life. So, be matured. This is the meaning of, say, ‘be wisely kind to yourself’. Immediate happiness and the lasting happiness! So, the lasting happiness, where suffering becomes zero, happiness is forever, is this something achievable? These things, children will not think of. Children-like people cannot think of these things. They are so happy with the immediate happiness. That’s it! And then, they end up with miseries. When they have miseries, they just go into, in fact, this is something which I so vividly saw with one person, for all of us, not just that particular person. Otherwise, not really interested in all these things, and then, suddenly, they talk about, say, the future problems. Then, the person instantly starts to cry. And then, the next moment, I shift the topic to something nice, what is now, again, the person is just easily stimulated, so very happy, excited. And then, suddenly, drawn to the topic of impermanence, like this, suddenly cry, becomes so desperate. How weak we are! How so weak! This is like children. ‘I’m happy! I don’t want to meditate on Emptiness. Why should I meditate on Emptiness?’ This is how the small children say, “I don’t want to go to school. I want to be in the playground.”

So, to be wisely kind to yourself means don’t remain as a child all the time. Be matured to see the broader reality of happiness and miseries in time and in space, not just confined to what is today, not just confined to what is today, in this place. So, this is the meaning of ‘be wisely kind to yourself’. Just imagine yourself after ten years, after twenty years, after thirty years. And if you could see the prospect of the same happiness enduring for the next ten, twenty, thirty, forty, fifty, sixty, without sickness, no ageing, no death, then that is amazing! Then, no need for any of, you know, such things. Whereas, if there is a prospect of these things happening – sickness, ageing death – and then, say, losing of near and dear ones and yourself any time, any time, you know, say, you have some problem, health issues, you go to hospital and doctor says that you are diagnosed with this, this, this, this, it can happen to anybody, any one of us here, anyone. “Oh, I’m happy! No, doctor, you must be wrong because I’m eternally happy.” This is how the small children think. Ok, Kanu, you have a question?

Participant: Geshe la, I’m confused about this example of A and B and the flower.

Venerable Geshe Dorji Damdul la: Yes?

Participant: I don’t see why the confusion is there because this example has been repeated so many times. And, sometimes, it seems to make sense but today, there is two version of this confusion: one is, so, when the flower is shown to the group B, does it really disappears, or like nothing disappears but once the group B people see only the Emptiness of the permanence of the flower or the essence of the flower or so on, this is the version one; and the second is...

Venerable Geshe Dorji Damdul la: Ok! Let’s say, this is something, this is a journey, what Kanu is sharing with us is a journey which all of us are bound to go through and have to go through. The flower actually disappears, or what?

Participant: Or nothing disappears but one just sees the Emptiness of the permanence of the flower, or the essence of the flower, or something like that.

Venerable Geshe Dorji Damdul la: Ok, nothing really disappears, or just you see the Emptiness of the permanence of the flower, Emptiness of the essence of the flower. Ok, this is the question. Ok, this is a good question! Very good question! Ok, let's say, group A, what are you seeing?

Participant: Flower.

Venerable Geshe Dorji Damdul la: Flower! Group B, [02:20:00] what are you seeing?

Participant: Emptiness of flower.

Venerable Geshe Dorji Damdul la: Emptiness! Let's say, I don't see the flower, I don't see the flower. Ok, so, group B, if you go like this, when will you ever see the flower? Through the electron microscope? Keep fine-tuning the electron microscope, when will you ever see the flower, group B? You will never see the flower. You will say that there is no flower there. Group A says that there is a flower there. Ok, now, from this, what we can say is, ok, if I ask you, which of the two perceptions is correct? You said that both are correct. One of you said that there is a flower; one said there is no flower. Both are correct, which means that we are using, employing two different frames of reference: conventional analysis and ultimate analysis. The two frames of reference, are they the subject or the object?

Participant: Subject.

Venerable Geshe Dorji Damdul la: Hey! There are two frames of reference meaning the naked eyes group A employed and the electron microscope group B employs, these two, ok, say, these two are the object or the subject?

Participant: Subject.

Venerable Geshe Dorji Damdul la: Subject! Now, remove the two subjects. Kanu, remove the two subjects. Naked eyes remove, electron microscope remove, what is this object?

Participant: Nothing.

Venerable Geshe Dorji Damdul la: What is the object? Remove the two subjects. You said that the same object appears as two different things, the flower, non-flower, because of two different perceptions. Remove the two different perceptions. Perceptions happen on the subjects. Remove the two subjects. What is there?

Participant 1: Nothing.

Participant 2: Emptiness of the flower.

Venerable Geshe Dorji Damdul la: Emptiness of the flower! Vivek ji?

Participant: There will be nothing existing.

Venerable Geshe Dorji Damdul la: There is nothing really there! Kanu?

Participant: If remove the subject, yeah, there is nothing there.

Venerable Geshe Dorji Damdul la: Very good! (TL) Ok, if remove the subject, then it makes no sense there. You are getting it? It does not make any sense there as a flower, non-flower, whatever, it does not make any sense. You are getting it? Which means that to make sense as a flower, to make sense as a flower, only when your mind comes into play, mind meaning the perception. You are getting it? Beyond the perception, what is really there, what is ultimately there, nothing is there. It is just the perception. Everything is operating on that perception. You are getting it? Everything is operating on that perception. And yet, this perception on which everything is operating is so efficacious, meaning that if you do good things, perception, virtues, only happiness follows, not miseries; if you do non-virtues, only miseries follow, not happiness. There is the efficacy of the cause and effect, proper orderliness of the cause and effect operating on this mere perception. It is quite a profound experience, very profound experience, and if you get a glimpse of this, Goosebumps can come on your body. At times, you can have a fear, a tinge of a fear can come in your mind, initially. Later on, as you keep meditating on this, then the fear will be replaced with tremendous, extremely profound tranquillity. Ok, any more questions? Yes, Kanu, one more?

Participant: Geshe la, the second version of the confusion is precisely this that ok, because the last statement actually reads: “Emptiness of the object is the object...”

Venerable Geshe Dorji Damdul la: No! Emptiness of not the object, Emptiness of the objectivity of the object is the objectivity of the object.

Participant: So, that is the thing. If something is empty, I mean, in this flower's case, the example, for group B people, if the flower disappears, so, there is not only Emptiness of the flower but the Emptiness of everything, infinite things.

Venerable Geshe Dorji Damdul la: Amazing! (TL)

Participant: But so, how do I limit it to the Emptiness of that particular object?

Venerable Geshe Dorji Damdul la: Ok, this is a good question! You don't have to limit, right? Our mind is automatically limited. In fact, I would, what we are trying to do is we are trying to make this vision, this knowledge infinite, limitless, to know the Emptiness nature of all phenomena together. This is what we are trying to do. At the moment, it is already limited because our mind is so, particularly, our mental consciousness as of now, our mental consciousness is very selective. Kanu, while my eye consciousness is just across what is here but my mental consciousness picks up only Kanu now. Kanu! So, there, our mind, as of now, mental consciousness which does the meditation which is supposed to be the study, reflecting and meditating on Emptiness, that mind that is purely the mental consciousness, not the sensory

consciousness, mental consciousness which is so selective as of now, very selective. So, when we say ‘Emptiness of flower’, it is Emptiness of flower. We cannot switch to the Emptiness of the Kanu. It is very selective. So, for that matter, we have to learn how the mind behaves through selection and by the power of the object. Sensory consciousness, they behave by the power of the object and the mental consciousness, primarily, behaves through selection. Yeah! Ok, any more questions? Yes, Jayanti ji?

Participant: Geshe la, my very precious Geshe la, I got the answer to my question before I asked. Emptiness is the real thing, everything else, perpetual everything would be boring, so Emptiness, just Emptiness. Perpetual youth, perpetual happiness, perpetual sameness – boring! The answer is Emptiness. I got it before I asked. Thank you, Geshe la!

Venerable Geshe Dorji Damdul la: Thank you, thank you, Jayanti ji, thank you! Anymore questions? Ok, Dedication prayer!

Participant: Please turn to page 278, Additional Dedication Prayers.

Dedication prayers in the end

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Class 68 – Wisdom of Emptiness – Part 3 of 6

Session 1 of 11th May 2019

Subject : Wisdom of Emptiness
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 11 May 2019
Transcriber : Tenzing Nyidon
Verified by : Meenakshi Puri
Edited By :

Starting Prayers By Participant

(Main Teaching Starts) [00:26:40]

Venerable Geshe Dorji Damdul la: Okay, thank you. Last time we left at enumerating the four essentials. The four essentials we will, the reasoning of the four essentials to discern or establish Emptiness. Anyone who has the four essentials on their fingertips? Anyone? Adarsh? Okay, the four essentials on your fingertips. So, these points the numbers what we, no, the enumerations, let us try best to have them on our fingertips. Without these then unnecessarily things become very complicated and difficult. Whereas, if you have these points on your fingertips, it's become very easy for you to practice, for you to meditate, it becomes very easy. Whereas, if you don't have these four points then the say in your mind okay, yes, I have to meditate on Emptiness but how to start. All these things arise. Oh in that class he mentioned something four points or five point, something. And what are the four points, again you. Okay, so therefore these are not difficult, these points are not difficult. The only thing is just the make sure that they are on your fingertips. You learn them. Then it makes your life, it makes your meditation, your life very easy. Even say you may have them on your, in your notebooks and then when you are in your metro or in your car whatever, so there oh it's in the book, again you don't feel like reaching out to the book. So, whereas if you have them by heart, it's easy for you.

Okay, so the four essentials. What are they? Essential of identifying the object of negation, number one. Number two, essential of understanding the Emptiness of the object's being one with its parts. Number three essential of understand the Emptiness of the object's being different from its parts. Then finally essential of understanding the pervasion that anything which is empty of being one with or different from its parts entails the Emptiness of objective existence of the object. Okay. So, these are the four points to keep in mind. With these four points then the conclusion therefore Emptiness of objective existence is the objectivity of the object. Emptiness of objective existence of the object is the objectivity of the object. Therefore, Emptiness of the objective existence of the object, [0:30:00] Emptiness of objective existence of the object is the objectivity of the object. Okay.

First, we go through the first essential, the essential of identifying the object of negation. For that

matter first we need to what does it mean by object of negation. When you speak about Emptiness, from what we learned earlier, when we speak about Emptiness, Emptiness should not be thought of as nothingness instead it should be understood as the meaning of dependent origination. But for that when we say Emptiness it is not just nothingness, it will reject something, it negates something. It rejects something, it negates objective existence. So, object of negation the first essential, identifying the object of negation. When you say I negate objective existence? For example, let's say that okay, have no fear coming to Tibet House because you are afraid of tiger and Tibet House does not have tiger. So, there you have to negate to make the other person, who is scared of tiger let the person, to let the person feel comfortable you have to negate the presence of tiger. Negate saying that there is no tiger in Tibet House. So, in this case the object of, tiger becomes the object of negation. The tiger in Tibet House it becomes the object of negation. Likewise, when I say that okay, I have no flower in my left hand. I have no flower in my left hand what is negated? Flower is negated, presence of flower is negated. Both are correct. Flower is negated, the flower in my hand is negated. Flower in my hand. Otherwise we cannot negate flower because flowers are there. So, the flower in my hand is negated. Okay, so likewise when I say that okay in my hand there is no car. What is the object of negation? Car in my hand is negated. When I say that there is no objective existent self, there is no objective existence, what is negated?

Participant: Objective existence.

Venerable Geshe Dorji Damdul la: Objective existence is negated. Say this flower is not chocolate, what is negated? This flower being a chocolate is negated. This flower is not objectively existent, objective existent, what is negated? This flower being objective existent is negated. Okay, so here why there are so many things to be negated for example just pick up this flower you will say this flower is not house. You negate the flower being the house. This flower is not say the what, okay, this flower is not blue flower. So, being a blue flower is negated. Likewise, this flower is not objectively existent. This flower is not independently existent. So, independent existence of the flower is negated.

Okay, now tell me Emptiness, whenever you say Emptiness it is the short form of Emptiness of independent existence, Emptiness of objective existence. So, when you say Emptiness of objective existence what is the object of negation?

Participant: Objective existence.

Venerable Geshe Dorji Damdul la: Objective existence. Very good. Okay, so the first essential is essential of identifying the object of negation. We have to identify pertaining to object of negation there are so many kinds, so we should be very precise. Object of negation pertaining to establishing Emptiness. So, when we establish Emptiness in that connection, in this relation when we are to identify object of negation, we say objective existence is object of negation, independent existence object of negation.

Okay, the next question what, tell me, what is the object of negation pertaining to establishing the Emptiness? What is the object of negation pertaining to establishing the Emptiness?

Objective existence. Emptiness means it's the short form of Emptiness of objective existence, Emptiness of independent existence. So, what is the object of negation of Emptiness? Objective existence, independent existence. What else? Objective existence, independent existence, inherent existence, true existence, intrinsic existence.

Participant: Self-characteristic.

Venerable Geshe Dorji Damdul la: The self-characteristics. Absolute existence, ultimate existence. Permanent is very gross as compared to objective existence. To reject permanent existence, permanent, permanence with respect to the impermanent phenomena is very gross as compared to rejecting true existence, rejecting intrinsic existence. Okay, so there these two cannot be equated.

Okay, now the next question, very complicated question is what is the object of negation that you have identified pertaining to Emptiness, what is the object of negation? Yudon la, the Yangzom la? Objective existence. Okay, now question to you. What do you understand by objective existence? Anyone? What do you understand by objective? Just speak your mind. Anyone? Yes, Kabir ji? Okay, let us all listen to the answers given. Otherwise I can just go through monologue, I can say this object of negation, this is meaning of objective existence, I can just do it very quickly. We can finish. It does not really help. So, our mind should be active, our mind should be smart. Yes?

Participant: Objective existence to me would be where it's not coming from the subject but it exists independently from the object itself.

Venerable Geshe Dorji Damdul la: Okay, something existing independent of the subjective mind. This is what Kabir ji you are saying as the meaning of objective existence. Very good. Anyone else? And it can have many versions not necessary one way. Mannan ji?

Participant: I would say object's existing in and of themselves having.

Venerable Geshe Dorji Damdul la: Okay, an object existing in and of itself. Very good. Anyone else? Objective existence. Just speak your mind, you can speak in your own say the in your own ways of understanding, in your own language. Anyone? Yes, Lhadol la?

Participant: Existence of object without depending on the mind.

Venerable Geshe Dorji Damdul la: Okay, the object existing without dependence on the mind. Very good. Anyone else? Yes, Adarsh?

Participant: The object which is un-destroyable.

Venerable Geshe Dorji Damdul la: Okay, that's interesting which is not destroyable, okay, which cannot be destroyed. Okay, anyone else? Yes, the Vivek ji?

Participant: Objective existence which exists from the conventional analysis as well as from the ultimate analysis.

Venerable Geshe Dorji Damdul la: Okay, an object existing in both the domains, from the point of view of the conventional analysis as well as from the point of view of the ultimate analysis. Anyone else? Okay, the Palden la you want to say something?

Participant: Objective existence as in something that exists inherently.

Venerable Geshe Dorji Damdul la: Something which exists inherently from its own side. Very good. Okay, now one thing that I'd like to share with you here which is very important is that there are so many synonyms, what we said earlier, say objective existence, independent existence, true existence, inherent existence, intrinsic existence, ultimate existence, absolute existence, self-characteristic, and the existing from the, existing in and of itself, right. There are so many synonyms. So, although at this moment, although in this moment we may not be able to see how they are synonyms but let us keep in mind eventually [0:40:00] after studying Emptiness, after studying, reflecting and meditating on Emptiness for the more extensively our job must be to see how all these mean the same. Not just that I learned it, I learned these eight or nine the vocabularies they mean, terminologies, they mean the same. It should not be left like this. Finally, we must be able to see intrinsic existence means yes, of course, it means objective. This is the connotation. These two have the same connotation. How? You must, it must be so well reflected in our mind. For that matter we have to, we need to have an extensive study, reflection and meditation.

Okay, so most of the answers coming from the audience here as to what constitutes the objective existence, what exactly does it mean by objective existence. So, I agree with most of you saying that objective as opposed to subjective. Ultimate as opposed to conventional. True as opposed to deceptive, false. Very good. Okay, from this what we learn is objective as opposed to subjective. Something exists objectively means that it should be independent of the subjectivity. Independent of our mind imputing on it.

Okay, so, the now this is very important. Say when you look at this object, when you look at this flower the same thing can be seen in two ways. One, where you are watching a movie, watching a movie here. If you are watching a movie here in the movie theatre so the movie that you are watching on the screen it exists where? Where is the movie? On the screen. And the movie is coming from where? From the projector. Where is the projector? It's behind you, right. It's behind you. So, the movie is on the screen but it's not from the screen. The movie is on the screen because you are watching the movie on the screen, you are not watching the movie on the projector. So, the movie is on the screen but it's not from the screen it's from the projector. You're getting it? Likewise, the flower is on the object it's not from the object, it's from the projector like your mind. Yet, when you look at this flower how does this flower appear to you? It appears to you like a movie projected by the projector or it exists as so independently there, right.

Okay, I will give you one example, say the flower as a part of the movie, flower, image of the

flower as part of the movie and a painting of the flower, two things. You're getting it? A painting of the flower on the wall and the image of the flower as part of the movie, two. What is the difference between these two things? One is the painting of the flower and other is showing movie of Mughal Garden. How many of you have been to Mughal Garden? Okay, how many of you have not been to Mughal Garden? Okay, how many of you have been to Mughal Garden? Those of who have been to Mughal Garden you must explain what Mughal Garden is to others. Okay, Tenzin la, you have been there, Mughal Garden? What is Mughal Garden?

Participant: There are lots of flowers in Mughal Garden. It's a garden and there are lots of.

Venerable Geshe Dorji Damdul la: Don't just say it's a garden. The other people will not be inspired. Make them inspired, right, inspire them to go to Mughal Garden.

Participant: It's a very beautiful garden. There are lots of flowers there.

Venerable Geshe Dorji Damdul la: Where? In Nigeria?

Participant: No, in Delhi itself. In Delhi.

Venerable Geshe Dorji Damdul la: Okay, it's very beautiful, very attractive garden which exists not too far from, away from Tibet House. So that they are inspired to go there, right. It's not too far away from Tibet House. It's the within Delhi itself. It's very near. It's very beautiful. It's worth going to the what enjoy it. Okay, so that is Mughal Garden.

Now the painting of the Mughal Garden and the movie of the Mughal Garden, right. What is the difference? Anybody, just speak your mind. There is no hard and fast say the, this is the correct answer, this is not the correct, no. Just speak your mind what is the difference between these two? Lhamu la, what is the difference between these two? One is the painting of the Mughal Garden and the other is the movie of the Mughal Garden.

Participant: Painting, Geshe la, painting is something very solid like but in the movie its moving. So, we can enjoy it.

Venerable Geshe Dorji Damdul la: (TL) Okay painting is more static and in the movie it, you know, it moves, the direction to the different flowers from tulip to the orchid to the lily flower to the lotus, right. It's more fun. Whereas, the painting is very boring, its just same thing. Okay, that's also true. (TL) Okay, yes, Mannan?

Participant: Movie is like a direct visual capture of the Mughal Garden as you would see it with your eyes. And the painting is the artist's impression of what is seen and then its recreated to make a visual representation of what the artist sees in their mind.

Venerable Geshe Dorji Damdul la: Very good, very good. Anyone else? Lhadol la, yes?

Participant: Movie that playing on the screen it is coming from the projector and the painting

that is there it is not coming from any projector it's there like, you know.

Venerable Geshe Dorji Damdul la: From the object.

Participant: From the object.

Venerable Geshe Dorji Damdul la: Very good. Okay, this is, of the many ways of distinguishing these two things the one that I'm looking for is what Lhadol said. The movie, the flower in the movie that actually is not coming from the screen its coming from the projector. It's not coming from where you are seeing it, it's coming from the opposite side. Whereas, the painting of the flower it's not coming from the projector, opposite side, it is there where you are seeing, it is there. This is the difference. It is from there. This is the difference. Very good.

Now, we speak about the object of negation. What is to be negated? We said it is the objective existence. Then the question is what does it mean by objective existence? Objective existence what many of you said is that an object existing independent of the subjective mind. What is that like to see something as the dependent on a subjective mind and what it's like, what is that like to see something as independent of the subjective mind? So, the movie is like what? Dependent on this the subjective mind, dependent on the projector and whereas the painting not the movie, this is more independent of the subject. Likewise, when you look at this flower, how does this flower appear to you, like your movie projected by the projector or like you know something from there, from the object? How does it appear to you? Something from there, from the object or your mind like the projector and its projecting the flower, which way it is appearing? Which way the flower appears to your mind?

Participant: From the object.

Venerable Geshe Dorji Damdul la: From the object not as your mental projection. So, when you see the flower, not as a mental projection but from itself this is known as objective existence. And that is defective. This is the deception how we see things.

Okay, now look at the other person sitting next to you. Okay, so how you see the other person as like a movie, your mind projecting, having projected the person or you see the person as independently real?

Participant: Independently real.

Venerable Geshe Dorji Damdul la: Objectively real. Something there. So, this is known as the deception. This is deception. This, how we see things as so independently there, this is the deception. And the things don't actually exist the way they appear to us like this. They all coming from our mind. They are not really coming from the object. This is the reality. Whereas, the as opposed to being, coming from our mind, we see them as coming from the object. This is the greatest of the deception. This is, if you identify that okay the flower does exist. So, there are two possibilities for this to exist either it should exist like a movie being projected by the projector or it should exist independent of the projecting mind. Of the two ways, okay, so, one way is

independent of the mind, this is how the [0:50:00] the flower should exist objectively if it is, it should exist if it exists objectively independent of the mind.

If you know this, even though you may not be able to reject it, still okay this is there are the two ways for the flower to exist either coming from the subject or coming from the object. If you know this you have pretty much understood the object, identified the object of negation.

Okay, what is next? Yes, Adarsh?

Participant: Geshe la, I had always been questions an example of that, on the a movie playing through the object, through the projector is that, the question is that unless until the projections is not on the object that is screen the movie will not be seen.

Venerable Geshe Dorji Damdul la: Yes.

Participant: So, something must be there so that projection is touched and then the appears, then the things appears.

Venerable Geshe Dorji Damdul la: Okay, this is amazing, that is true. Unless the screen is there, with the open space, in the open space you cannot have the movie, right. There must be screen there. So, likewise there should be something there from the object. If something is not from the object then the movie cannot be projected. That is true.

Okay, let's say this flower is made of millions of atoms. You agree? So, these atoms are like the screen. Because of these atoms then the mind project a flower, right. The flower is not from there, atoms maybe there, may not be there. This is the question. But what we see is the atoms there. But the flower is 100% projected by the mind. Movie is 100% projected by the mind, the movie. But we, small children they see the movie as from the screen. The movie is projected from the mind. Screen there, not there this is a discussion, right. We are not talking about the screen. But what you are bringing up is the screen is there, right? So, this is a separate discussion, which is a very interesting discussion. But we are, what we are talking about now is the flower, movie flower that is purely coming from the screen, no, projector, right, projector. This is what we are analysing.

Now we will come to realise that even the screen is also like the projection. Even the screen is also projected by the movie projector. So, this is, for this we need the other examples. At the moment we are only taking not the screen, we are talking the movie. From the screen the question is okay to see the flower, we need to have the atoms there. Atoms are there. And even the atoms also projection because the electrons, protons, neutrons are there. So, this is the one kind of analysis which is very important done by Arya Nagarjuna. This we will do later, right. It's very good question. And any question that you might have, its very important to bring them up and discuss them. And then say we have Nalanda Masters Course participants also. You can bring these questions to the Nalanda Masters Course. Okay, raise your hands those who are doing Nalanda Masters Course. Okay, not for, not half, full so that others can identify you. Okay, so those who are doing just the Nalanda Diploma Course you must make sure to identify

who they are and bother them with these questions. Okay, good.

What is point number two? Essential number two? Essential of understanding Emptiness of the object's being one with its parts. Okay, so last time we were talking about what is known as the ultimate analysis and conventional analysis. You're getting it? Okay, let's say when will we see this as a flower? When will we see this as flower? When we look at it through ten feet away, one foot away, one centimetre away, one millimetre away or till electron microscope? When will we see this as a flower? Any idea? No idea. This is not really philosophy, right. Do you see this as a flower? Either you must be very advanced philosophers you don't see this as flower, you see this a bunch of atoms. Okay, if you see this as flower which means that what is the distance between you and this flower? Suman, what is the distance? Ten or twenty feet?

Participant: Yeah.

Venerable Geshe Dorji Damdul la: And then Mannan? Ten feet. Okay, me maybe one foot. Then can you imagine seeing this as a flower if you are say close, one millimetre close to this flower. Then you will not see the flower. And then when you look at it through electron microscope do you see the do you expect to see this as a flower? No. Then from there, the moment the sense of the flower disappears, right. Flower. It does exist. But if, does it, if it exists objectively then remember what Arya Nagarjuna said what are the two lines? If the mirage were to be water, why not those close by the mirage see water? Okay let us all say this again, three times. If the mirage were to be water, why not those close by the mirage see water? If the mirage were to be water, why not those close by the mirage see water? Okay, so with this if this, with the same token of reasoning if this flower were to exist objectively, why don't I see this flower as I go closer towards the object? Okay, which is the one, which of the two agents is the one which goes closer towards the object, your eye, naked eyes or the electron microscope?

Participant: Electron microscope.

Venerable Geshe Dorji Damdul la: Electron microscope is the one which is. So, therefore if it does exist objective then the electron microscope should be able to find it. You're getting it? So, with the electron microscope what happens? We'll start seeing the cells. And which of the cell is the flower? Tell me. Cell a, cell b, cell c? Okay, how many of you studied about cells in your life . All of you, we learnt. Okay, which is the cell, which of the cell is the flower? None of the cells, right. None of that is a flower. Okay, so the moment you go into the level of the cells then the deeper you go, when will you find the flower then? Deeper you go, at one point, at what point you will find flower? Never. The moment you cross the cells from there however deep, however infinite you may go, you will never find the flower. The concept of the flower dissolves. So, concept of the flower makes sense when? When you keep a little distance. When you don't use the electron microscope. You're getting it? Okay, then the concept of the flower, the is makes sense. Otherwise the concept of the flower does not make sense.

Now, say the way Arya Nagarjuna said if the mirage were to be water, why not those close by the mirage see water. Okay, now going closer towards the object we cross the border of the

conventionality. Okay, how many of you are little confused with this language? The moment you subject the flower to the electron microscope when you start seeing the cells you already cross the border of the conventionality of the flower. How many of you the, how many of you can sense something that oh it makes sense? Raise your hands. Okay, good. Most of you, it makes sense to most of you. This is very important. In other words, the flower when you say flower, how you see this this is the flower. Beyond this if you go into the cells then you will never find the flower. So, till the point you find the flower this is known as conventional analysis. The moment you go beyond the cross, any border and then you end up not finding any flower at all that is the border of the, that is when you cross the border of the conventionality. Okay.

[01:00:00]

Crossing the border of the conventionality you end up in which domain? Ultimate domain. Conventional as opposed to ultimate. You're getting it? So, when you go into the ultimate domain you will never find the flower. Don't forget it. When you go into the ultimate domain you will never find the flower. You'll find the flower only in the conventional domain.

Now, you, we are trying to see, the identify the object of negation. When we identify object of negation, we identified what? Hey, when we, objective existence of the object of negation. Objective existence as most of you defined is something that exists independent of our mind. Very good. Now, we are trying to look for this an objective existence which is independent of the subjective mind. We are trying to look for this. For, to look for that what should we do? We should go closer towards object. If the mirage were to be water, why not those close by the mirage see water? Okay, we go closer to, going closer towards the object we will come to realise two things. Say the flower going to, closer towards the object you will see the atoms. If the flower does exist objectively, now you have come too close towards the object, what you see as, what you see there going closer towards the objects the atoms this should be the flower. Are they flowers? They are not the flowers. They are just the parts of the flower. You agree? They are just the parts of the flower. The parts of flower are they the flower? Atoms are they the flower? No, they are not flower. Okay, how many of you know this? When you go deeper into the flower you end up seeing the atoms and none of the atoms, none of the parts of the flower is the flower. How many of you know this? Okay, if you know this you have understood the second essential.

What is the second essential? Essential of understanding the Emptiness of the object's being one with its parts. Meaning that the parts are not the object. Which object? The flower. The parts of the flower are not the flower. If you know this, this is the meaning of the object being empty of being one with its parts. That the object, meaning the flower is empty of being one with its parts. Meaning that the flower cannot be identified as one with its parts. Flower cannot be identified as amongst the parts, none of the parts can be identified as the flower. How many of you understand this? None of the parts of the, none of the parts, none of the atoms of the flower can be identified as the flower. Raise your hands. Good. If you know this then you understood the, you got the second essential – essential of understanding the Emptiness of the object's being one with its parts. Very good.

What is the third seal? What is the third essential?

Participant: Object being different from its parts.

Venerable Geshe Dorji Damdul la: Okay, the essential of understanding the Emptiness of the object's being different from its parts. Okay, now when you say that the parts are not the flower but the part, the flower does still, it does exist objectively, but the flower the parts are not the flower. Then if it does exist objectively and not as the parts then it may exist as different from the parts. Remove the parts, remove all the atoms what will you find? Hey, remove all the atoms, atoms are not the parts. So, remove all, atoms are not the flower. Remove all the atoms what will you find?

Participant: Flower.

Venerable Geshe Dorji Damdul la: (TL) No, no, what will you find? Nothing is left there, right. Earlier when you go into the flower you see the atoms. At least there is, you find something as the atom. If the atoms are removed nothing is there. You're getting it? Nothing is there. Which means that the flower is not different from the parts. Parts meaning the atoms. The flower is not different from the parts also. How many of you know this, if the atoms are removed then the flower will not be there, nothing will be there? How many of you know this? Raise your hands. Good. If you know this you have understood the third seal, third essential, essential of understanding the emptiness of the object's being different from its parts. You're getting it? Good. What is number four?

Participant: The essential of understanding the pervasion of anything which is empty of being one with its parts and different from its parts entails the Emptiness of objective existence of the object.

Venerable Geshe Dorji Damdul la: Okay, let us all say this again together. The essential of understanding the pervasion that anything which is empty of being one with or different from its parts entails the Emptiness of objective existence of the object. Okay, now what we do is that if somebody, if there are only two rooms. You have a house, the house is only two rooms, only two rooms. And somebody, a policeman came and tells you that oh, you are keeping a terrorist with you. So, how many rooms you have? Only two. So, you say no, I don't have the, I don't have terrorist with me. So, you just check my house. So, there are only two rooms. Then the first room there is no terrorist. Second room no terrorist. Okay, when you see that in the first room there is no terrorist, does it tell you that the terrorist is not there? It may be in the second room. And if you open the second room first and you don't find the terrorist there does it mean that there is no terrorist? No. You open the first room plus the second room then coming together then you conclude that okay, you don't have the terrorist with you. You're getting it? So, these are the only two options. When the two options are rejected tells you that there is no terrorist, I'm sorry, I baselessly blamed you for that.

Likewise, if the flower does exist objectively there are only two ways. For the flower to exist objectively either the parts should be the flower or different from the parts should be the flower. Since none of the two is true, so therefore the flower, what is the conclusion? The flower does not exist objectively. You're getting it?

Okay, last time did we do the electrons, no, the dots, the Buddha image and the dots? No. Okay, seems like Nalanda Masters Course and Diploma Course now you are going together, at the same level. Okay, for that matter what is important is that say the how would you, what is that analysis known as, analysis or the thinking, analysis meaning thinking, analysis to see if something exists objectively, what do you call that? Ultimate analysis. Don't forget it. To see if something exists objectively, a thinking to see if something exists objectively that thinking is known as ultimate analysis. You're getting it? Okay, so the opposite of this analysis is known as conventional analysis. Very good.

Okay, now let's say that the flower, first identify the object of negation, of the four essentials, the first one is the essential of identifying the object of negation. What did we identify as the object of negation? Objective existence. And what do we understand by objective existence? An object existing independent of the subjective mind. Very good. Okay, now we are exploring if this, the flower exists as independent of the subjective mind. We are analysis this. What is this analysis known as? To analyse if the flower exists independent of the mind, what is this analysis known as? Ultimate analysis. Okay, now we go through ultimate analysis to check the flower. We go through ultimate analysis to see if the flower exists objectively. Then what do you end up, what do you end up seeing? You end up seeing the atoms, the parts of the flower. So, the parts of the flower are they the flower? No. So, you understood what? That the flower is empty of being one with its parts. Very good.

Then what is the next? Essential of understanding the Emptiness of being different from its parts. So, how do we do? Remove the parts. If the parts are not the flower and if the flower still is believed to be objectively real and if the parts are not the flower, if the atoms are not the flower remove the atoms. What will you find? Nothing is there. The flower is not at all there, right. So, which means that the flower is not different from the parts [1:10:00] its empty of being different from the parts. Not different, empty of being different, same. It is not different from the parts.

Okay, now you've gone too close towards the object. And going too close towards the object there are only two ways if the flower does exist objectively. Either the parts should be the flower or different from the parts should be the flower. And which of the two is true?

Participant: Neither.

Venerable Geshe Dorji Damdul la: Neither. So, what is your conclusion? The conclusion is that objectively from the object's side there is nothing as a flower. You're getting it? Okay, now if there is nothing as the flower, the flower does it exist or not?

Participant: Yes.

Venerable Geshe Dorji Damdul la: The flower does it exist or not?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Yes. How?

Participant: Flower exists subjectively.

Venerable Geshe Dorji Damdul la: Yes, it does exist subjectively. It does exist. It does not exist objectively. So, it does exist. And for existence there are only two possibilities – either it exists objectively or subjectively. And some say half-half, right. So, ideally speaking only two options, either the flower should exist objectively or it should exist subjectively. And some philosophers say half object, half subject, right. So, the this we may call it third option but actually even this is part of this belongs to the first, part of this belongs to the second. So, there are only two options either it should exist objectively or it should exist subjectively. These are the two options. And of the two options if you reject objective existence, then what is option left? That it exists subjectively. This is the only choice. Subjectively means, hey? Coming from our mind. So, the dream exists subjectively or objectively?

Participant: Subjectively.

Venerable Geshe Dorji Damdul la: Okay, the somebody should volunteer to tell me as to how the dream exists subjectively. Raise your hands. Anybody? How the dream exists subjectively? In other words, what do you mean by the dream existing subjectively? Anyone? Suman? Okay, Dorji la?

Participant: Geshe la, I'll try. As in a dream we are chased by a dream Ghost but after we wake up, we finally realise that we are not chased by a dream ghost, it was a dream which was chasing us in a dream. So, we were, at last we were like confused whether ghost which was in the dream but not real, which you have like now know that it was in the dream. So.

Venerable Geshe Dorji Damdul la: Okay, so when you wake up you realise that the dream ghost which was chasing you, which was bothering you in the dream was actually a dream.

Participant: It was not, it was in a dream.

Venerable Geshe Dorji Damdul la: It was in dream; it is not real.

Participant: So, the ghost is not real.

Venerable Geshe Dorji Damdul la: Okay.

Participant: Which you thought it was real but you finally know that it was not real, it was from mind.

Venerable Geshe Dorji Damdul la: How it is? Oh, very good. How is it not real?

Participant: Because after you wake up.

Venerable Geshe Dorji Damdul la: Yes, after you wake up how do you know it is not real?

Participant: Because now you are not chased by the ghost.

Venerable Geshe Dorji Damdul la: Okay, (TL). Why the ghost stopped chasing you?

Participant: Because it was in the dream Geshe la.

Venerable Geshe Dorji Damdul la: Okay, what do you mean by dream?

Participant: Dream means.

Venerable Geshe Dorji Damdul la: Something coming in your.

Participant: In which your, yeah, yeah something coming from your mind.

Venerable Geshe Dorji Damdul la: Exactly. So, just as a dream, the dream is something that is purely what your mind creates. Do you agree with me or not? Dream is purely what is coming from your mind. Now at the moment the flower, the house, the AC, the traffic, the lights. Okay, say what is the difference between this light and the dream light? Quick. What is the difference between this light, the light, okay, prayers flags on the ceiling versus the dream prayer flags? What is the difference? Anybody. Dorji la you would like to say something, yes, what is the difference between the prayer flags and the dream prayer flags.

Participant: In, you can touch it Geshe la.

Venerable Geshe Dorji Damdul la: Okay, (TL) this prayer flags you can touch it, dream prayer flags you cannot touch it. Why?

Participant: Because you can touch in the dream but you will not.

Venerable Geshe Dorji Damdul la: You cannot touch them when you are woken up.

Participant: Yeah, yeah, or you will not satisfied from. (TL, GL)

Venerable Geshe Dorji Damdul la: Okay, so in the dream you may feel satisfied okay I'm touching the prayer flags. When you wake up you are not satisfied you have to go to actually touch the prayer flags.

Participant: Kind of.

Venerable Geshe Dorji Damdul la: Very good. Anyone else? Yes, Noryang la?

Participant: The dream is like there is no functionality but the real one it has like the functionality.

Venerable Geshe Dorji Damdul la: Okay, the which one?

Participant: The dream is like purely imaginary.

Venerable Geshe Dorji Damdul la: Which one the dream ghost or the which?

Participant: Any dream.

Venerable Geshe Dorji Damdul la: Dream Noryang la?

Participant: Any dream.

Venerable Geshe Dorji Damdul la: Any dream?

Participant: Its purely imaginative no functionality is there.

Venerable Geshe Dorji Damdul la: No functionality is there but the?

Participant: Real one the prayer flags are.

Venerable Geshe Dorji Damdul la: The prayer flags are here. When you are woken up when you see the prayer flags on the ceiling here these prayer flags have functionality there whereas the dream prayer flags do not have functionality.

Participant: And not valid, it doesn't confer to a valid reasoning also. Like the dream can be purely imaginative, it can.

Venerable Geshe Dorji Damdul la: Okay, the dream, the dream flower, the dream prayer flags can, they are just purely coming from your mind, purely like imagination. It is purely coming from your mind. Whereas these prayer flags they are not like imagination, they are not imagination. Very good. Okay, very good.

The, so the dream prayer flags and the real prayer flags, real prayer flags they have the functionality there. They have cause and effect relationship there, there is efficacy of cause and effect relationship there. Whereas, dream prayer flags no cause and effect relationship there. It can be totally chaotic, right.

Okay, sometimes the okay some people they have this the problem, how many of you know that you are not dreaming now? Are you dreaming or not dreaming now? Not dreaming. How many of you are 100% guaranteed that, how many are 100% sure that we are not dreaming now? Raise your hands. 100% sure. Okay, those of you who said I'm not too sure whether I'm dreaming or not, raise your hands. One, two, Aruna ji, three. Okay. That's very complicated. Okay, the Aruna ji and?

Participant: Anshul.

Venerable Geshe Dorji Damdul la: Anshul and Badri ji. Okay, three of you and maybe Kanu also. No, you are sure. You are sure its not dream? You're sure. Are you sure that was Kanu's difficulty, right? When you were in college? Kanu, when you were in college this was your challenge?

Participant: Yeah.

Venerable Geshe Dorji Damdul la: Yeah, right. Now it's solved. (GL) It's solved, not solved?

Participant: I think I solved it but I forgot it. (TL)

Venerable Geshe Dorji Damdul la: You solved in the dream? Okay, so now there are three of us here Anshul, Badri ji, and the Aruna ji. Anyone of you, what makes you think that I'm not so sure whether what I'm doing, what is happening now is dream? What makes you think? Badri ji or Anshul ji or Aruna ji? Yes, Badri ji.

Participant: Geshe la, I think after attending so many years of Buddhist classes, I'm not actually very sure what is happening right now is actually out there or not, really.

Venerable Geshe Dorji Damdul la: Okay.

Participant: So, which means that.

Venerable Geshe Dorji Damdul la: Still you really attend many classes or you think that you attend in a dream?

Participant: Yes, that also I'm doubtful.

Venerable Geshe Dorji Damdul la: Okay, so which means what you said is not true.

Participant: Maybe, it's not true also. So, that is why I'm not sure.

Venerable Geshe Dorji Damdul la: Okay, (TL). Okay, Anshul?

Participant: Yes, Geshe la I would also like a lot more clarity to be able to say surely that I'm not dreaming because the range of subjectivity simply is very, very large. So, it's hard to say whether what I'm seeing is really what there is, I mean its.

Venerable Geshe Dorji Damdul la: Do you know that there is difference between the dream and the waking state? [1:20:00]

Participant: Yes, there is a difference but.

Venerable Geshe Dorji Damdul la: Do you know?

Participant: Yes, I do but there is also similarity.

Venerable Geshe Dorji Damdul la: Waking state maybe subjective but it's not dream, it's dreamlike at the most.

Participant: Yes.

Venerable Geshe Dorji Damdul la: Okay, so if you, if this information is with you then would you still say that what is happening now is, can be dream, is this what you are saying? Or you would say that no, no, this is dreamlike this is not dream? Is this what you are going to say now?

Participant: I would agree.

Venerable Geshe Dorji Damdul la: Which means it is dreamlike, this is not dream?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Okay, now one person the number is less. (TL) Now, Anshul what is your point?

Participant: Geshe la with that information yes, I'm.

Venerable Geshe Dorji Damdul la: Okay, with that information you are happy to say that this what is happening now is a waking state it is dreamlike, it's not dream. Aruna ji, now you are only left. Okay, okay.

In fact, why I'm asking this question is because still I can challenge anybody, all of you here now, almost every one of you who said that 100% this is not dream, its dreamlike, it is not dream. I can still challenge the question. And I'm sure, dead sure you can give a satisfactory answer. What makes you think that this is not dream, right. If I ask this question. What makes you think that this is not the dream, this is your waking self, what makes you think that, if I ask this question. Say you will not have a, you will give some answer but you will never have a satisfactory answer. I'm still very confident. This was a dilemma, a problem, big problem that happened to me when I was in my 20's. When in my 20's I had this question. Question was very, very, bothering, right. And then for the time being I switched off that, the reflection. But oftentimes I had difficulties. Is this really dream or this is a waking state? This is still a question to me. So, oftentimes how do I decide whether it's dream or not, right. I cannot decide that it's not a dream. But I can decide that this a dream.

How? Say if I pick up the flower and then I hit it, and then it starts playing music out of this, music and the people start to fly out of this, right. When this happens, I would say now I'm dreaming. This is how I do when I was in my monastic institution, this is how I do. One time I was, what has happened, I think that the there was a mug there. And the mug suddenly changed into a, suddenly changed into, for no reason it changed into a tape recorder, old style tape recorder with the buttons, right, suddenly. Then I thought okay now I'm dreaming this is not

real. In the real life, in the waking state this cannot happen for me. So, now I'm dreaming, right. This is how I decide, right. And where it is non-dream I cannot say the non-dream as non-dream. In most cases I can say the dream as dream, right. Okay, so these are the things.

Now the point is that the dream is something coming from our mind, purely coming from our mind, right, purely coming from our mind. Likewise, what we are going to discover from learning these four essentials is that whatever, everything that comes into existence they come, they arise purely out of our mind. Just as a dream is purely coming from our mind, everything else is purely coming from the mind. Therefore, everything is like a dream. Everything is not dream, everything is like a dream. So, we need to make a distinction between dream and dreamlike. And how to make the distinction is how Noryang la nicely made the distinction that in dream cause and effect can be, may not operate efficaciously, cause and effect may operate in a very dysfunctional, very disorganised way. Whereas in the dreamlike, out of the dream, dreamlike cause and effect operates very effectively, where negative karmas done will never give rise to happiness. Good karmas done will never give rise to pain, will only give rise to happiness. So, this efficacy in cause, efficacy of cause and effect is applicable only in the dreamlike not in the dream. This is distinction that we need to make.

Okay, now what we need to know is that, okay, let us, okay now look at the other person sitting next to you very quickly. Okay, most of you are smiling. Although I did not say smile. I just asked you to look at the other person and then you smiled, right. My question to you, if you, do you agree with me that the person who made you smile, the body of the person who made you smile. Okay, by the way tell me, did you smile because you see the mind of the person or you see just the physical appearance of the person? Physical appearance, the face not the mind, right. Okay, and that physical appearance the face is nothing but made of millions of atoms. Do you agree with me? Okay, so the face of the person and the millions of atoms which constitute the face of the person these are actually the same, from the object , these two are same. You agree with me? Good.

Now, if you could imagine that you see the other, the person's face in the form of bunch of atoms like this would you still smile? Hey!

Participant: No.

Venerable Geshe Dorji Damdul la: Why not? If you smile (TL, GL) then Stanzin Lhadol will send you to mental hospital. Okay, so the point is that when you see that the object in the form of the bunch of atoms, you will not smile. When you see the object the way you are seeing now it makes you smile.

Okay, now look at the other person, again. Okay, now imagine that you are seeing the other person in the bunch of atoms. (TL) Okay, so now the point is that when you see the other person in the form of bunch of atoms you will not smile. When you see the other person in the form of the person then it makes you smile.

Okay, don't forget that face, the feature of that face which made you to smile, don't forget it.

Now close your eyes, close the eyes, think of the same feature which made you smile, think of the same feature of the face of that person which made you smile. Okay, very good. Open your eyes. I'm happy that nobody is smiling now, right. Why you are not smiling now? You are not seeing a bunch of atoms, you are seeing the same feature of the person but you are not smiling this time. You were smiling the other time when I asked you to look at the other person you smiled. Now when you are thinking of the same feature you are not smiling, why? Anyone? Why? Kumud la, why?

Participant: Because now the person doesn't appear as objectively real as it did when.

Venerable Geshe Dorji Damdul la: Okay, that is interesting. Did you all follow the point made by Kumud la? Okay, what is the point made by Kumud la anybody who likes to paraphrase what Kumud la said, anybody? Yes, Lhadol la?

Participant: That the face that appeared into my, when I closed my eyes that was not from the object it was just from my mind [1:30:00] that's why I was not smiling.

Venerable Geshe Dorji Damdul la: Okay, you, when you just imagine or just think of that same feature of the face you know that this is not objectively, its coming from my mind, right. So, whereas when I was looking at the other person actually looking at the other person then you see as so objectively real. Okay, that is very good. Yes, Jayanti ji?

Participant: Geshe la.

Venerable Geshe Dorji Damdul la: No, through the mic.

Participant: To make it simple, Geshe la, I understand but I smiled because he smiled back at me.

Venerable Geshe Dorji Damdul la: (TL) That is true, that is true.

Participant: Thank you.

Venerable Geshe Dorji Damdul la: Thank you, Jayanti ji. So, Jayanti now imagine that you are the other person is smiling back at, back to you. Would you still smile? You imagine that the other person is smiling back at you, would you smile? Okay, so the point is that we see that there is one we know that its coming from your mind. It's just a imagination, it's just your mental thinking. Other one you see as so objectively real. You're getting it? This is the difference.

Okay, now with this if you are able to see everything as just like coming from your mind, nothing from the object, all your emotional stirs stop. All your emotional turbulence stop. This is so important. All your emotional turbulence stop. And say the if you can do this practice the four essentials, meditation on the four essentials more on a daily basis, more on daily basis then once in a while you may get a glimpse of Emptiness. When you get a glimpse of Emptiness in some cases there could be a tinge of a fear, in some cases goose bumps can come on your body, very

brief goose bumps can come on your body. In some cases, a tingling sensation can flow through your body. In some cases an extremely peaceful, the feeling of serenity can come to you, extremely peaceful which we never experienced before. So these various experiences can come. And out of like 5000, out of like 10, 000 people then one or two might have overwhelming fear coming. If that happens you should make sure that you check with somebody who is exposed to, experienced with meditation on Emptiness. You must check with, you know, such people. And generally speaking, the it can be like one out 10,000 people. We don't really have to worry much about that part. But if it does happen, if it is so overwhelming that you can't really control, it is so scary, then the you check with you know somebody who is experienced with Emptiness. Whereas, for most of the people it does not happen. At the most you may have a tinge of a fear.

So, if that happens this is not a bad omen, this is a very, very auspicious omen. You are going somewhere in the proper track towards Emptiness. And you practice more the fear will be replaced by incredible joy. This is what is bound to happen.

Okay, and once you get the feel, once you get a glimpse of the experience of Emptiness then it's going to be like a self-operation, its going to be like a self the motivating force to drive you to self-drive towards the wisdom of Emptiness for a more extensive studies, reflection, meditation. Okay, any questions? Badri ji?

Participant: Geshe la, I've always wondered this mode of analysis of going closer and closer to an object and dissecting it the way the Buddhists have done it, how and where do the scientists make a mistake of assuming that the part truly exists and therefore the flower truly exists. Because the scientists also dissect the flower but they assume that the part truly exists. So, has there been any dialogue between scientists and Buddhists, and what has been the outcome?

Venerable Geshe Dorji Damdul la: This is a very serious question. Now with the quantum physics, with the advent of quantum physics we see that there is a great, great parallel between Buddhist concept of say subjectivity and the quantum physics concept of the observer-based reality. What is the reality out there, what is observed, it makes sense only in dependence on the observer? Independent of the observer, observed makes no sense. So, the two are very close. But we are not to jump to the conclusion that these two are identical. The point is that with the Buddhist concept of the subjectivity there are the five levels, minimum, five levels of understanding of subjectivity varying in degrees of subtlety. The Emptiness of permanent unitary independent self, Emptiness of autonomous substantial self, Emptiness of external reality, Emptiness of true existence while not rejecting intrinsic reality, and the Emptiness of intrinsic reality. There 5 these five they differ in subtlety.

So, with this in mind the quantum physics what it is talking about, they don't really talk about the Emptiness, they do talk about the vacuum, quantum vacuum, and the quantum entanglement, the and of course the uncertainty, Heisenberg's uncertainty principle which is a very interesting concept. So, for all these means where do they fit? Where do these concepts fit in the Buddhist various prevention of the various selflessness? This is something which we need to explore.

So, to be very direct to the question Badri ji asked as to how scientists also dissect the same

thing, dissect things into their parts and still they adhere to objectivity of the object on the ground that the parts exist objectively so the whole exists objectively. But just for your information some of the scientists like some of the neuroscientists, neuroscientist. I remember it was many years ago, what they say is that through analysing the neurons, the brain, analysing the neurons allocating the different functions of the different parts of the neuron and the how the all these neurons they work through synaptic connections, transmitters, neurotransmitter so forth. There is no one the administrative the locus point within the brain, within the neurons to say that this is the final administrator. Meaning that they just work in say the what collaboration. All these neurons there is no one center piece to say that this is the final. They all just work by mutual dependence. So, the scientists they say that this is exactly corresponds to what the Buddhists say. There is no central figure intrinsic self as there. It's just mere imputation, mere designation on the basis of the functions of the different parts. And then we see as something operating. Beyond this there is nothing there as objectively, as intrinsic, as a center piece which governs the whole operation of the person. So, this the scientists they talk about it, it's very interesting.

So now going back to main point is that that whether or not there is the partless particle. What makes, say for example within Buddhist philosophers we see that there are some philosophers who believe in objective existence on the basis of the say the self is not really findable as something very concrete there other than the five aggregates. And each of these five aggregates, say the body, then the particles, finally we break them down, finally we see the particles. And particles to what extent we can go to break them further? So, some of the philosophers they say that you will reach a point where you cannot go any further. That point they call as partless particles. Particles without parts. Partless particles. That is the finest, minutest reality of the physical matter. So, the world that we see around, this is nothing but constituted of these the partless particles which is the final building blocks of the whole universe. This is what they say. That made them to realise, that made them to feel that there is objective universe out there. **[01:40:00]** This is one thing. And whereas, in the parlance of modern physics, they don't really talk about the partless particles. Partless particles, this partless particles this is the concept which is more talked about by the philosophers. Whereas the physicists what they talk about is instead of partless particles they talk about the particles, elementary particles, they see whether the particles can be divisible. Whereas the philosophers they talk about not the divisibility of the particles, they talk about the partlessness of the particles, whether or not the particles have parts, whereas the scientists, the hardcore scientists, the physicists they don't talk about whether particles have parts or not, they talk about the divisibility of the particles, whether particles can be divided any further, physically can be divided any further. This, the approach is very different.

So, the point is that deep inside the say there is something there, they don't, okay, this is something there. Something there from the object. What is that object? They are trying to look for that. Just background, at the background they have the feeling that there is something there. What is that? They are trying to look for that. So, this makes them feel the objective existence of things. This is the difference. Okay, the Kabir ji?

Participant: Geshe la, a lot of the analysis that we are doing it seems that we're following Arya Nagarjuna's concept of going closer to the object and the mirage and why are people close and

not seeing water. But if we were to, let's say turn that on its head and go further away and if we think of something's say the Taj Mahal for instance, if you go very close you will see marble and you will see jewels, and if you go even closer you will see the atoms that make up the marbles and the jewels. But if you go further away then you see the entire say Taj Mahal, which is perhaps a better understanding of the Taj Mahal. So, why have we decided that going closer is always the best way to reach that ultimate answer. Why is it not sometimes in certain circumstances to step back a little bit and kind of look at the totality of what you are seeing and maybe that should be the way we analyse some things.

Venerable Geshe Dorji Damdul la: Very good. Okay, that is interesting. Okay, did you follow the question. Okay, so if somebody can help me, assist me to give answers to this. Anyone? Naresh ji? So, the question asked is that the, say the analysis that we are subjecting now. Okay, Kabir ji correct me if I go wrong. The analysis that we do is for example Taj Mahal, we dissect it. We dissect, the reductionist approach and then we go from the macro to the micro. Micro towards the atomic level and so forth. Then the Taj Mahal disappears. So, why should the analysis be always like this? Why not we go away from Taj Mahal instead of going too close to the Taj Mahal and to see the Taj Mahal is not existent, instead of that why don't we go away and see the Taj Mahal holistically. Sometimes it may be better that we have to appreciate the Taj Mahal. Why don't we do this analysis, why you have to do the analysis to go from the macro to the micro, why? This is the question, right? Anyone? Naresh ji you'd like to give the answer. Okay, mic, mic.

Participant: I think similarly the Taj Mahal would disappear if you step back sufficiently.

Venerable Geshe Dorji Damdul la: (TL) Okay, if you go too back, you know, you go into the black hole and from there, from distance, from far distance like million light years distance from the planet Earth, even planet Earth will disappear, right, let alone Taj Mahal, Taj Mahal will. If you don't go away from the Taj Mahal this is the advice given. Very good, right. Too close Taj Mahal disappears, too distance is also, Taj Mahal disappears. So, you should be in the middle. So, the Kabir ji is saying that yes, stay in the middle, why don't you, why you go too close, why don't you keep a little distance and stay in the middle and then observe the Taj Mahal, appreciate the Taj Mahal, why don't you do that? This is the question. Okay, Tejal la.

Participant: Since we want to investigate whether the object exists from the object's side or not, so for that investigation I must go close to the object to examine is it really there. Because when I move away from the object or we're in the middle so to speak, I'm coming closer towards the subject and I'm going away from the object. So, yeah, so basically if I want to know the existence of the object independent of my mind then I move close to the object to find out what is the reality on the object.

Venerable Geshe Dorji Damdul la: So, the, but the it's not necessary that we should always examine into the micro level. Not necessary.

Participant: It depends on the person. I mean you don't have to go that micro. As you said from the flower if you are one centimetre, one millimetre away from the flower, the flower is

gone. It's not there.

Venerable Geshe Dorji Damdul la: So, therefore instead of let the flower go, let the flower, let's have the flower to enjoy the flower, why not we do that? This is the question. Okay, Mannan? Kabir ji many good answers are coming. (TL) Yes?

Participant: The way I'm seeing it is that in this analysis we are interested in the parts of an object. And to see the parts of an object you have to come closer to it, otherwise that object itself becomes part of something larger. I'll give an example, let's say of a tree.

Venerable Geshe Dorji Damdul la: No, no, why do we have to, why are you interested in the parts?

Participant: Because I believe that's the analysis that we're talking about, right, that.

Venerable Geshe Dorji Damdul la: No, why not we, the appreciate the whole? This is what Kabir ji is saying. Don't always be interested in the parts. Appreciate the whole.

Participant: Well then, it is a different sort of analysis, so let's say we're about a tree and we want to know, and the tree is our reference point, the object we are talking about is a tree. So, we can look at it two ways, like we can keep coming closer to the tree and look at its parts. And then we'll reach that border you said between the conventional reality of the tree and ultimate reality of the tree by looking at its part. Or we could try doing a different analysis where the tree itself is a part of something greater and then we go far from it and then we see that its part of a forest. Then that's another reality that the tree is nothing but a tiny cell in something larger like the forest. So, I mean there's no harm in going the other direction also.

Venerable Geshe Dorji Damdul la: You can go other direction.

Participant: Yeah, but we chose a reference that this is the object we are interested in. If the object is the tree then we want to know what the tree is constituted of, not what.

Venerable Geshe Dorji Damdul la: So, why do we have to go inside the tree rather than going out of the tree to analyse the tree?

Participant: Because then we're doing an analysis of the forest that what is a forest.

Venerable Geshe Dorji Damdul la: Not necessary. Just one tree, keep like ten metres away. We enjoy the tree, beautiful. Okay, Noryang la?

Participant: Geshe la, then like attachment and aversion arises. Like once you come far from the object then you try to put more objectivity to the object and then this involuntary pull and push of things happen, so then again, the self-grasping ignorance, it happens. And then again you are in misery or something like that.

Venerable Geshe Dorji Damdul la: Okay, Kabir ji this is very interesting answer given. Finally, the point is whether you want to go closer towards the object, go away from the object it's upto the individual, right. Noryang la. If your goal is to free yourself from the miseries. Miseries arise from seeing things objectively real, from the object. So, to get rid of the miseries you have to see whether that way of perceiving the object, tallies with the reality. Seeing things objectively real. So, for that matter you go, have to go towards the object. Because we see things as objectively real. When you see things objectively real then involuntary pull and push happens. When you see things as subjectively real, involuntary pull and push stops. That is the freedom. Involuntary pull and push is the, say the loss of freedom. Loss of freedom is the greatest misery. So, what Noryang la is saying, so finally our job is to get rid of all the fears, get rid of the loss of freedom. And how to get rid of the loss of freedom is gaining freedom. [1:50:00]

How? By stopping the involuntary pull and push. When does the involuntary pull and push happen? When we see things as objectively real. So, and this seeing things as objectively real does not tally with the reality. Because it does not tally with the reality. How to know this? For that we have to go closer towards the object to see if it's actually there. So, this is the reason why we go there. Is this Noryang la what you are saying? Kabir ji you are happy with this or not too happy?

Participant: Can I just add?

Venerable Geshe Dorji Damdul la: Okay, Kabir ji you would like to add something.

Participant: Well, I, more of a follow up question. I understand the objective of us wanting to.

Venerable Geshe Dorji Damdul la: Getting rid.

Participant: Conclude that there is nothing that objectively exists.

Venerable Geshe Dorji Damdul la: Yes.

Participant: And therefore, we can get rid of our suffering. And, that's great and wonderful. But I don't understand why we have to go close to the object. I mean Arya Nagarjuna is saying that I mean, you know, that's also great, but I don't understand why we all need to find out more about something. Why is it essential to go close? I understand the objective, that makes complete sense. But the question if we're talking is one of ultimate reality and objective existence, you can't base your answer on the result that you want. It has to be.

Venerable Geshe Dorji Damdul la: Objective.

Participant: Objective. It can't be because you want to get rid of suffering therefore let's go close and conclude that nothing is objectively real.

Venerable Geshe Dorji Damdul la: Even why should we have to, why do we need to have the objectivity? For a purpose. There must be a purpose. If there is no purpose why should we go into the objectivity also. There must be a purpose. So, the point is, okay, this is a very important

point the need to be objective is that the say first before resorting to the measures and remedies, what is important is the track the cause of the suffering. Before applying the remedies, track the cause. Tracking the cause *yeh dharma hetu prabhava* tracking the cause we come to realise that the suffering are because of the contaminated karmas which in turn are because of the afflictions, which in turn are because of inappropriate attention, which in turn are because of the ignorance. Once you are sure of that then ignorance means finally the point is whether you want to see things objectively not objectively whatever it's upto the individual. The point is if your goal is to get rid of the suffering then learn how to get rid of the cause of suffering. And finally, what is the final cause of suffering is what we have discovered as seeing things as objectively real. If this is the final cause of suffering, how to get rid of it is the question. How to get rid of this final cause of suffering? Because that this is ignorance, we have to introduce the counterforce. What is the counter force? That is the wisdom. What is the wisdom? The wisdom.

Participant: The discerning mind.

Venerable Geshe Dorji Damdul la: Whose apprehension of the object tallies with the reality. What is the reality? To know the reality, we need to have the objectivity. Then the objectivity plays a very important role here. For that reason. Very good. The Naresh ji?

Participant: Okay, the verse of Nagarjuna, neither earth nor fire, nor water, nor fire, nor air, nor space, nor all of them. So, where is the person out of these? So, I think the explanation of this that I have heard is that if the real Taj Mahal. We think Taj Mahal is real, don't we? So, if the Taj Mahal is real and we think it is real then what, then is it where is it? Is it in its parts? Is it in the marble? Is it in the jewel? Is it in the shape of the dome? Where is the Taj Mahal? Is it in that particular form of architecture, right? So, if the real Taj Mahal was to be really one with all of these or with any of these then it must always exist as it appears. It must always exist, then it cannot be ever you know for instance if you say that he is a very good man and I walk into a court and he is being accused of larceny. Then he is not a very good man, not to everyone , all the time. So, if that real Taj Mahal exists it must always exist or appear as it exists. There cannot be any you know between existence and appearance. So, now when you look at the appearance and any of the parts or all of them together can appear any differently than the Taj, the real Taj Mahal that you assume to exist then that relationship breaks down. So, that relationship can only be examined by going to the parts and going to the object and not drawing, withdrawing from the object. Does it make any sense?

Venerable Geshe Dorji Damdul la: Yes, yes, yes. Thank you.

Participant: Geshe la I have one question.

Venerable Geshe Dorji Damdul la: Yes, Badri ji.

Participant: I've been thinking about this for a while, what really is the importance of fighting for establishing conventional truth as we see it? Because the way we describe conventional truth is that it is deceptive, it is subjective, etc. But like Naresh ji mentioned in a courtroom you have to establish conventional truth. So, in the field of politics, in justice and so on. So, if we say that

all truth is subjective and it is deceptive, is there any point in trying to establish one subjective truth as better than the other or truer than the other. So, what is the?

Venerable Geshe Dorji Damdul la: Significance and benefit.

Participant: Yeah, yes, benefit and significance of.

Venerable Geshe Dorji Damdul la: Establishing the conventional, deceptive truth. Okay, this is very good question. Anyone who likes to give the answer? Okay, one, this is something which we discussed this morning, the during the Nalanda Diploma Course, no, Nalanda Masters Course, we discussed this. The one is that the, okay, there are various levels of answer. Okay, first we go with the first one and second one may come later during the Nalanda Masters Course. And third may come when you realise Emptiness.

Okay, say Emptiness, how we understand Emptiness to mean the dependent origination, dependent origination to mean the Middle Way. Therefore, Emptiness means the Middle Way. Now from this, the first part Emptiness means dependent origination. Dependent origination means when you look at the flower, we see the flower as so independently there. In actuality, independent as opposed to dependent. True as opposed to deceptive. So, we see that as so independent, as so true. In actuality, it exists as dependence. Because it exists as dependent it is not independent, it is not true. Because it is not true, it is deceptive. So, deceptive does not mean that it is imaginary. It is, deceptive does not mean imagination. Just as a deception is coming purely coming from the mind does not tally with the reality. Likewise, all these phenomena they come into existence purely by the power of the mind, not from the object. So, there is nothing really from the object. It's coming from the mind. Nothing really from the, real, really. As opposed to really, real deception. As opposed to independent dependent. As opposed to ultimate conventional. So, this is how we have to understand it. So, deception here [2:00:00] does not mean total chaotic, it does not mean that the functionality is just chaotic. This is not the connotation. Deceptive here means that what is seen as so real from the object, it is all coming from the subject. As simple as that. This is the meaning of the deceptivity.

Now with this we see deception has two; one very serious deception which is considered deception by the ordinary people, another one is deception which the ordinary people cannot identify as deception. Two deceptions, right. So, deception where the ordinary people can identify as deception, this is what we call as a deception. This should not be mistaken with the deception that we are talking about here in the Middle Way philosophy. Now, deception according to, what is the difference between these two deceptions? The deception according to ordinary people this is like pure imagination, right. It's like a pure imagination. Whereas, the deception which the Madhyamikas or the say deception in the form of coming from the subject, not really from the object. Deception as opposed to really from the object. That deception, the difference between that deception and the ordinary peoples understanding of deception, there are two differences. One is say a very gross deception, and the other one is subtle deception, two. The gross deception, the difference is, gross deception cause-effect may not follow, cause-effect will not follow gross deception. Whereas, in the, whereas in this, Bhante ji, *aaeye*. Sit on the chair. Okay, whereas the deception as in the context of the opposition to the what is really there.

So, in that deception, on that level of deception there is a functionality operating. There is cause-effect efficacy there. In the deception the way the ordinary people understand it is very gross deception where the cause-effect is totally chaotic. No cause and effect operation is happening, which is pure just imagination. So, therefore the distinction that we made this morning is the dream and the dreamlike, the deception that we are talking about is like the dream, is the dream. And the deception that we're talking about in the Madhyamika philosophy that is like the dreamlike. Dream and dreamlike. In dream cause-effect is very chaotic, no cause and effect efficacy is there. Whereas in dreamlike the cause and effect must be followed very efficaciously and orderly. Yeah.

Okay, any more questions? Okay, Vivek ji?

Participant: Geshe la, in the first point identifying the object of negations what all the objects we can consider?

Venerable Geshe Dorji Damdul la: Say it again.

Participant: What all the objects we can consider for identifying the.

Venerable Geshe Dorji Damdul la: Essential of identifying the object of negation with this what is the question?

Participant: What all the objects we can consider for the negation?

Venerable Geshe Dorji Damdul la: Okay, objective existence of the flower, objective existence of the self, you just qualify the objective existence to anything else. These form the object of negation, yes. Okay, Mannan ji?

Participant: I have two questions.

Venerable Geshe Dorji Damdul la: Yes?

Participant: One is with the third essential, the essential of understanding the Emptiness of objects being different from their parts. The example that they took, was getting rid of all the atoms which constitute the flower and then talk about that. So, is this synonymous with the absence of the flower because that is what we are essentially doing by getting rid of the atoms we have created an absence of the flower. And then we are saying that the Emptiness of the flower with respect to the absence of the flower.

Venerable Geshe Dorji Damdul la: Answer is no. Absence of flower in the form, in the context, absence of flower in the face of the ultimate analysis that is the ultimate reality. But there the flower is not different from the parts, this is very gross as opposed to the absence of flower in the eyes of the ultimate analysis that is the absence of the what, that the second essential understanding object to be identified or object to be understood through understanding the second essential which is that the whole is not different from the parts. This is very gross as

compared to the absence of the flower in the eyes of the ultimate analysis. Absence of flower in the eyes of ultimate analysis is the ultimate truth, it's very subtle.

Participant: So, what we did was in the conventional sense, at the gross level we removed the parts and that's why it's not the same as.

Venerable Geshe Dorji Damdul la: Exactly, exactly. Yes.

Participant: And second question was earlier we were also talking about how its same fairly, flower as objectively distance then I see somebody, let's say I see Tejal la, her body now, I see that as objectively existent. But that's a deception, that is also being projected.

Venerable Geshe Dorji Damdul la: Yes.

Participant: I'm just wondering how we should consider the minds of other sentient beings.

Venerable Geshe Dorji Damdul la: Yes.

Participant: Should we, if we see them as objectively existent then is that also a deception, or if they are not, if they are also subjectively projected. Isn't that the same but like, so solipsism I am the only mind which exists and all others.

Venerable Geshe Dorji Damdul la: Okay, Mannan ji is taking us to a very dark area, a very scary place. Okay, now say the okay me projecting your body is fine. But I'm also seeing your mind meaning that I can infer your mind not really see. Okay this person is kind, this person is very sharp, this person is this, this, this, so forth. It's all on the basis of mind. So, is it that there your mind exists objectively or your mind is purely projected by my mind? If that is it then your mind do not exist, right. Then only my mind exists, it's quite scary then I'm alone in this universe. Okay, this is the question. Okay. So, the anyone who likes to give the answer to this question? Anyone? Okay, Tejal la?

Participant: When we conclude that somebody else's mind is my subjective imputation it doesn't mean that that mind does not exist. It just means that mind does not exist objectively, that mind continues to exist at the conventional level. So, that's one thing. And second thing is that if for whatever reason if the person reaches the conclusion that only my mind exists then you can also examine your mind, what is the mode of existence of your mind, then you will find out even my mind does not exists objectively, that too exists as a projection.

Venerable Geshe Dorji Damdul la: Projection by others mind. Very good. Mannan ji, do you got an answer.

Participant: Yes, something to reflect on.

Venerable Geshe Dorji Damdul la: Very good. Okay, any more questions? Yes, Tejal la?

Participant: Geshe la I have a question when we say that within subjective, that everything exists subjectively and within that we say there are some objects, I mean inert objects, non-sentient objects which have a power, like certain relics for example. So, how does that work within a non-superstitious like understanding? How do we understand that?

Venerable Geshe Dorji Damdul la: That is very easy.

Participant: Yes, please.

Venerable Geshe Dorji Damdul la: For example, if Tejal la you need to work in PM office, if you take my letter, right. Geshe Dorji Damdul's recommendation letter. Who is Geshe Dorji Damdul, right? If you get the recommendation letter from Obama, wow, this is amazing. You will get a job there, right. So, the power of the object.

Participant: Yeah, but for that power of the object to work the person has to believe in that power of the object. They have to agree to that convention of .

Venerable Geshe Dorji Damdul la: So, this cyanide you don't have to believe that I'm eating cyanide, right. Sedative, people give sedatives.

Participant: Yeah.

Venerable Geshe Dorji Damdul la: Right? Or you have to belief that I'm putting sedative now.

Participant: Right.

Venerable Geshe Dorji Damdul la: Okay you drink it. Only then it effects. Otherwise if you don't believe that there is sedative there then you will not be affected. Is that the case? Sedatives means deliberately you are taken away from [2:10:00] having the belief that that there is a sedative there. Deliberately that is done, right. People to harm you they put the sedative, they make you not to know that there is sedative there. Then it affects you. So, we have to see the various nuances, angles, realities, perspectives, there are so many. Yeah.

And in some case, we have to have belief, placebo effect. We have to, need to have belief. In some cases, placebo effect does not work, right. Even if the, with the sedative oh this is a nectar. You drink it, you will fall, right. You have a problem. So, all these, so we have to see the different realities. Yeah. Okay, yes Kumud la?

Participant: Geshe la, it's a personal conundrum. It's slightly ontological. Why this preoccupation with happiness like when we speak? Why this preoccupation with happiness, I mean we always keep talking about to get rid of our miseries for happiness. But why are we so preoccupied with this idea of having happiness?

Venerable Geshe Dorji Damdul la: Okay, this is good question. (TL) Okay, why we are so

preoccupied with the concept of the happiness, why? Anybody? Yes, Jayanti ji? Jayanti ji you must speak through the mic.

Participant: Yes, Geshe la. Because we know, we've experienced happiness. So, we are like greedy children we want it again and again. And pretty much that is it. That's why we are preoccupied with happiness and we want to get rid of our miseries.

Venerable Geshe Dorji Damdul la: Very good. Thank you, Jayanti ji. Anyone else? Why are we preoccupied with happiness? Jigmet la?

Participant: Geshe la, because when we are in pain then we will realise the importance of happiness.

Venerable Geshe Dorji Damdul la: When we are in pain, we realise the importance of happiness, yes. So, finally nobody wants pain. The opposite of pain is happiness, right? Okay, the Anshul you want to give answer to this or you have a different question?

Participant: I just feel we should be neither preoccupied with happiness or sadness.

Venerable Geshe Dorji Damdul la: I see, okay, we need neutral. Okay, that's good. This is a very important point, neutral. Okay, happiness involuntary pull happens. Sadness involuntary push happens. Involuntary pull and push. You should free yourself from both the involuntary pull and push. The dream picnic and the dream ghost, dream ghost involuntary pushes you, then dream picnics involuntary pulls you. Transcend the likes and dislikes, wake up. Be free from the dream picnic, be free from the dream ghost. Wake up. That is the transcendence of all sorrow. This is the real happiness. Happiness is a language, it is an English word, happiness. The point is freedom from all miseries, freedom from the ensnarement of any kind. That is what we call as happiness. It's not the happiness in the form of the what do you call it, the luxury or the ecstasy or the pleasure. This is not the connotation.

Participant: I have a follow up.

Venerable Geshe Dorji Damdul la: Yes.

Participant: So, Geshe la, the reason why I'm asking this question is also because if one looks at the trajectory of western philosophy we see how, for example, Aristotle talks about the idea of temperance, wisdom, courage, justice as the ideals to kind of look forward to or the stoic school that speaks about being good-natured. So, these are still values that one holds. But over a period of time the human civilisation became preoccupied with the pursuit of happiness. And my question was in that larger context of perhaps ontologically a certain kind of redefinition of what even happiness means and not that it's pleasure or pain but you know that state of equanimity or the transcendence of it.

Venerable Geshe Dorji Damdul la: Okay, this is a good question, this is a very good question. If you look at say for example, say whether it is during the Aristotle time or the Socrates or the

later like whatever the philosophers the point is what do you want? Start from there don't start from what Aristotle said, don't start from what the Buddha said, right. Start from what do you want, start from there. When you start from there, you should, we should be able to track what are our aspirations. And as per the aspirations in the depth the aspiration what was 100 years ago, what was 1000 years ago, what was 5000 years ago and what is today remains the same. What is that? I want to get rid of all my fears, I want to have the maximum happiness. This is the reality. In the past, today and in future, this is reality.

Now, the point is what do you mean by happiness? Okay, I will have a more food, I will have a good house, I will have a good companion. These are just very trivial, what is called happiness in a very trivial sense. The point is the ease of the mind, ease. Happiness if this word has a different connotation, what we are looking for is the ease, ease. And we are running away from the fears of any form. Get rid of fears and to find the maximum ease, this is what we are seeking. And that is true 5000 years ago, that is true today, that will be true 5000 years later also.

So, the question is we should be able to articulate as to what is your aspiration. What do you want, right? And you may say that oh, I want courage, I want honesty. What else?

Participant: Temperance.

Venerable Geshe Dorji Damdul la: Temperance.

Participant: Justice.

Venerable Geshe Dorji Damdul la: Justice, I want justice. Why do you want justice, right? So, when you ask more without the justice then I feel agitated when the justice is not done. I feel agitated. In other words, I don't want agitation, right. So, without justice I feel agitated this is what I don't want, I want to be freed from agitation. With justice if the agitation is removed, I want justice. Without justice if I, the agitation stops I want no justice, right. Finally, this is how we should be able to articulate. Often times, the scholars, thinkers, they say something and the other people they don't think why he said it, why she said it. If we ask Aristotle why the temperance is important, why justice is important, why courage is important, right. We never ask these questions. If you ask this question what would be his answer? This is what we have to check. Then we will come to the benchmark that finally I want to be freed from all the problems and I want to get the maximum ease. This is true for everybody. And the say the vocabulary happiness, the if this is, so we should be good listeners, we should not impose the definition of the word according to how you think.

Instead we should be good listeners, if the other person for example listens to you, if I see the happiness the way define, the way you understand is little different from how I understand it, I will skip using the word happiness, I will use the word ease, right. This is how we should be good listeners. The point is that the we should be able to articulate the concept so clearly, why this, why that, and then at the bottom everybody's aspiration is the same and on the surface they may be different. Some people may want education, some people say what is the point of education [2:20:00] finally its your stomach, we need food. And with the education, even

without education you can become a CEO of you know the Amazon or what Apple company, Macintosh and so forth. You can be a drop-out. What is education? And some say no, no the education is so important, right. So, people have different sets of value of the education, no education, business, environment and so forth.

And so finally if you go deeper to ask more question the thing is that we need to learn how to ask the correct question, how to articulate your thought processes. And then we come to know that we all are just same when it boils down to the final, the bed, ocean bed, we see that we're all just the same in terms of the aspiration. So, the point is what do you understand by the happiness, right. If you are not too happy with the word happiness, its fine. So, we should look for other the options. Okay, is there any, okay maybe last, okay the Adarsh.

Participant: The question is can the cause arise from nothingness?

Venerable Geshe Dorji Damdul 1a: Say it again.

Participant: Can the cause arise from nothingness?

Venerable Geshe Dorji Damdul 1a: Okay, can the cause arise form nothingness or from nothing? Or in other words, can the cause arise randomly? Randomly meaning no cause. Can the cause arise causelessly? You're getting it? Okay, so for that matter we have to learn what is known as the three conditions for a cause. Arya Asanga, he taught, he mentioned, he talked about three conditions for a cause. The first condition is unwavering condition. Number two is the condition of the impermanence. Number three is the condition of potentiality. Potentiality or the condition of the concomitancy, right. Three.

The first one, the unwavering condition meaning that all composite phenomena should necessarily have a cause. As long as something is a composite phenomenon be it result or a cause, it should have a cause. One. Number two impermanent cause, the no, the condition of impermanence means that not only it should, composite phenomena should have a cause, that cause must be impermanent in nature. A permanent cause, there cannot be a permanent cause. The cause must be always impermanent in nature, number two. Number three, not only that the cause is impermanent the cause must have the potential of the cause, the cause must have the potential to give rise to the particular effect. Mango seed cannot give rise to apple tree, apples. Mango seed at the most can give rise to mango trees, not to apple trees. So, the cause and the effect must be compatible. The cause must be the say the having concomitancy with the effect or it should have the potentiality to give rise to the effect, right. Apple seed has the potentiality to give rise to apple. But the apple seed does not have the potentiality to give rise to mangoes.

Okay, these are the three conditions laid by Arya Asanga when he was interpreting the Buddha's teaching of the Rice Seedling Sutra. The Buddha said because this exists that exists, because this is produced that is produced, because of ignorance contaminated karmas arise. Because of which consciousness arise, because of which name and form arise, the twelve links of dependent origin. So, the first line when the Buddha said because this exists that exists, the Buddha was indicating the unwavering condition. Because this is produced that is produced, the Buddha is indicating to

the condition of impermanence. Because of ignorance contaminated karmas arise, not because of the wisdom, not because of the non-dual wisdom. Non-dual wisdom will never give rise to karmas. Only ignorance can give rise to contaminated karmas. Contaminated karmas can give rise to the Samsaric consciousness. The uncontaminated karmas cannot give rise to Samsaric consciousness. So, this one because of ignorance the contaminated karmas arise, because of contaminated karmas the consciousness arise, the twelve links this is the condition of the potentiality. Okay, good. End dedication prayer.

Participant: Geshe la, so is that mean that the whole nature actually, the nature of nature is the cause, cause and effect?

Venerable Geshe Dorji Damdul la: Okay, nature of the nature. Nature of the composite nature, of non-composite nature?

Participant: Whole nature.

Venerable Geshe Dorji Damdul la: Whole nature is of two kinds; one is the composite another one is non-composite. Okay, so for that we need to study what constitute the whole nature. You're getting it? There is no one entity known as whole nature right. It's just a mixture of everything, right. There is mixture of everything. Say the in the shopping malls mug, there are hundreds of different kind of mugs, it's not just one mug, right. And even with any item there are hundreds and hundreds of different kinds of the same object, different kinds. Because that the people's temperaments, mental thinking, situation, they are just varied, multiple. So, the reality, we cannot think of one solid nature, it's multiple. So, we can put them into a different category.

For that matter we have to study more the Chittamatra's presentation is very beautiful. What we see as the nature now, what we see from our point of view is just the other-powered nature, things that come into being by the power of other causes. And then on top of that then we see that our mind can impute on these objects, imputed nature. We exaggerate qualities and then to know the reality, that what is really true, how the object is seen, the way we exaggerate is not true, it's empty of how we exaggerate it. That takes us to the thoroughly established nature. So, the how the nature that we are talking about is actually constituted of these three things. So, if we have these very comprehensive understanding. For this we have to study more. So, Nalanda Diploma Course, then Masters Course. Okay, yes, dedication prayer.

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

Class 69 – Wisdom of Emptiness – Part 4 of 6

Session 1 of 7th Aug 2019

Subject : Wisdom of Emptiness
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
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Transcriber : Stanzin Lhadol
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Edited by :

Starting Prayers By Participant

(Main Teaching Starts) [00:18:27]

Ok, welcome back. Where we left last time was the Emptiness concept and as to why we have to study, reflect, meditate on Emptiness for that matter let's go back to the mantra which we recited *ye dharma hetu prabhava hetum tesham tathagata hyavaddat tesham chayo nirodha avum vadi maha shramanaya svara*. The whole purpose of our this journey, endeavour into this the journey of the study, reflection, meditation there must be a purpose. And the purpose on the one hand we speak about spirituality but if somebody is very sensible we see that even the spirituality is for your, spirituality is not really for the sake of spirituality it is for your, for to fulfil the basic quest or to quench the basic quest that we have. We all have [00:20:00] and we don't start with this spirituality, we start with what we want? What we want? And often times when I travel to different places some people say that I don't know what is meaning of my life? This is what often times people say and so, there we need to be very discrete in our thinking and sensible in your thinking as to what for I am on this earth? What for? And what is my basic aspiration? And some people say that this I actually met with some people who said that I don't see any purpose in my life it is just to live. That's it and they say that I don't have really purpose, there is no aim in my life, no purpose. No aim meaning your aspiration to become a medical doctor or say a successful businessman or entrepreneur or whatever.

Ok, so for that matter if some people they go to extreme of saying that I have a, there is a purpose in my life to be of service to others and to lead a religious life. Of course if this is something coming from your heart, something coming from inside that's amazing but the we should be very realistic, the point is we should be very realistic, we have to discover your true quest. What you really quest that is so important. So the point is that there could be I would say that I would speculate one out of one thousand people who deep inside, from deep within aspire to work for others and then don't really take care of you know, doesn't really matters much of oneself. This is one out of one thousand if not one out of ten thousand people. This is the reality. But when we discuss, when we talk to each other then we see that people talking about ok, to think about oneself is selfish that's fine but we should discover yourself so well, discover yourself so well from there we start this is what I am sharing, this is what I would like to share

with you. We have to discover ourselves so well what is your basic quest? Everybody has a quest, say the great Bodhisattvas they also the quest, quest to benefit the beings and the say many of us quest just to you know to lead a comfortable life. And some say ok, to have a successful life and the success, the definition of success again differs from individual to the individual.

So, the point is that all these no matter what we the, no matter what we think everybody seeks happiness and everybody shuns miseries this is the reality. So, this is reality we don't begin with the what you call it? Spirituality, we believe with identifying our real quest. So the quest is that we, I seek happiness, I shun miseries. And His Holiness the Dalia Lama so beautifully puts it , he says that this is your basic right. Everybody has a basic right that you have the right to be happy, you have the right to shun miseries. This is reality. Then how we begin? Then on that basis you think that say the seeking money, when money brings you this maximum happiness and get rid of suffering. Go for it, this is your spirituality. And whereas some people they go into the arts and by going into arts if you get this maximum happiness and shuns your miseries completely this is your spirituality. And for some people just help others and this is what gives you maximum happiness, shun your miseries that is your spirituality. So, the basic quest then these leads us to spirituality it is not that the spirituality should help you to get to your basic needs, or the basic aspiration.

So, with this in mind the mantra which the Buddha the gave us as extremely important mantra is actually a very common sense based mantra, *ye dharma hetu prabhava hetum tesham tathagato hyavadat tesham chayo nirodha avam vadi maha shramanaya svaha*. This highlights as to what we are seeking and what we shun and how to shun and where you will reach? All these are very clearly indicated there in this mantra, so with this in mind to review what we did very quickly what the of the last sessions? Three sessions on Emptiness, it's finally we see that *ye dharma hetu prabhava* all these phenomena arises from the causes they don't arise randomly. They don't arise of no cause or the say irrelevant or say the which is not at all concomitant with the result. So the cause must be, there must be a cause and the cause should be impermanent and it must be concomitant with the, the result must be concomitant with the cause. So the result and cause these two should be concomitant.

This is what we learned and then the *ye dharma hetu prabhava hetum tesham tathagato hyavadat*, what these causes are? Particularly the causes of miseries, what these are? Is indicated by the Tathagata, so what these causes are? Which the Tathagata or the Buddha indicated is very clearly indicated by Arya Nagarjuna in Arya Nagarjuna's text, the stanza. The text *Mulamadhyamakakarika* and the stanza which reads "Ceasing of karmas and afflictions leads to Nirvana, karmas and afflictions arise from conceptual thoughts" and "which in turn arises from elaborations of self-grasping ignorance. Ceasing of the self-grasping ignorance will happen with wisdom of Emptiness". So, this is what Arya Nagarjuna very beautifully encapsulated what the causes of the suffering are? In short all these sufferings, miseries which we shun they arise from the number one the contaminated karmas, then the contaminated karmas they in turn they arise from the gross afflictions and the gross afflictions they arise from the conceptual thought referring to the inappropriate attention which Arya Nagarjuna's text indicated as the conceptual thought. Then the inappropriate attention which is the false categorizations of the phenomena or misconception of the characteristics of the objects, so this in turn arises from the elaboration of

the self-grasping ignorance which misconceives the object per se.

So, these are the four causes the self-grasping ignorance giving rise to inappropriate attention of misconceiving the characteristics of the object and then the gross afflictions of attachment, anger, jealousy, aversion and so forth. Finally giving rise to the contaminated karmas. So, these are the four causes and the for that matter what we discussed was that unless and until we get rid of the causes we can't expect to get rid of the result which is the miseries. And often times people they go for short cuts and short cuts they don't really work, at times they can, short cuts can have the greater consequences in the long run. It can bring more adverse and very painful consequences in the future. So, for that matter it is so wise to see how to get rid of the causes, the say finally we have to get rid of the self-grasping ignorance, root cause of course that is the main thing. But practically speaking to get rid of the root causes the we need to get rid of self-grasping ignorance, to get rid of the self-grasping ignorance we need to identify what Emptiness is? [00:30:00] We need to understand the Emptiness and to get a very good picture of Emptiness we need to have the grosser versions of the defilements or the causes of the suffering to be mitigated at least to some extent that is extremely important. And without which then thinking of you know getting Emptiness directly is practically impossible. Even if somebody can be extremely intelligent, very sharp, intelligent will for sure if the person is into intellectual inquiry the person will get some understanding of Emptiness but then to really experience Emptiness the unless and until we take care of the grosser levels of the causes of suffering then to really get Emptiness is very difficult.

And so my approach in sharing with the other people is very positive, always being so encouraging that you have to get Emptiness, study Emptiness, you will get it but there are two things the Emptiness of course it is not difficult. This is what again I am saying this again I am reiterating this, the so often Emptiness is not so difficult. But Emptiness is not that easy as well, it is not easy the way I explain, the way I encourage other people. So, like something that you study and within two days time you will get it this is not possible. This is not, we should be very realistic and often times I and my friends who I meet and then they learn Emptiness and they hear this very encouraging words and then they go through difficulties in their life and then they text message me, they email me, they give me calls saying that Emptiness is not really working, I applied it when I go through depression, stress, it is not working. So, what should I say? So often times where is in the bigger classes like retreats and so forth I tell them that ok, it is lucky that you are talking to me. If you say the same thing to the monks in monastic universities, the monks there, the monks scholars they will first ask you how many years you study? Then you say that I studied Emptiness for a few the what? Three sessions, three sessions each with two hours then they will just laugh at you right. So, therefore the best thing is to don't talk to them about this, don't mention these all, about this to them.

Ok, so it is not that easy, not that easy but then this is so precious even for somebody to be connected with this we are extremely, extremely fortunate to be connected with this wisdom of Emptiness. Finally this is the answer, there is no other choice, there is no other quick fix, there is no other choice other than the Emptiness. The wisdom of Emptiness this is the only choice, so with this in mind the practically speaking if you don't want to go through these miseries over and over again it is not just you, including me. If you don't want to go through these miseries over

and over again sickness, ageing, death, tension, depression particularly say the day to day encounters, very challenging encounters where your mind slips , slips into the say the loneliness, the hollowness, and the heaviness and so forth. So, there the and this is something which unless and until we do something with the wisdom of Emptiness it is always the case that, the case of the unpredictability. We cannot predict what will happen tomorrow? Today you may be very happy but tomorrow what will happen to you? We never know. So the and it is this reality, that we have been constantly the infested with the pains of loneliness, with the pains of say the heaviness, the corrosion of our mind and so forth. It just spreads, pervades across the board of the sentient beings. No matter, who we are? We are bound to go through these difficulties. Unless and until we do something to acquire this experience the taste of the wisdom of Emptiness.

Ok, if this is what you are committed, ok yes now that makes sense even the most powerful kings, queens, ministers, the presidents, prime ministers and the CEO and so forth, finally we have to live in the house they have their own problems, the individual problems and they have their own problems. And which means that this is not really the what we are doing thus far, not really the answers. So the wisdom of Emptiness, the final answer lies there. If this is what you feel convinced about and of course even to really be connected in the first place, to be connect with the wisdom of Emptiness we are very fortunate. And then to gain conviction in that this is the answer, this is the only answer to cross the ocean of the pains, heaviness and anguish. If you reach to that level of the conviction you are extremely, extremely, extremely fortunate, extremely fortunate. And this is reality. If this is the case if you reach to the second level then the point is that you are talking about wanting to see the water very clear, wanting to see the water very clear, water meaning referring to your mind. Mind very clear, how to see that?

The first, the very ferocious waves must come to an end referring to the contaminated karmas. Unless and until we don't think of getting rid of the contaminated karmas to the best we can. There is no way by which we can see the clarity of the water, purity of the water, it is impossible, I am saying this again and because that this is not just a what? One day course, two day course this is a one year program. So therefore I should be more the technical, I should be more technical and I should be more say the in line with the reality. If it is for just one day course, three day course and three day, one day talk, three day course, five days course. So they are just to trigger the what? The enthusiasm to trigger the curiosity for the wisdom of Emptiness then we can you know, give a very simple understanding people may think that Emptiness is something that we get just within like one or two years, three years like that.

But then the reality is that the because this is more, a very specialized class we should think of working in a very systematic way. Where people are lacking the systematic studies I can see that very clearly. Some my friends who have been into, who have been seriously studying Dharma for the last 10, 15 years but no systematic studies I can see that very clearly, they heard very complicated topics but everything is scattered and then the moment you say try to give the answer you see that they are so many missing links there, so many missing links. And then the moment you touch complicated things they heard everything but they cannot connect the dots. Therefore I see the need for the people to have the systematic studies. So, this program Nalanda Diploma Course this is a very systematic study where people can really you know, connect all the

dots whatever dots that you have, you get you could be able to connect all these, this is what I very clearly noticed when I was travelling to different places and then the say where giving teachings, retreats and so forth and particularly when I ask questions, little complicated questions to the audience and those who can give sensible answer they are mostly from Nalanda Masters Course and Nalanda Diploma Course all over the world. So, this is something I can see the benefit of the very systematic studies. This is what I noticed.

Ok, with this in mind so the point is again, the point is that to really feel the benefit of wisdom of Emptiness to experience that we need, this is must. First the grosser afflictions meaning the grosser mental defilements, contaminated karmas we have to see how much we can get rid of them? This is one thing. For that matter one is the purification practice is there, what done already past purification practice is there, the five powers to purify the negativities, [00:40:00] the four powers to purify negativities. So, this purification process is there extremely important number one, then number two is that not to actively involve in creating negative karmas. That we must stop, not to we must stop to actively, actively engage in accumulating negative karmas. The moment we identify what negative karmas are, particularly we did ten non-virtuous karmas we studied that. Having identified what the ten non-virtuous karmas are.

So, all in short all these actions somehow driven by attachment, driven by aversion these actions of course sometimes you know we can, we might engage in them without the desire to engage them somehow you are being driven there, pulled or pushed by somebody there. But then somebody voluntarily and actively, voluntarily engage in that, this is something which we have to stop. If we don't stop this then to experience the Emptiness because this voluntary engaging there, the ground is self-grasping ignorance. In a way you are saying that I am not going to quit this self-grasping ignorance. The Moment you don't quit the self-grasping ignorance, as long as you hold on to self-grasping ignorance voluntarily, actively, voluntarily, intentionally then the wisdom of Emptiness is the opposite. So, therefore wisdom of Emptiness will never be in your hand. Unless you let go of the self-grasping ignorance wisdom of Emptiness will never come to you. This is so important, number one.

Then the number two afflictions and to get rid of the contaminated karmas particularly the ten non-virtuous karmas, ten non-virtuous actions it does not really require the philosophy, the study of philosophy. Even you know, many people who are not at all in the philosophy, who are not at all in the spirituality even those decent, very decent people even they refrain from ten non-virtuous actions no killing, no sexual misconduct, no stealing, no lying, no slander, no idle gossip, no the harsh words, and then no malice, then no covetousness and no wrong view. Even the very decent people who are not at all into philosophy, who are not at all into spirituality, even these people they practice the ten virtuous so well. So, and we aspired to achieve Buddhahood, Nirvana for your own benefit. And then after, later on we come to realize that no we already studied that Bodhicitta, realizing very advance level of the practice of cherishing oneself. We see that cherishing oneself, working for yourself and working for others these two are synonymous. The more you work for others the more you are working for yourself, the more you are working for yourself more you are working for others. Particularly with method of Equalizing and Exchanging self for others so, that method of cultivation Bodhicitta. So that is something that becomes very important.

Then number two is the afflictions, after contaminated karmas the afflictions. For afflictions gross afflictions, afflictions here particularly in the context of the stanza by Arya Nagarjuna “Ceasing of karmas and afflictions leads to Nirvana” that affliction refers to the gross afflictions. Gross afflictions meaning off-shoots of the self-grasping ignorance and the inappropriate attention, like the gross attachment, aversion and then the jealousy, conceit, arrogance and so forth. So even the gross afflictions very decent, extremely decent people the atheist, non believers even they don't engage in the gross afflictions. So if this is what they do, then why not us? We, somebody who really admires the teachings of the Buddha for his compassion, for his love and affection towards others, for his seeing the three poisons as poisons so these people we must do something to at least to mitigate if not to eradicate completely but at least to mitigate the power of the gross afflictions like attachment, anger, jealousy and craving and so forth. So this is again we for that matter we don't really need to mitigate the power of these gross afflictions, we don't really need philosophy, number two.

Number three, inappropriate attention, inappropriate attention again we have to mitigate the power of that for that matter we need little inclination towards philosophy or taste, a flavour of philosophy must be there to understand things that how things exist only in relative terms. Even for that matter to be very honest to great extent even the non-believers they can actually see the relativity nature of things. How good things, bad things are all relative even they can see that. And then particularly studying the philosophy of Arya Nagarjuna and of course we should be able to see that and to because of this then when we see things false characterization of the object. Inappropriate attention meaning misconceiving the characteristic of the object to see something as something you exaggerate the quality of that object, exaggerate the quality. So, when you see that for example somebody good is so good, somebody is bad is so bad. This is how we view. We don't see things in relative terms, whereas the reality is that everything exists in relative terms. If you see that your life will become so easy, life will become so easy. If you see things in the light of relativity then your life will be very easy. Many of the unnecessary problems you have shut down.

And often times our agitation is one which kills us. Nobody will kill you, of course you know there are cases for example somebody coming to kill you. The chance is so less but your agitation can kill you. Guaranteed, this will kill you right, it can kill you so many times. Other people they come with the knife or gun is not easy for them to come with knife and gun but your agitation can come to you anytime, any moment, any place, with any person. So, therefore this we should be very careful, a sensible person will not do that. So, at least even though you may not be able to stop others from killing you but you must stop yourself killing yourself. That is so important.

Ok, then finally having put your effort in all these three steps eradicating, purifying the negative karmas. And try your best not to voluntarily engage in negative karmas. And then try your best to curb the say our vulnerability, our vulnerability to the involuntary push, pull and push of the attachment and aversion. Then number three the inappropriate attention to see things in relative terms. Having put your effort in these three things that person alone can practice the Dharma well. You want to follow Theravada tradition, you can be a great practitioner, you want to follow the Chinese Buddhism you can be a great practitioner. And you want to follow the Tibetan

Buddhism, *Sakya*, *Kagyu*, *Nyingma*, *Gelug*. For example the *Sakya*, the non-duality of the clarity and Emptiness you can be a great practitioner. And follow the *Nyingma* tradition, *Dzogchen* you will be a great *Dzogchen* practitioner and whereas likewise the *Mahamudra* tradition you can be a great *Mahamudra* practitioner. Anybody who sees you will be mesmerized, the moment they see you they will feel themselves like a purification happening, a process of change transformation happening within themselves, they could feel it just by seeing you. And likewise following the *Gelug* tradition of the primordial in your bliss and Emptiness meditation so, there you would see that you are a great, great practitioner. So, whereas the these things are lacking no matter whatever practice that you may be doing. In fact there is one teacher from the *Kagyu* tradition I really admire him, there is one great teacher, really, really great. He I see him as a great role model and he said that [00:50:00] now a days people say, what is the foundation of the Dharma they just ignore and they jump into very sophisticated high teachings, everywhere *Sakya*, *Kagyu*, *Nyingma*, *Gelug* all the sophisticated teachings they jump there and they say I practice this, high teaching this, high teaching that, what is this? He said it. I was so impressed he is a great *Kagyu* teacher I was so impressed he must in his 60s, if not in early 70s for sure in 60s, very impressed. He is very learned and a great practitioner. I could see that, yeah.

So, what I am saying is that if we, not only you, me also if we put some efforts in these four points then to really go into any tradition you can be a remarkable practitioner and this is the wisest thing to do. So, for that matter let us not forget the two basic the agendas of our life. One is be kind to yourself that is be kind to yourself means to give yourself the maximum happiness. And to get rid of all the suffering to the best you can, be kind to yourself. Number two, be wisely kind to yourself. And how to do that? How to give yourself the maximum happiness and how to take you away from the suffering is by actually doing those things which will give you happiness, which will take away, take you away from the suffering. That is the wisest thing to do, is to embrace the unconditional love, the practice of unconditional love of Bodhicitta in order to require the attract the maximum happiness for yourself and practice of wisdom of Emptiness to take you away from all forms of suffering. And for these wisdom of Emptiness as a basic criteria, as a preconditions like engaging the purification of the negative karmas accumulated, now voluntarily engage in negative karmas and then to mitigate the power of the afflictions, gross afflictions and to mitigate the power of the inappropriate attention by seeing things in terms of relativity. So, with these things intact then the you can be wisely kind to yourself. This is the whole point. And finally nobody is to be blamed. The Buddha said you are the master of yourself, who else is there as your master. The one who tames one's mind, [redacted]
Tibetan [0:52:56] the one who has tamed one's mind is the approach of the wise and will proceed to the higher states or the liberation. This is what the Buddha said.

So therefore finally, this being a very specialized class I am being very honest, I am being very direct in saying that finally no one is to be blamed. If something goes wrong to you it is your mishandling of yourself and the path is already given, path is already shown by the Buddha. What are the things which can give rise to suffering? How to eradicate the suffering by eradicating cause of suffering? They are all taught by the Buddha. Okay, so having said that then the point is the to really give yourself maximum happiness, to take yourself away from the suffering, then what we said is that there are two things to be done. One is the long term measure and the other the immediate measure two. And the immediate measure meaning,

immediate measure is of the four points which we discussed to cleanse the negative karmas then to mitigate the power of the afflictions, gross afflictions and then to mitigate the power of the inappropriate attention. These three are the immediate measures for us to do, immediate measures. And the long term measure is to curb the root, to eradicate the root. Which is self-grasping ignorance, so to eradicate this self-grasping ignorance it is only, only, only through introducing the counterforce of the self-grasping ignorance, so what is the counterforce of the self-grasping ignorance? The wisdom of Emptiness, wisdom of Emptiness is the counterforce to eradicate the self-grasping ignorance, it is only through introducing the wisdom of Emptiness.

Ok, so what is this wisdom of Emptiness? So, in the first place wisdom is the discerning mind whose apprehension of the object tallies with the reality, number one. What kind of reality? Reality there are so many layers of reality, there are so many layers. So, we need to realize the reality, a specific reality distortion of which, we need to realize a very specific reality distortion of which is responsible for attracting all the miseries. So, what is that reality? That reality is what you call as Emptiness, concept of Emptiness. And to understand Emptiness we again come to know that there are at least like five layers intellectually we can study the five layers of Emptiness, five layers of selflessness. Only if we understand these five layers of the selflessness, five layers of Emptiness then can we expect to get the most sophisticated or the most subtle version of what Emptiness is all about? Ok this is what we need to do. And then last time what exactly is Emptiness we discussed the four essentials to discern Emptiness. I hope you have all these four essentials on your finger tips, I hope, not done? Not done or done? Ok, the four essentials I am sure we finished that, we finished. Okay, so now the what I am thinking of doing is that few things to refine to refine our learning of Emptiness there are few things. And meanwhile I would also like to invite some questions from you later on. Otherwise we begin with some questions if you have, questions on Emptiness, anybody? Any questions? Yes?

Participant: Good evening Geshe la. So during this long break I had the opportunity to revise, and when I was revising what we had studied till now there was a doubt which came that how is if you could please explain, how is Emptiness non-affirming negative please, phenomena?

Venerable Geshe Dorji Damdul La: How, so what makes you come up with this question?

Participant: Because we learned in the class that.

Venerable Geshe Dorji Damdul La: Yes it is non-affirming negative, so what is the problem?

Participant: But I could not understand how is it non-affirming?

Venerable Geshe Dorji Damdul La: Because it is a negative phenomena which does not.

Participant: Yes, it is negative but how is it non-affirming?

Venerable Geshe Dorji Damdul La: No, no it is negative phenomena which does not affirm anything after explicitly negating the object of negation.

Participant: If you could please elaborate because that's like definition but how is non affirming?

Venerable Geshe Dorji Damdul La: The point is I need you to articulate your question, I know that you are not happy with the answer that I gave, I know where this question is coming from? You should be able to articulate your question. In a way what you are saying is that Emptiness is a negative phenomena, within negative phenomena there are two, what are they?

Participant: Affirming and non-affirming.

Venerable Geshe Dorji Damdul La: Affirming negative and non-affirming negative. So Emptiness the what we learned is that it is non-affirming so while you think that it is affirming? While it seems as all like it is affirming, so the manner in which we conceive or how it comes to our mind Emptiness is like affirming but what you, what we have learned earlier is that it is non-affirming. This is what you are saying right. What makes you think this is affirming? Because?

Participant: No I am confused, I am not in either. But since we learnt in the class you said so, obviously it is true and.

Venerable Geshe Dorji Damdul La: Don't (TL, GL) just say this. If this is your approach then it is going to be a never, it is never going to be, it is never going to end the question, [01:00:00] again I will say something, again you will say clarify that, again I say something I have to say something. The more I say something you will ask to clarify. There must be you know, say the a counterforce or another view coming in your mind which is contradictory with what you have learned, you are getting it? Do you think that it is affirming negative or non-affirming negative? Do you think this is negative in the first place?

Participant: Yes

Venerable Geshe Dorji Damdul La: Ok, if you think that Emptiness is negative phenomena, within negative you know that there are two affirming, non-affirming. And do you think that it is an affirming negative? Or do you think that is the you have no clue what is affirming and non-affirming? If you have no clue of these two you have to study first what is affirming negative, what is non-affirming negative in general, having learned this then see where Emptiness fits in? And if you think that only then if you think that Emptiness fits in affirming negative and you remember that oh he said in the class that it is a non-affirming, you are getting it? So, this is how we have to approach.

Participant: Because when we were discussing in the class we example of affirming negative was given that if someone doesn't take food in the night but is healthy it affirms that he or she must be eating in during the time when.

Venerable Geshe Dorji Damdul La: In the day time.

Participant: Yeah, so this is affirming.

Venerable Geshe Dorji Damdul La: Yes

Participant: However, if I said I like coffee it does not affirm.

Venerable Geshe Dorji Damdul La: No, I don't like coffee.

Participant: Sorry, I don't like coffee that doesn't mean that I like something else so it is non-affirming.

Venerable Geshe Dorji Damdul La: Yes

Participant: But I cannot extend this logic to Emptiness.

Venerable Geshe Dorji Damdul La: So, when you say the flower does not exist objectively then objectively existent flower is rejected and nothing else is affirmed. Flower does not exist objectively, flower is empty of objective existence this is Emptiness of the flower. So, here the flower being objectively existent is explicitly negated and no other information is affirmed. So therefore it is non-affirming negative.

Participant: But when we say that things, this is separate example that everything exists in dependent origination, nothing exist independently that means everything exist dependently. So that is an inference, similarly if nothing exists objectively, it affirms that things exist subjectively. Similar, on that line because also we have learned that dependent origination, who so ever sees dependent origination also sees Emptiness. They are like, they collaborate to each other you know Middle Way and Emptiness.

Venerable Geshe Dorji Damdul La: Ok, so I appreciate your question. Think more, think more I don't want to spoon feed this answer, this is very important question. I don't want to spoon feed this is something that you have to think and then particularly like-minded people, some of you who you know you can have discussion with others and then learn the art of asking questions. And particularly from those from Nalanda Masters Course you try to get hold of them, some of them and ask this questions to them, what answer coming from them and then you keep asking question. Don't just stay there, yeah. This is very important question. Okay, anymore question? Badri ji?

Participant: I have also marked the same question on my notebook to be discussed because we left it as a point to be discussed later.

Venerable Geshe Dorji Damdul La: Who said it? I said it?

Participant: Ye please,

Venerable Geshe Dorji Damdul La: Oh no I said it that it should be discussed later or I said that you discuss? (GL)

Participant: You said that this will be discussed later.

Venerable Geshe Dorji Damdul La: Are you sure?

Participant: Yes

Venerable Geshe Dorji Damdul La: No, this is not my style (GL)

Participant: I think what you said I have written it precisely this requires a discussion.

Venerable Geshe Dorji Damdul La: Wonderful, yes (TL, GL) wonderful that's true.

Participant: I am being very precise.

Venerable Geshe Dorji Damdul La: This requires discussions so you know, I want you to discuss on this more. Yeah thank you. More questions yes?

Participant: Geshe la would you just clarify how it is a non-affirming negative but however it's also easy to see how it is affirming negative for me it can be both depends on your point of view or how you choose. Because dependent origination is often proof when we say something is empty then we affirm that things basically originate dependently. So, why do we always insist that it is a negative, we can also insist it is a positive.

Venerable Geshe Dorji Damdul La: It is, it is not insists, it is, the only thing is that we don't see the nuance we should see the nuances. It is not insisting, I am not insisting that I am human being, I am human being (GL). If I say I insist I am a girl then I am insisting right I am human being it is not insisting. This is the reality. Likewise the Emptiness is non-affirming negative this is reality, it is not insisting. So the only thing is that we are lacking the ability to grasp, ability to discover the nuance there this is what we have to discover. Ok, before that I like to see the four essentials. If four essentials are there on your finger tips I will agree to this question otherwise if four essentials are not there what are you doing? This is the question right. Okay, what is the first essential? Not the masters course, what is the first essential?

Participant: Identify the object of negation of the object. (GL)

Venerable Geshe Dorji Damdul La: Are you reading books?

Participant: Ya, ya.

Venerable Geshe Dorji Damdul La: (GL) ok, ok particularly those who said that I have this question, very serious question they should have all these four on your finger tips. Without having these on your finger tips then the question does not make any sense, it is like asking I don't want to listen to quantum physics all these lectures, I simply want to know how quantum physics is complicated? Right, so Neils Bohr said that if you learn quantum physics and if you are not shocked by this you have not understood quantum physics as yet. I don't want to study

quantum physics I simply want to feel the shock, feel please teach me. Tell me how this is shocking experience? We will never reach there unless and until we have the ground, so we need to have the ground of the four essentials, study the four essentials. What are the four essentials? Let us have them these four points on our finger tips and then we can you know throw question. Otherwise it is not really waste of time but it is in a way waste of time. So need to know, what the four essentials are? When we studied earlier these we need to have the on our finger tips so well. And then we can go into more sophisticated otherwise what is the point? So, this is exactly what happens to many people I told you earlier right away because there are many people I met, whom I know for all the last many years they are so serious with their Dharma studies but they only study like ten days here, two days here, two days teaching there, three days teaching there, one day talk here, another day talk here and they heard all many things. When you ask question what one after another, they got struck, easily get struck there and they can just pull out words of sophisticated things they don't understand anything. So these questions are extremely, extremely complicated question for this we need to have the ground, the ground is missing. So, what is the point? So, the four essential they must be there on our fingertips. Without four essential there is no point. Okay, anymore questions? Yes, Badri ji?

Participant: Just wanted to clarify something on the Tenet System.

Venerable Geshe Dorji Damdul La: Yes?

Participant: The lower schools it is said that they negate autonomous substantial reality but why is that they assert the partless particle isn't that autonomous substantial reality?

Venerable Geshe Dorji Damdul La: Ok, this is good question. Ok, let's say I negate myself, [01:10:00] I negate Dorji to be a corpse, which means that I am not a corpse I am a living person. And then often times the whole say the my talk, my talk is all the whole talk is on to negate myself to be a copse, there is no corpse, no corpse. Is it there is no corpse? Yes, of course there are corpse, you are getting it? There are corpse, so autonomous substantial reality, Emptiness of autonomous substantial reality it does not mean that these two lower schools they do not say that everything is empty of autonomous substantial reality. They classify things into two groups one, the self for example the self is empty of autonomous substantial reality but the partless particles they exist as autonomous substantial real and the mind exists as autonomous substantial real. So there are things which exist autonomous substantial real, there are things which the are empty of autonomous substantial reality.

Okay, so it is when you speak about particularly Prasangika, so there when they speak of Emptiness it is something which spreads across the board of the existence. Which means everything not only you know it is not partial, everything is empty of objective existence. Whereas the lower schools how they present the concept of the Emptiness of autonomous substantial reality particularly all lower the schools they speak about the Emptiness of autonomous substantial reality it is not something that pervades every phenomena.

Ok, any more question? Ok, if not then the four essentials I would really suggest you to have on your fingertips that is very important because meditation on Emptiness there are so many ways

of meditation on Emptiness and later on you are going to study the rejection, establishing Emptiness by rejecting the seven modes, establishing Emptiness by rejecting the four modes of production and so forth. There are various ways of establishing Emptiness they would somehow they all hover around the philosophy, the reasoning of the four essentials. So, this is the extremely important reasoning that we have to study. Ok, good. So one thing that I like to share with you here is about the Emptiness who said it? Ok, the Richa la you said it? Yeah you said it Emptiness, dependent origination two sides. Okay.

Emptiness and dependent origination these are two sides meanwhile let us keep in mind that the you understand any level of dependent origination and then you understand Emptiness this is not the connotation. This is when we say Emptiness and dependent origination these two are the two sides of same coin, you are referring to the third level of dependent origination. Dependent origination there are three levels we did it or we did not do? Did we cover that in the class? The three levels of dependent origination, we did not, okay. Three levels of dependent origination, the dependent origination we speak about let's say ok this is like a ok, one you are too ambitious, two I am too ambitious. I just gave you know, give you two, three sessions and I expect you to have everything on your fingertips. You are too ambitious you just did three sessions and you are asking most complicated question without having the ground. Both of us are too ambitious, ok it is not only your mistake, it is my mistake as well. Sorry, I am expecting in everything on fingertips right there in three sessions right. The other teachers will laugh at me. Yeah.

Ok, once there was somebody who came to learn about Buddhist philosophy with me and studied like a few days and the person met with the uncle. Uncle said what did you learn? And the person said I learnt about Emptiness. Wow, what the uncle said that in the big monastery universities they would, the first time they debating, they debate, the horse, white horse is it white? This question you have to study one year (GL) right, just this question white horse is it white or not? (TL, GL) right, study stay there for one year and you are learning Emptiness in just one day right, ok this is may be too much on our part. May be in a way I am spoiling you.

Participant: Geshe la you have covered it.

Venerable Geshe Dorji Damdul La: Ok, yes, yes still that's good that you know. Ok, I would highly recommend you to, if you have the notes there revisit the note that will be good. Particularly before coming to class see if you can get little time to refresh the notes which you made earlier. Ok that will be helpful. Ok, dependent origination and Emptiness these two are two sides of the same coin. To understand Emptiness so well, we need to understand dependent origination. And dependent origination it has three levels. Sometimes His Holiness the Dalia Lama in his teachings he would talk, he would classify dependent origination into three levels and sometimes into two levels there is no contradiction there. First let's do what the three levels are? The first dependent origination of the results dependence on the causes, number one, we did that already still it does not matter. Dependent origination of the results dependence on the causes, number one. Number two dependent origination of the wholes dependence on the parts, the whole w h o l e, wholes dependence on the parts, number two. Then number three dependent origination of the dependence on mere mental designation. Dependent origination of dependence on mere mental designation, three, three levels of dependent origination and to

understand Emptiness we have to know the third level. Only if we understand the third level then you understand the Emptiness. Ok, this concept dependent origination in the Sutras, there are many Sutras on dependent origination particularly which is very strikingly clear is the *Salistambhasutra*, Rice Seedling Sutra, *Salistambhasutra*. There this Sutra is more like a dialogue between Arya Maitreya and Arya Avalokiteshvara, sorry Arya Maitreya and Shariputra two of them. This is the dialogue between these two Arya Maitreya and Shariputra two of them.

So, what happened was that the two of them had a dialogue. Before the dialogue the very early morning, the morning the Buddha was walking past rice seedling field, rice field and then the Buddha stopped there and told the monks that the monks look at this. Then by pointing to the rice sprout the Buddha indicated, the Buddha said that “whoso ever sees dependent origination will see the Dharma. Whoso ever sees the Dharma will see the Buddha”, one part. Then the next, “because this exists that exist, because this is produced that is produced, because of ignorance the”, [01:20:00] the Tibetan word is _____ Tibetan [1:20:05], the composition, actually the some of the translators translate it as formation, _____ Tibetan [1:20:18] is not really formation. Either it is forming or the composition, compositional factors would be better translation. Okay, because of the ignorance compositional factors arise, because of compositional factors consciousness arises, because of the consciousness the name and form arises. With name and form the contact, the senses arises, because of sense sources the contact arises, because of contact feelings arise, because of the feelings (TL) because of feelings craving arises. Because of the craving the grasping arises, because of grasping becoming arises, because of becoming birth arises, because of birth ageing and death arises and then the lamentation, then the lamentation, and then the heap of the confusion, the heap of miseries ensue. And then followed by because the ignorance ceases the compositional factors ceases, because of compositional factors ceases then consciousness ceases, then because consciousness ceases the name and form ceases, name and form ceases (TL) sense sources ceases, sense sources ceases contact ceases. Ok, so then because of which the birth ceases because of which the ageing and death ceases, because of which lamentation, suffering, miseries and the heap of the suffering ceases. This is what the Buddha taught, ok these 12 links is very important for us to have on our finger tips, the 12 links. If possible not just able to remember the 12 links one by one, 12 links with their number. For example say, number six, what is number six? Contact, what is number seven?

Participant: Feeling

Venerable Geshe Dorji Damdul La: Feeling, what is number four? Name and form, what is number three? Consciousness, what is number eight? Craving, what is number nine? Grasping, what is number 12 ageing and death. So, like this we have to know these links associated with their numbers. That is very important. Ok, so this is 12 links are so important and in fact the great teachers they say that if you study the 12 links so well on that basis the feeling of renunciation that will be generated, it is going to be extremely intense and powerful. This is what the great teachers say? So, therefore this is extremely important. Now, in this connection, the Rice Seedling Sutra when the Buddha said whoso ever sees dependent origination will see the Dharma, whoso ever sees the Dharma will see the Buddha this is one part. Then the second part, for that matter the we need to identify what the dependent origination is? What the Dharma is?

What the Buddha is? So, all these Shariputra in fact in this book the Blaze of Non-dual Bodhicittas this Sutra is included there and you read it and quite self explanatory particularly for the Nalanda Diploma Course participants. Given that you are already taught, you already studied the Wheel of Life, the 12 links of dependent origination if you study this text, Sutra it is going to quiet self explanatory and also very some day you can understand easily.

Ok, so what is that dependent origination? That dependent origination is the 12 link, the 12 links of dependent origination. The Dharma, whosoever sees dependent origination will the Dharma, what is that Dharma? Again the question was asked by Shariputra to Arya Maitreya as to what is that Dharma which the Buddha indicated? That somebody who see the Dharma, if you see dependent origination, what is that Dharma? And what is that Buddha? When the Buddha indicated that whosoever sees the Dharma will see the Buddha, what is that? So, all these questions are very clearly asked and answers are very clearly given there by Arya Maitreya to Shariputra. Ok, in this connection then the next part which says because this exists that exist, because this is produced that is produced, because of ignorance the compositional factors, consciousness, name and form, sense sources, contact they arise. Ok, when that part is so important the dependent origination, the 12 links of dependent origination which is which? Of the three levels of dependent origination 12 links of dependent origination belongs to which of the three categories? First, second or third? 12 links of dependent origination falls in to which category of the three kinds of dependent origination?

Participant: First

Venerable Geshe Dorji Damdul La: First? Are you sure? Yes? First, second, first? Yes, it is the first. First level of dependent origination, ok so this first level of dependent origination which is the cause-effect dependent origination to go into more detail then Buddha indicated because this exists that exist, number one. Number two, because this is produced, that is produced that is number two. Number three, because of ignorance composite factors, because of composite factors consciousness, because of consciousness the name and form so forth. Ok, these three the set of these three are the characteristics of the first level of dependent origination, characteristics. This Arya Asanga very clear identified them as the one identified them as the three conditions. Three conditions, number one unwavering condition, number two condition of impermanence, we did it already right. No, not sure? (TL) Badri ji we did not do that, ok. So, number one is the unwavering condition, number two is condition of impermanence, number three is the condition of potentiality or condition of concomitancy, condition of potentiality or condition of concomitancy. Ok, so for cause and effect to operate these three conditions must be fulfilled. In other words for to really understand how the cause and effect is operating? Or what the cause is? To know the cause and effect relationship well we need to know these three conditions.

The first one unwavering condition meaning that any result should necessarily have a cause, nothing can arise causelessly or nothing can arise from some say agent which is not it's, which is not a cause. Ok, this is which means that any result should necessarily should have a cause, number one. Number two the condition of impermanence, not only that the result should have a cause the cause must be impermanent in nature. The cause must be impermanent in nature, number two. Ok, we plant an apple seed and we say like we like to have mangoes and then you

plant apple seeds. Apple seed is the cause and apple seed is also impermanent nature. But, when we plant it finally the apples grow no mangoes come out. We were expecting mangoes to come out. So, what is the problem? The problem is number three, it is not the number one and number two. Number one it is cause, apple seeds are the cause, number two the apple seeds are impermanent, [01:30:00] but what is missing is third characteristic that is the it should be concomitant with the result. Cause must be similar in results, similar in type, similar in nature with the result. Should have the potential to give rise to the particular result so, it is known as the condition of the potentiality. The seed that you plant must have the capacity or the potential to give rise to the particular result. So, if you want mangoes then you have to plant mango seeds not apple seeds. So, that is indicated by because of the ignorance contaminated karmas give rise to wisdom. Wisdom particularly non-dual wisdom will not give rise to contaminated karmas. And then the uncontaminated karmas will never give rise to the contaminated consciousness, link number three consciousness. And somebody who is already out of Samsara will never give rise to name and form. So, we see that all these 12 links they come into being because of the concomitancy. These 12 links they are concomitant in nature. The earlier links they have the potentiality to give rise to the later links. Ok, so these three are known as the three conditions. That is very important for us to know.

With this in mind what I would like to share with you one which is very important is that this whole universe is operating on the basis of the first level of dependent origination. This whole universe is operating on the basis of the first level of dependent origination. Let us not forget this, so where we misconceive, where we are confused with this reality. Reality that the whole world, whole universe is operating, governed by law of the cause and effect relationship. The first dependent origination, first level of dependent origination this is how the universe is operating. We fail to see this, this is known as the ignorance pertaining to the law of karma. Ignorance pertaining to the law of karma and just for your information again another nuanced, the another nuance that I like to share with you is that the law of cause and effect, the first level of dependent origination. Ok, let's say first level of dependent origination that is results, dependent origination of the results dependence on the cause or the causes. That is law of karma? Causal dependent origination, that results are dependent on the cause is that law of karma? Ok, so this requires us to pick up nuance here, to see a nuanced explanation here, very refined the distinction here. Let's say the law of, the first level of dependent origination that is law of cause and effect. Within the law of cause and effect there are two kinds, within law of cause and effect, within the first level of dependent origination there are two kinds. One is dependent origination, one is the natural law of cause and effect number one, natural law of cause and effect.

Number two is the karmic law of cause and effect. They are two. Natural law of cause and effect and the karmic law of cause and effect, in other words to put in a the say, to put it in a very simple way karmic law of cause and effect and cause and effect outside the karmic law, two. Natural law meaning which does not involve the karma, cause and effect relationship of the nature of the karmic cause-effect, number one karmic cause-effect relationship and the non-karmic cause-effect relationship, two. Let's say for example, let's say planet earth, on the planet earth say solar system. Let's say solar system as the which planet is colder earth or the Neptune? Which is colder earth or the Neptune?

Participant: Neptune

Venerable Geshe Dorji Damdul La: Neptune is colder, why? It is farther away from the sun. Ok, this is natural law right. Whichever is closer towards the sun with respect to solar system right. Ok, you forgot your solar system studies in class five, after 20 years, 30 years, some of you may be after 20 years. Manan after 10 years?

Participant: He knows it.

Venerable Geshe Dorji Damdul La: No, no I am saying, I am asking this question after 10 years, ok studied in class five.

Participant: Yeah, actually lot has change like Pluto is not even a planet.

Venerable Geshe Dorji Damdul La: Pluto is different thing, (TL) that's true, that's true. Very good, thank you. Ok so, what I am saying is that it is natural law that within the solar system, within the solar system in the say the with reference to the solar system. Solar system which ever planet is closer towards the sun is hotter, whichever is further away from the sun is colder. So this is law, natural law.

Participant: Venus is like farther than mercury but it is hotter than mercury. So that's not a good example.

Venerable Geshe Dorji Damdul La: Say it again?

Participant: Second planet from the sun is hotter than the first planet from the sun.

Venerable Geshe Dorji Damdul La: How do you know that?

Participant: We can actually measure it, we actually sent satellites there also.

Venerable Geshe Dorji Damdul La: Ok, so that we have to, number one we have to check right and then again later on after 10 years what Manan said earlier was wrong, right (TL) ok, like the Pluto. When we studied Pluto was a planet, now the controversy is there whether or not Pluto is planet right. When I was in school Pluto was guaranteed a planet. Now year later coming on what? It is same Pluto, it did not become smaller, it did not become bigger and now it is a kicked out of the being a planet. What is this I don't understand it (TL) right. Ok, so what I am saying is that we have to check may be it could be correct, may it could be correct, it could be some other factors, factors cooling factors inside the planet earth we cannot say. That's very true. Otherwise with the all the factors intact, with all the factors as same whatever only factor difference, only different factor if it is the distance right. If it is the distance with all the other factors the same only factor which different if it is a distance, whichever is further away from the sun is colder, whichever is closer to the sun is hotter. This is a natural law right. Natural law, for example in the summer why, say the for example say the what? In the Scandinavian countries right. Ok, let's say even in India here, India, for example Delhi winter it is colder, summer it is

hotter why? Relatively it is becoming closer towards the sun, relatively because of the axis, because of the tilted axis right. It moves like this at one point Delhi become a little further away from the sun, during the summer times it becomes little tilted towards the sun. This is the nature. So that is the natural law, it has nothing to do with the karma.

Then there are cause and effect where there is interplay of the karmic cause-effect and then natural cause and effect, interplay. Overlapping can also be there, overlapping. Generally speaking something which is closer towards the sun, closer towards the fire, away from the fire, the one to be closer towards the sun is, closer towards the fire is hotter, away from the fire is colder this is a natural law. It has nothing to do with the karma. Ok, now what is karma? Where cause-effect relationship is happening, where the intention is involved [01:40:00] then it becomes the karmic cause-effect. Where the intention is involved, where the mental factor of intention. Ok, have already studied the Buddhist psychology right, mental factors comes in where? Mental factor of intention comes where? As the five variables factors? Five aggregates? No, five aggregates? Five?

Participant: Omnipresent

Venerable Geshe Dorji Damdul La: Five omnipresent mental factors, not aggregates? (IL)

Participant: It comes in the omnipresent mental factors as a last one.

Venerable Geshe Dorji Damdul La: No, not in the five aggregates? Ajeer ji not in five aggregates? Yeah of course, yes? Kano in the five aggregates right intention in the five aggregates?

Participant: Not it is not in five aggregates, it is in five omnipresent mental factors, mental factor intention.

Venerable Geshe Dorji Damdul La: Then five aggregates?

Participant: No, not in five aggregates, five omnipresent mental factors.

Venerable Geshe Dorji Damdul La: I see. Not five aggregates?

Participant: I mean as part of the mental factors.

Venerable Geshe Dorji Damdul La: Ok, it is not one of the five aggregates?

Participant: It is not one of the five aggregates.

Venerable Geshe Dorji Damdul La: I see, so what is it then? Intention, what is that? Intention falls under which category of the five factors? Five omnipresent mental factors?

Participant: Yeah

Venerable Geshe Dorji Damdul La: What are they?

Participant: Contact, attention

Venerable Geshe Dorji Damdul La: Discrimination

Participant: Discrimination

Venerable Geshe Dorji Damdul La: Compositional factors

Participant: No, not compositional factors, feelings and intention. Not compositional factors.

Venerable Geshe Dorji Damdul La: I see (TL, GL) now we are all getting mixed up. What is it five omnipresent mental factors? The contact, the feeling, discrimination, compositional factors and consciousness.

Participant: No, attention (GL)

Venerable Geshe Dorji Damdul La: No, say it again? No, I am not going to say it, now you tell me what are they? Contact, attention, discrimination, feeling.

Participant: Intention

Venerable Geshe Dorji Damdul La: Amazing, thank you. So, intentions fall under the category of the five omnipresent mental factors, very good. Where the intention, mental factor of intention is involved cause and effect, where the mental intention is involved it becomes karmic cause and effect. Ok, let's say, say the flower on the planet earth, on the planet earth a leaf falls and the leaf falls on the ground and it makes a sound, it makes a tiny sound. So this leaf, under this situation the leaf falls this leaf is bound to make a sound. So that sound is the effect and leaf falling is the cause right. Ok, so this cause and effect is a natural cause and effect, it is not a karmic cause and effect. And whereas let's say the fire as I was, say the lightning the candle then my, I was unaware of another light just below my hand and it burns me. So this fire below me, the lamp below me is the cause and then the my hand burning is the effect.

This is again a natural cause and effect. But within that there is overlap that this burning causes say the harm in me, pain in me, causes pain. Causes of pain is because of the intention involved, intention not to put on the flame, intention of the past karma which are accumulated. So, that karmic force and now this lamp burning my hand which is natural cause and effect and the karmic cause and effect these two are overlapping. Overlapping in the same phenomena, in the same event of the cause giving rise to a result. In other words there are cause and effects which are operating independent of the intention involved, number one. Number two cause and effect, for example let's say that I become very angry, I become very angry and then the because of my anger I shout at another person. So this shouting has an effect on me, effect on me and then my health may go down. And then because of this negative karma say the some other consequences may happen right there. So this is a purely the karmic cause and effect and then the leaf falling

and making sound this is a purely natural cause and effect. And then like say somebody accidentally hitting a glass and the glass say the injures the person. This is overlap of the natural cause and effect and the karmic cause and effect.

Ok, so with this what I am saying is that whole world, whole universe not only the world, whole universe is operating on the basis of the cause and effect. Now for the Buddhas when you become a Buddha, how you operate? For example if you are here for the natural cause and effect or naturally speaking if you are here, if you want to help your mother at home, you have to connect somewhere, there is a cause and effect. There is lapse of time, whereas for the Buddha there is no lapse of time. Where the other side the is say karmically ready, prepared to received the benefit from the Buddha it is instant. There is no lapse of time, whereas for the non-Buddhas for the effects to be felt. There is lapse of time between the cause and effect. So, this is what we need to keep in mind. Except for the Buddha's operations all the whole universe is operating on the basis of cause and effect relationship, one.

So failing to see this for example if you do good things happiness will follow, if you do bad things miseries will follow. This is the cause and effect relationship, the first level of dependent origination. This is how the whole universe is operating. The fact that we are born in a planet earth there must be, scientist now they are talking about what? Few four or five light years distance they say that NASA has discovered a planet, planet like planet earth. Which most likely is sustaining life this is what recently came out in the news. Ok, so this is what the Buddha said that outside this solar system there are innumerable systems, in Milky Way galaxy there are innumerable world systems, innumerable world systems. And we cannot really penetrate the even you know, even a tiny bit of the Milky Way galaxy forget about the whole universe. Buddha said that in this universe there are innumerable world systems which sustained the lives. Ok.

So, the fact that we are born in this planet earth and there must be some the systems, world systems where the situation is much worse then what we are going through now and some must be planets which are so much better than most sophisticated better than what we are going through now. So, the what this world is the this world is because of a collective karma of the beings who are to partake, who are to inhabit this world is the collective karma. And because of this the world came into being. Again this is because of the cause and effect, so in other words this whole universe is operating because of the cause and effect. And failing to see this then we engage in the negative karmas, failing to see how the universe is operating purely on the basis of cause and effect relationship, first level of dependent origination then we engage in the negative karmas. Because of which we continue to suffer endlessly. Ok, this is one thing. This is the benefit of understanding dependent origination, the first level of dependent origination where the Buddha said whosoever sees the Dharma, whosoever sees dependent origination will see the Dharma. And whosoever sees the Dharma will see the Buddha.

Then the second level of ignorance, the first ignorance is ignorance pertaining to the law of karma or ignorance pertaining to the first level of dependent origination. Then the second ignorance of course there are many kinds of ignorance but the one manner in which to classify the ignorance is into the ignorance which misconceives [01:50:00] the law of cause and effect. And which misconceives the law of, which misconceives the ultimate reality, ignorance which

misconceives the ultimate reality. Now, what made us to while you operate in this universe we operate not necessarily in a healthy way, we operate in ways of cycling the Samsara. It is all triggered by the ignorance pertaining to the ultimate reality. And how the world is operating? Universe is operating is on the basis of the dependent origination, the first level of dependent origination and the failing to see this then we say accumulate negative karma and then we suffer terribly with the manifest sufferings. Suffering of suffering, failing to see how the universe is operating on the basis of the cause and effect relationship, failing to see the first level of dependent origination then we act in a negative, destructive way. So, that the result is that we go through the, that we have to go through the experience of the first level of suffering. What is the first level of suffering? Manifest suffering or the suffering of suffering this is the result of the first the gross ignorance, ignorance which misconceives the first level of dependent origination. Then ignorance which misconceives the ultimate reality that serves as the first ignorance, the first link of the 12 links. What is the first link of 12 links? Ignorance that is the ignorance pertaining to the ultimate reality so, this ignorance is responsible for trapping us in Samsara. This ignorance is responsible for trapping us in Samsara and the first the gross ignorance is responsible for trapping us in suffering of suffering. Not just Samsara but in the, precisely in the suffering of suffering. Whereas the ignorance which misconceives the ultimate reality is the one which traps us in Samsara, ok this is the distinction.

And to get rid of this the second level of ignorance meaning the ignorance which misconceives ultimate reality is the ignorance which fails to see the second and the third level of the, particularly third level of dependent origination. Second level ignorance which you are talking about, ignorance which conceives the reality is the one which fails to see the third level of dependent origination, you are getting it? Then you may have the question the what about the second? Second level is like what subsumes, what is subsumed under the third. So, therefore when you classify dependent origination on two levels, dependent origination of cause and effect and dependent origination of the dependency on mental imputation. So, within this then the number two and number three both come under this. Ok, good.

Ok, my question to you is we studied Emptiness and often times particularly the people who are not really in favour of the study of Emptiness they say it is nihilism. And those who are in favour of the study of Emptiness in a way they also somehow, say go into some kind of experience, understand whatever and which is actually nihilistic. So, the point is first of all before we plunge into the proper understanding of Emptiness we need to know the distinction between the nihilism and Emptiness. In what way Emptiness is not nihilistic in view? So, ok anybody who can give this answer? How do you distinguish Emptiness from nihilism? Anybody? Anybody? Just give your thoughts?

Participant: So, I will just try. Nihilism is the probably the attitude that everything around us is negative from itself so it gives us a view that every element is the end is not worth living for. Whereas the wisdom of Emptiness is a view that might free us and give us permanent happiness, so these are actually two oppositional attitudes of mind.

Venerable Geshe Dorji Damdul La: Thank you Mark. Ok, the Mark brings out a very important point. Nihilism again from how Mark is bringing up what is meant by nihilism we can

see that nihilism can be of again two kinds. One, always being negative, whole world is negative there is nothing good in this world, being so negative outlook of the whole world, yourself, your friend, your family members, and the world we live in, everything is so negative. This is also the people called it nihilistic. Then what we are talking about here nihilism means nothing exists, nor good, nor bad. This is another version of nihilism. So when we study Emptiness, Emptiness as opposed to nihilism that nihilism is pertaining to belief that nothing really exists. Okay, so how would you distinguish between what Mark brought up is the Emptiness, wisdom of Emptiness versus a very nihilistic meaning and very negative approach to the world. Negative outlooks of the world, how to distinguish the two? So this is what Mark made the distinction so well. The negative outlook of the world this only brings uneasiness, unhappiness, miseries within you. Whereas the wisdom of Emptiness as opposed to this negative outlook of the world this will free us from the miseries and the problems. This is very beautiful presentation.

Ok, so I like to ask you as to how would you distinguish between Emptiness and the nihilism? Nihilism in the context of the belief that nothing really exist in this universe good or bad both. Yes, here?

Participant: Emptiness only disregards, it talks about objective reality.

Venerable Geshe Dorji Damdul La: It talks about or it talks about absence of objective existence?

Participant: Absence yeah.

Venerable Geshe Dorji Damdul La: Not the objective existence?

Participant: Not that it is absolutely doesn't exist and all.

Venerable Geshe Dorji Damdul La: Ok, so Emptiness only rejects the objective existence it does not reject the existence.

Participant: Yeah

Venerable Geshe Dorji Damdul La: But nihilism rejects?

Participant: All existence

Venerable Geshe Dorji Damdul La: All existence, okay very good. Thank you very precise. Anymore? There are many ways of classifying you know, the distinguishing between these two Emptiness and nihilism. Anymore? Anymore answers?

Participant: Geshe la very similar answer nihilism basically says nothing exists and everything is meaningless and Emptiness shows how things exist? They exist dependently.

Venerable Geshe Dorji Damdul La: Ok, nihilism means nothing exists whereas Emptiness the

other side, Emptiness shows us that how things do exist? Very good. Anymore? Yes, Badri ji?

Participant: The way I understand nihilism from western philosophy is that it is believed everything just happens randomly without any cause and effect by chance which this Emptiness says that everything is dependent on causes.

Venerable Geshe Dorji Damdul La: Ok, Manan ji you want to say something?

Participant: I was Cross checking so, so in western philosophy I think nihilism specifically refers to the meaninglessness of things. That things happen and they might even have causes but they don't have any ultimate meaning that is the context in which we should be talk. It does not say anything about existence as such and I think there is a more appropriate term for that whether things exist or not? But binging back to the discussion Emptiness does not refute existence of thing. It very clearly says that things do exist, it just tries to talk about how things exist and we talk about things not existing objectively. So that is the main point of Emptiness.
[02:00:00]

Venerable Geshe Dorji Damdul La: What is nihilism?

Participant: In context of I discussion that things don't even exist.

Venerable Geshe Dorji Damdul La: Ok, so Badri ji, what Badri ji is saying is that nihilism in the western context it is the, what you say? Badri ji?

Participant: It's all random.

Venerable Geshe Dorji Damdul La: Random, it is all random and meaningless. This is what you are saying? According to western philosophy it is all random and meaningless. Ok, and then the no, Badri ji you said everything is randomness and not necessarily from particular cause. Ok, and.

Participant: I am saying that it is not really saying anything about things being

Venerable Geshe Dorji Damdul La: Cause or non-cause

Participant:....because they don't have ultimate meaning it does not matter what the cause is because the cause does not matter the result does not matter. So there is no meaning.

Venerable Geshe Dorji Damdul La: What do you mean by there is no meaning?

Participant: So that's a very subjective thing meaning is a subjective phenomena. It does not say about the objective existence of phenomena and how they are related to one another. It just that when we talk of meaninglessness it just means that in a human experience it does not have any significance. I think so that's what it refers.

Venerable Geshe Dorji Damdul La: Ok, so basically what I would say is that the way the Buddhist philosophy. Let's say Indian philosophy, when we speak about Indian philosophy it talks about ultimate real and we cannot say like there is the innumerable Indian philosophies. Likewise, western philosophy there are so many western philosophers. So, there are various versions and then it is good to know from Badri ji's point you know, how he brings the western philosophical view of one western philosophy of the nihilism and here what the Manan ji is bringing of the western philosophy of nihilism. Ok, good. So, in this context of what we are studying Emptiness versus nihilism Emptiness is that things do exist subjectively although they don't exist objectively. And nihilism means nothing really exists right, nothing really exists. Ok, anymore, anymore answers? Ok, Vivek ji? No? Rebika? No? Ok, Rebika will give yes Rebika?

Participant: Geshe la, I understood just like the others they did in the class not very technical but in a simple way that in nihilism it means it doesn't exist. But in Emptiness things exist but it doesn't exist the way we actually view or understand. So, that was my understanding. Just one more thing I wanted to ask now not that you just asked the question. So, when one starts understanding things which doesn't exist the way, we saw the things exist should it bring a lot of joy. But then I find everything boring after that (TL, GL) is it a terrible way of understanding or is it my lack of everything is here negative or positive. The everything is just so boring and plain (TL) or did I understand incorrectly I don't know.

Venerable Geshe Dorji Damdul La: This is amazing wow, first it feels the joy (TL) and then it become bored (TL) this is interesting. The thing is Emptiness is very different first there is a tinge of a fear then the fear brings tremendous joy and the tranquillity. Rebika's understanding Emptiness is very different. First there is a joy (TL) then you can feel boredom right. It is so boring, what is all these things? What is good, what is bad? (TL) everything is just coming from your mind, what is that? This is what is coming?

Participant: Something like that maybe I understood it incorrectly.

Venerable Geshe Dorji Damdul La: No, no it is amazing (TL).

Participant: May be with Geshe la I understood incorrectly that's why I wanted to correct myself because there is no color, there is no shape nothing, it is just like a steady I don't know.

Venerable Geshe Dorji Damdul La: (TL) steady (TL)

Participant: First yeah it was a fear and I remembered you saying don't meditate on Emptiness if you don't understand. I didn't do it by choice it just kept coming in my mind. And very fortunate that you started the class because it was bothering me for very long dependent origination and Emptiness. But after that I was like when you look at things it is like no negative.

Venerable Geshe Dorji Damdul La: No fun there (TL, GL).

Participant: Yes.

Venerable Geshe Dorji Damdul La: Everything is so what?

Participant: So, I just wanted to correct myself that I understand correctly.

Venerable Geshe Dorji Damdul La: Not to understand Emptiness of objective existence, (TL) everything is so monotonous right no fun there. That's true, that's very true (TL) ok this is very interesting. Oh. Anyway this experience is much better than the tension right, tension, depression, somebody can get this experience that you had then will be released from tension, depression. That's amazing very good, ok, very good. Gauri la?

Participant: I guess what I mean actually the answers to those the difference between nihilism and Emptiness I agree with many of you know much of what others have said. But for me little bit yeah I guess the clue I think things do exist but it's about the causes, the paths and the labels you know. So it is not just they don't exist the way we think, they exist.

Venerable Geshe Dorji Damdul La: Things do exist, number one but Emptiness means they don't exist the way they appear to exist to our mind as a solid, as an objectified rather they exist by causes or by paths or by labels very good, amazing.

Participant: And just one thing Geshe la leading on from what Rebika said you know recently I was in a very turbulent flight to Bangalore and the I tried to do the Emptiness meditation and it was helpful.

Venerable Geshe Dorji Damdul La: It was helpful?

Participant: Yes

Venerable Geshe Dorji Damdul La: Wow.

Participant: I mean you know, it was still difficult and I had a nervous flight.

Venerable Geshe Dorji Damdul La: But it helped, that greatly helped.

Participant: That there was a point at which I mean I could somehow I felt you know, deconstruct or.

Venerable Geshe Dorji Damdul La: Wow, wonderful, wonderful.

Participant: But even the feeling.

Venerable Geshe Dorji Damdul La: I hope that the next turbulent flight may not become boring to you (TL, GL) as long as amazing, so helpful. That's very (TL, GL) helpful.

Participant: Geshe la very long by to go.

Venerable Geshe Dorji Damdul La: Everybody, everybody screams and then you feel so bored (TL, GL) ok, this is amazing, wonderful. Yes. Ok, so many people they have personal experiences, very, very extremely beneficial experiences particularly when one goes through turbulent state, anxiety and then the apprehension and then the fear, the becoming anxious. So, there then you meditate on Emptiness it suddenly lifts you up from that state of the congestion to some a great freedom. Yeah this is amazing, very precious, very good. Ok, good. The difference between Emptiness and nihilism this is what we need to discuss. Ok, this is to be discussed and for that I think that at the moment I can see little bit of what? The atmosphere of holidays, I can see that (TL, GL), three months of holiday. So you know, so the I don't know whether it is really befitting here to make this distinction.

We will stop here (GL), let's stop here then maybe next time it is going to be more intense. I can see that the holiday atmosphere I can see that. Ok, never mind that's good that take a little bit of, so ventilate yourself from the earlier say the extended phase of studies and then now preparing ourselves and then next Sunday we will do little more. Yeah, ok we will stop here Tejal la? Otherwise one or two questions? Anymore questions you have? Ok, one thing what Badri ji said is that the on the contrary everything exists, we see things as so independently objectively there but the Emptiness means that things do exist, they exist by dependence on the causes. How many of you agree with this? [02:10:00] Ok, how many of you don't agree with this? That everything exists by dependence on causes, how many of you don't agree with this? How many of you agree with this? That everything exists by dependence on causes? Ok, how many you don't agree with this? (GL) ok, those who do not agree with this explain why? Raise your hand? Yes, Tejal la you would like to explain?

Participant: Everything includes impermanent phenomena and permanent phenomena and only impermanent phenomena exist, by the first level of dependent origination applies to impermanent phenomena but not to permanent phenomena.

Venerable Geshe Dorji Damdul La: Ok, in other words it is not that everything exists by dependence on the causes. Only the impermanent phenomena exist by dependence on causes. It is not that all phenomena but permanent phenomena they don't exist by dependence on causes this is very important for us to know. Particularly this the in this is very technical class, a very systematic specialized class so therefore we should know the technicalities that many people say that Buddha taught everything to be impermanent. This is not true. The Buddha taught the Four Seals, what is the first Seal? All composite things are impermanent, Buddha did not say everything is impermanent. Buddha said all composite things are impermanent this is very important. Because I see that there are some books, even some books they later, now a days contemporary authors, writers, they write saying that everything is empty because everything comes into being by dependence on cause and conditions.

This is where things are going wrong. So, such books can really badly effect us because we think that this is book means somebody who is very authoritative, there is a great authority. And then you read it and it say like this and you take it as very seriously. So therefore there are books, there are some people who talk like this that you know that everything is, everything comes into being by dependence on causes. Which is not accurate, so and some people they explain Emptiness to

be empty of interdependence from the causes. This is very gross Emptiness, this is not at all Emptiness. Many people explain Emptiness on that level which is very gross. So therefore these are the nuances, these are the technicalities that we need to know. Extremely important, ok, yes? If possible when you ask questions you can also you know, also mention your name so that online people they are curious to know who they are, who you are?

Participant: My name is Ritu. I just wanted to ask a question which was related to the quiz actually.

Venerable Geshe Dorji Damdul La: Yes

Participant: If I can?

Venerable Geshe Dorji Damdul La: Yes, why not?

Participant: This is that.

Venerable Geshe Dorji Damdul La: Ok, not now (TL) ok, not now, not now.

Participant: I thought it's over, sorry.

Venerable Geshe Dorji Damdul La: No, no problem. Don't worry, not now because there are people the not now. Anymore questions?

And another thing that you need to keep in mind is that the moment the question is coming from me don't expect answers (GL), you are getting it? If you want the answer you should be able to ask this question to me directly, don't pick up the questions from me, questions which I asked you put in a new package and ask back. Right, this don't expect the answers. This is my way right. The moment I ask all these quiz questions they coming from me, so don't expect answers. Ok, yes?

Participant: Geshe la.

Venerable Geshe Dorji Damdul La: Mention your name?

Participant: My name is Lokesh. If may I ask you a question about the Rice Seedling Sutra that we just talked about, there is this because this exists that exist in this phrase it is easy for me to see and probably wrongly that it can also connote to the second level of dependent origination because production I can understand cause and effect but it talks about existence per se because it exists, because this exist that exist which could be connotation of dependence on parts also. How is it not dependence on parts?

Venerable Geshe Dorji Damdul La: Ok, this is good question. One thing is how we read the Sutras, Sutras are very profound and we can interpret in any way people interpret you know, people can interpret in any ways they like. But what is very important for us do is first to read it

and then look for very standard commentaries like Arya Nagarjuna, Acharya Kamalashila and then particularly the three conditions which I mentioned to you this is coming from, the three conditions? Arya Asanga right, from Arya Asanga. The Arya means this the beings who already reached that *paragata* level, path of seeing and above. So therefore we base, these on the basis of this great teachers not just randomly spoken out. Ok, so we keep it as it as meanwhile say we have to we do know, we have to know the three levels of dependent origination. It doesn't mean that this if you know this then if you study like this and this form, the way Arya Asanga explained then you discard the second level of dependent origination. This is not the point. You can study this separately and understand this in the context of how Arya Asanga interpreted and keep it like this that has a great, great benefit in long run. Yeah, try to keep the interpretation according to the very standard teachers not like you know somebody just no this can be like this, can be like this then it will be become so dilute. Yeah. Okay, Kano?

Participant: Geshe la my question, I have two questions first of all this the statement the whole universe is operating based on the first level of dependent origination and the further distinction between natural law of cause and effect and karmic law of. Was this also made by Nagarjuna?

Venerable Geshe Dorji Damdul La: So, basically this you find from for example Bodhisattva Shantideva's text, so there you see the, these are usually you know this is how we put in very clearly like this spoon feeding. This is not done by the Indian masters. So, whereas it is through these many years of studies that the Tibetan masters they you know, put them classify them and you see you know how the nuances they are being taught by Indian masters. Then you see many things are coming out of them although it is not explicitly taught like this. So, this you I remember His Holiness the Dalia Lama very clearly indicating picking from the Bodhisattva Shantideva's text Guide to the Bodhisattvas Way of Life.

Participant: Geshe la second question is regarding the one line called, one has tamed his own mind.

Venerable Geshe Dorji Damdul La: Say it again?

Participant: One who has tamed his own mind, so I am trying to understand this line in the one does it refer to the mind itself, the *alayavigyan*?

Venerable Geshe Dorji Damdul La: The one meaning the person.

Participant: The person, the putative self.

Venerable Geshe Dorji Damdul La: Individual person, not is the person. Kano right, putative, then the substantial these are keep that side for the time being. One, Kano if you practice it ok, I am substantial self. No, what? My putative self is good, my substantial self is not good, right so keep that aside this is the philosophy, deeper philosophical discussion. It is about say in a very conventional, vernacular sense. Where if Dorji, if you tame your mind and free yourself this is the approach of the wise people. But If you as ask this in the context of the philosophy then with the self both substantial as well as putative. But this has to understood in that context, in a

very say the non-philosophical context. Yeah, just advice to everybody not only to the philosophers but the philosophers can interpret in their own ways. Yeah. Okay Badri ji?

Participant: Geshe la, I am little confused between the terms cause and dependence for instance, my understanding [02:20:00] would be that the if permanent phenomena if one is saying that it is not causally produced, my understanding of casually produced is that it is after all a mental designation. So isn't mental designation also a cause of perceiving phenomena as either permanent or impermanent?

Venerable Geshe Dorji Damdul La: Ok, did you learned about the classification of phenomena? We learned that already. Then that's very clear Badri ji, if you have not learned this then you know we have to have a separate class on this. Once we learn this then you know it is very clear. Phenomena that exists two classes the impermanent and permanent. Permanent means those who are not dependent on causes and conditions. Impermanent depends on cause and conditions. Then we also debate it the permanent phenomena, so why in what way they are not, why they are known as permanent? What do you mean by permanent phenomena? Right and then in what way the permanent phenomena, the phenomena which can be so brief, so brief say the sound of a clap it lasts for one fraction of a second, one tenth of a second and one tenth of a second the that sound one third, that sound which last till one tenth of a second and Emptiness of that sound which also last for one tenth of a second these two duration is same, one is permanent and one is impermanent. Why? This is question. So, this I think we have given the answers earlier, I think we given the answers earlier. So, the point is that the cause and conditions say for example say, I dream or let's say I imagine say the a blue flower in the space in front of me, just I imagine. So, I have the image, mental image of the flower coming. So that is projected by my mind. But that is not cause by my mind. It is not caused because cause meaning that it is a factor and then what comes out should be impermanent phenomena. It is just an imagination. So this is what we have to, what we have learned earlier that we have to bring this again here. Mental imputation is not the cause, it is not a cause yeah. Ok, anymore questions? Ok, then dedication.

Participant: Please to turn to page 278 for Additional Dedication Prayer,

Class 70 – Wisdom of Emptiness – Part 5 of 6

Session 1 of 11th Aug 2019

Subject : Wisdom of Emptiness
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 11 August 2019
Transcriber : Tenzing Nyidon
Verified By :
Edited By :

Starting Prayers By Participant

(Main Teaching Starts) [00:18:40]

Venerable Geshe Dorji Damdul la: Okay, continuation from where we left last time on Emptiness. What we learned is according to Arya Nagarjuna's text Mulamadhyamakakarika where he summarised how we are trapped in Samsara and how we can possibly come out of Samsara on the basis of understanding the mechanisms in Samsara where he said that the ceasing of karmas and afflictions leads to Nirvana, and afflictions, karmas and afflictions arise from conceptual thought or fabricated the inappropriate attention. And the conceptual inappropriate attention arises from the elaboration of self-grasping ignorance. And the self-grasping, elaborations ceases through the wisdom of Emptiness. Okay, this stanza we must have on our fingertips. Okay, anybody who can track where this stanza is from, [0:20:00] from the original text, which text? If you have the same the edition of the book Blaze page 111, examination of self and phenomena, chapter 18 of Acharya Dharmakirti's text page 111, stanza five. Are we on the same page? It is Fundamental Wisdom of the Middle Way, chapter 18. Okay, there are several editions of this book. Dolkar la did you get it? 110. Okay, yes. But I'm talking about stanza five. Okay, anybody same? Mannan ji same? Okay, yeah, Tara la? Same? Okay, Kabir ji, same? Okay, everybody same? Yontan la? Okay. Nilisha, same? Okay, same.

So, this stanza we have to have by heart. Ceasing of afflictions, karma and, actions and afflictions leads to Nirvana. Actions and afflictions arise from conceptual thought, these arises from mental elaboration. Elaboration ceases through Emptiness. If you know this concept so well, if you know this, not just reciting by heart but if you know this concept. Of course, recitation will be of great benefit. If you know this by heart then we will try to know the meaning. If you know the meaning so well then, we see that this is how the, wherever you see people, believers, non-believers, and people of the elder, younger, educated, uneducated, boys, girls, everybody, we are operating on the basis of these five principles.

Okay, what are these five principles? Anybody? What are these five principles on the basis of which how the universe, the Samsara is operating. Anybody the five principles? Gauri la? Press it harder. Keep pressing it.

Participant: Miseries, contaminated.

Venerable Geshe Dorji Damdul la: Okay number one is miseries. Okay, so this, those of us who are the, who are not so familiar with this, let us listen to what Gauri la is saying. Ceasing of actions and afflictions leads to Nirvana. Opposite of Nirvana is miseries, number one. Then?

Participant: Contaminated karmas.

Venerable Geshe Dorji Damdul la: Then the contaminated karmas which is actions, number two. Then?

Participant: Afflictions.

Venerable Geshe Dorji Damdul la: Afflictions which is very clearly indicated there, number three. Then number four?

Participant: Inappropriate attention.

Venerable Geshe Dorji Damdul la: Inappropriate attention indicated by?

Participant: Conceptual thought.

Venerable Geshe Dorji Damdul la: Conceptual thought. Here in this line, second line it reads actions and afflictions arise from conceptual thought. Conceptual thought here refers to the inappropriate attention. Number four. Then?

Participant: Self-grasping ignorance.

Venerable Geshe Dorji Damdul la: And indicated by mental elaborations.

Participant: Mental elaborations.

Venerable Geshe Dorji Damdul la: This arises from mental elaboration which indicates the self-grasping ignorance. These are the five points that we need to have on my, on our fingertips. One miseries, then? Contaminated karmas. Then? Afflictions. Then? Inappropriate attention. Then? Self-grasping ignorance. Actually, we covered that already several times but then this is, because this is so important, we have to go through this, I will go through this again here.

Okay, let us say for example, say physically or verbally, verbally you for example say you talk very harshly to somebody, your including mother or whatever, say the very harsh, you use harsh words. So, this is a the verbal action. This verbal action is coming from, this verbal action, for example, how are you, how are you [change in tone, little harshly]? Two. How are you? How are you? Right. So, these one is very aggressive whereas one is very gentle. What decides if the word is gentle or what decides if the word is the very harsh, what decides? Your thought process decides. That thought process which is directly triggering you, directly motivating you to speak

harshly or to speak nicely that thought process is the in a loose sense we call it the emotions. In a loose sense we call it emotions. But of course, there is a discussion, this word emotions exists in the Tibetan language or in Sanskrit, the language. We, to find the real equivalence is extremely difficult, number one. Number two, for somebody to have really command over such thing, the person must have a tremendous expertise and command over both the languages, not only the languages but also the culture. Culture, thought process and the including the vernacular, the vernacular lifestyle and all these we should be the expert in both sides. So, therefore its not really a problem.

Okay, in a loose sense let's say that what triggers the physical and verbal actions? They are because of these the thought process inside. And not only, not any thought process but there is one particular thought process which is affective in nature, affective, which wants you to, which makes you to move. I'd like to say this, I'd like to, okay, I'd like to say gently. I must say more strongly. So, this is, this thought process aversion, attachment, when you say something nicely, how are you? Nicely, how are you? It's very gentle. So, that's coming from you're the say a sense of concern, sense of affection, so forth. How are you? Just for the sake of having to ask something, you don't like it and then you are forced to say and you, it comes out very harsh. So, that those thought processes which are responsible for giving rise to very harsh physical, verbal, and mental action is that thought process is in a loose sense we call it negative emotions or precisely we call it afflictions. In other words, all this contaminated karmas, particularly the negative karmas they are triggered by something inside. That is the afflictions or in Sanskrit it is known as *klesha* afflictions.

And then afflictions, how do they arise? This is next question. These afflictions, how do. For example, say the anger versus sense of concern for others. Anger versus sense of concern for others. How come that sometimes the sense of concern comes out, sometimes the sense of anger arises? It's very funny. So, how for example the in the family, some people they, their personality is, it's not only some, all of us, most likely all of us.

One, okay let me call him friend, this one person. And what being, meeting so often, I've been meeting so often for important occasions. We have to meet so often. So, there whenever I see the person, it really makes me little, you know, the uneasy. Because how the person does is always little odd, little different and the makes me uneasy. And then one time it so happened that because two of us we're meeting in, on occasions hosted by other people, other hosts. Okay, yeah, Tibet House when we organise also the, we also invite him. One time his group hosted or invited me there. Then he was part of that group, he was the host. When I was there he was very different. Amazingly kind, then his true nature comes out so kind, so gentle, very different. It's amazing. So, this is exactly what can we, we can say is that then you are with outsiders how we, you know, behave ourselves. When you are inside your house how we behave. You know, often times, we see that inside [0:30:00] you are more transparent to each other, so you act more transparently. With outside you, we put on, generally put on façade not to offend the other person. Okay, even if you know you have to bear, you have to go through little bit of uneasiness still you have to bear it and don't express it so explicitly. These things happen. So, the point is that what triggers these emotional, sense of concern to somebody who you love. And sense of no, no, the indifference or in some cases animosity towards people who are the not inside your

circle. Two.

How we behave that is all determined by these thought processes. So, what makes these thought processes, some sense of concern, some aversion and even the, so basically there is a pull happening. There is a pull and push happening within your mind, there is clash happening within your own mind. Say the moment you see somebody the mind flows with affection, concern. The moment you see another kind of person the mind pushes other person away from you, behave very differently. So, this is actually a, the what do you call it, a punishment for yourself. It's like a penalty for yourself. Like say torture that you don't have the freedom to behave very naturally, you have to behave very differently. With your near and dear ones, you behave more naturally, with somebody outside you behave very differently to defend yourself. This is like a torture. Okay, so that mental state which makes to behave very aggressively, these mental states are known as the afflictions.

What makes these afflictions arise? Again, this is incredibly amazing psychology. This is amazing psychology. What makes these afflictions arise within you? Say the finally the thought processes such as attachment, anger, jealousy, fear, all these negative emotions, what made them arise within you? So, we see that this is as Arya Nagarjuna indicated that the afflictions, karmas and afflictions arise from conceptual thought. This conceptual thought is very specialised conceptual thought which is technically referred to as miseries giving rise to contaminated karmas. Contaminated karmas given rise to by afflictions. And afflictions given rise to by inappropriate attention. So, this is what in the text what Arya Nagarjuna indicated as the conceptual thought. So, that what he is actually referring to is inappropriate attention. Okay, anybody who likes to share with us as to what exactly do we, do you understand by inappropriate attention? Anybody? What does it mean by inappropriate attention? Okay, one. Then the next one is this inappropriate attention is given rise to elaboration of self-grasping ignorance. So, what is, what does it mean by inappropriate attention, what does it mean by self-grasping ignorance or the elaboration, self-grasping ignorance and how do we distinguish between these two things? Okay, anybody? You can either explain what is inappropriate attention, or you like to explain what is self-grasping ignorance, or you like to distinguish between these two things? Upto you. Anybody? Very quick. Richa la?

Participant: Geshe la, I think that inappropriate attention also means that I exaggerate the positives or the, either too much attachment or too much aversion, I exaggerate the qualities of what I'm seeing because of self-grasping ignorance. And self-grasping ignorance is the root affliction also, basically not understanding the true nature, the true reality that is.

Venerable Geshe Dorji Damdul la: Okay, self-grasping ignorance is the one which does not know the true reality. And inappropriate attention is one exaggerates?

Participant: Exaggerates the qualities whether positive.

Venerable Geshe Dorji Damdul la: Exaggerates the qualities whether positive or negative.

Participant: Yeah, so I.

Venerable Geshe Dorji Damdul la: Because of the attachment and anger?

Participant: No, that will come later.

Venerable Geshe Dorji Damdul la: Okay, that comes later. So, why did you add these two words? Okay, what you said inappropriate attention is the one which exaggerates the qualities of the object, positive or negative. And self-grasping ignorance is the one which?

Participant: It's the root affliction which doesn't let us see the reality.

Venerable Geshe Dorji Damdul la: Which stops us from seeing the reality.

Participant: Because we don't have wisdom of Emptiness.

Venerable Geshe Dorji Damdul la: Okay, which stops us from seeing the reality. This is what you are saying? Okay, anybody else? Very good. Anybody else? Okay, precisely how would you distinguish these two things, self-grasping ignorance and inappropriate attention? Inappropriate attention is it ignorance or not? Mannan? Self-grasping ignorance, no, the inappropriate attention, is it ignorance or not?

Participant: I would say it is a form of ignorance because.

Venerable Geshe Dorji Damdul la: Yes, it is one of the, it is ignorance. So, how will you distinguish between these two things? Now we see that self-grasping ignorance is also ignorance, inappropriate attention is also ignorance, how will you distinguish these two kinds of ignorance?

Participant: I would say self-grasping ignorance is like the fundamental or the root ignorance that.

Venerable Geshe Dorji Damdul la: Self-grasping ignorance is the root.

Participant: Yeah. And then applied to the specific case when we give our attention, if it's inappropriate we ascribe qualities like the way Richa la had talked about ascribing, giving it too much emphasis either in the positive or negative side that means because we are ignorant to begin with this is a consequence of it. So, this one of the examples of your self-grasping ignorance applied to the case of attention.

Venerable Geshe Dorji Damdul la: Very good. Anybody else who likes to add? Gauri la, you want to say something? No? Okay. No? No? Okay, everybody is scared. What happened, I don't know. (TL) Okay, so basically this is where we need the, what, clarity what the Richa la said and Mannan ji said, they both are correct. Okay, let's say the flower, we misconceive the flower, we misconceive the quality of the flower, two. There are two things; we misconceive the flower to be objectively real. This is the basic, the fundamental ignorance. Ignorance which misconceives the flower to be objectively real. Then, okay, let's say that the person A does not like flower and you like flower. Okay, let's say group A does not like flower and group B likes flower. And I ask

this question what is this group A?

Participant: Flower.

Venerable Geshe Dorji Damdul la: Hey, group A?

Participant: Flower.

Venerable Geshe Dorji Damdul la: Richa la seems to have realised Emptiness directly. Tell me what is this? Flower. Group B what is this?

Participant: Flower.

Venerable Geshe Dorji Damdul la: Flower. Same. Karma la, yes, flower? Yes. Sanjeev ji?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Louder then. (TL) Okay, group A what is this?

Participant: Flower.

Venerable Geshe Dorji Damdul la: Whether you like it or not the answer is same. What is this group A?

Participant: Flower.

Venerable Geshe Dorji Damdul la: Group B?

Participant: Flower.

Venerable Geshe Dorji Damdul la: There are more number of people But sound remains so low. What happened? What people are doing released for three months, incubation period. Okay, this is a flower. Whether you like or not initial cognition is the same, this is a flower. And then not only the flower, how do you see this flower like a dream or solidly there, objectified there, how do we see this? Both sides, group A how do you see this objectively there or like a dream? Objectively there. So, group A sees this, although they don't like the flower but see the flower as objectively real flower. Okay, group B, what do you see? Objectively real flower. Okay, good. So, in both cases the fundamental ignorance remains the same.

Now because group A does not like it group A is just more like neutral. Flower, do you have it? It's fine. No, flower. It's still fine. Group B likes the flower, they are so fond of flower. So, group A it's a beautiful flower, not flower? So-so. Group B? Very beautiful. You're getting it? Now, what you do group, what group B does, group A, B, what is common is to see the object as objectively real, the flower as objectively real. This is the fundamental ignorance. [0:40:00] This is the basic ignorance. Ignorance which misconceives the object, which distorts the object, which

distorts the reality of the object to see the object as objectively real.

Next comes the, so that happens to both of you, next comes the quality of the object. Okay, this flower is nice or not nice? Now I'm talking about the quality. Nice or not nice? Group A says that so-so, group B says that this is extremely nice. So, group B sees this as, this flower to be objectively attractive, objectively nice, objectively beautiful. You're getting it? So, now you are giving a false, you are, okay, the what you are group B is doing is now on top of the fundamental ignorance you are giving a false characterisation to the object. Or in other words, you are misconceiving the quality of the object. Not only you misconceive the object, you also misconceive the quality of the object. That this is objectively beautiful, that this is objectively the agreeable. That is misconception of the quality of the object that is known as inappropriate attention.

So, if you dislike the person. Okay, how the it happens to how many of us, if you dislike the person whatever the person says is totally wrong, the something unpleasant, whatever the person says. Even if the person smiles even that is a sarcastic smile. Although it is a genuine smile. Whatever the person does something is wrong there. Okay, how many, to how many of us it happens? When you disagree with the person whatever the person does something is wrong there, right. The person says, right, person says law of karma is true, right? What, law of karma is true. (TL) What this is so obvious, right? If you say law of karma is not true, look, right. If you say that oh, these are the lights. Why should you mention this, these are lights of course, right. (TL, GL) Then if you say that these are not lights. Look he does know even that these are lights. Whatever the person does. This is something which how biased we are.

Okay, this I think we have to change; we have to change this, we have to change. This is the problem with many of the people. I won't say 80%, 90%. If somebody force me to tell me the percentage, I would say 98% of the people have this bias. 98% of the people. The moment you dislike the person whatever the person does there is some problem there, you see some problem there.

Okay, one time my teacher Venerable, okay, my teacher, he is just amazing great Bodhisattva, I would say a great, great Bodhisattva. And then one time I met his the students when he was in a school, when he was a teacher there in a school then the, that was many years ago. Most likely like 15 years ago. One of his students, and the student was talking very badly about this teacher, was not just a regular school. And then the was talking very badly about my teacher. And then the, I know my teacher so well. Then I said that no, no, no, he is so kind. Whatever say for example, whatever, the donations, gifts that he gets he would just, you know, everything goes to the institute. This is amazing. Who can do that? And what this person said is that even that is politics. Wow, then I realised that you say anything can turn into, be very negative. Even that is politics. Wow.

Okay, so what I'm saying is that inappropriate attention which means exaggerating the qualities of the object, exaggerating the qualities of object. Qualities does not mean positive, it can be negative qualities, it can be positive qualities. Okay, that is inappropriate attention. Then what happens only when you exaggerate the object, it does not necessarily push you into attachment

and aversion. You're getting it? For example, if you exaggerate the object that this flower exists as a the, okay, let's say as a glass. Oh, this object that he is holding is a glass. It's a glass or this is, this is glass or not? It's not a glass. But you can exaggerate it's a glass. When you exaggerate it as a glass does it necessarily give rise to attachment, aversion to the object? No.

So, when does attachment, aversion arise? First the ground, the foundation is that you have to see the object as objectively real, foundation. On that basis then the object you have to exaggerate the qualities that this is so undesirable, this is so desirable objectively desirable, objectively undesirable. Then the emotions arise. Attachment, aversion arise. In other words, the pull and push starts, your mind, the pull and push starts the moment you exaggerate the quality of the object. Whereas, if you say that okay yeah this is nice, it is nice but you know there are many better flowers, as compared to those this is so-so. But as compared to the withering flowers this is nice. If you see it in its proper way not in an exaggerated form, objectively attractive, objective undesirable, if you don't exaggerate to that extent then the pull and push will not happen.

For example, if I say the okay today's standard here in India, let's say the salary a Rs. 80,000 per month is good or bad? It's very good. But there are people who are getting like five lakhs per month, ten lakhs per month. If you think of these then 80 thousand is nothing. When you think of those people who are only getting five thousand, six thousand, seven thousand, in some cases two thousand also, when you see these then 80 thousand is just really a big, big amount. So, it's all relative. There is nothing there. The quality of the object, there is nothing there as attractive or the undesirable from the object's side.

So, whereas, in other words, misconceiving the object to objectively real, this is the ignorance. The first ignorance. Misconceiving the qualities of the object that is the one, this is referred to as the inappropriate attention. With the inappropriate attention then what happens, oh, this is objectively nice, then my mind is pulled towards it, then it's attachment. Oh, this is objectively undesirable then my mind is pushed away, that is aversion. Attachment, aversion. And then if it is neutral, it's objectively neutral then the ignorance continues. So, the three emotions, also referred to as the three poisons they arise. How they arise? They arise on the basis of seeing the object as, seeing the object in the reified, seeing the object in the exaggeration, exaggerated version of the qualities of the object — objectively desirable, objectively undesirable or objectively neutral.

So, there is no other way to see the object other than these three ways either desirable, undesirable or neutral. And then our mind is so addicted in objectifying things, objectively desirable, objectively undesirable, and objectively neutral. So, where you see objectively desirable what happens? The mind is pulled that is attachment. Objectively undesirable what happens? The mind is pushed that is aversion. Then objectively neutral what happens? Pull and push is not there, but then the ignorance of seeing the object as objectively real continues. Ignorance continues. This is how our mind, in other words, if you are not being careful, if you don't study these texts, study, if you don't undergo through these studies then we see that 24 hours our mind will always be sucked up into these three afflictions, these three poisons. Our mind is constantly, constantly being addicted to these three poisons. And with the three poisons the only benefit,

only the effect or the result that we have to go through is [0:50:00] contaminated karmas. And with the contaminated karmas only the result that we go through is the miseries. This is what we are. So, therefore the study, these studies they are so precious. Without which then the, we even don't know how we are, Samsara, we are cyclic existent. How we are cyclic existent, we don't know that.

Okay, so from this we did study in great detail earlier, say the miseries, five points, what are the. Okay, five points we have to have on our fingertips. If we don't have these five points then we will not go out of this hall, after class. Okay, five points on our fingertips, without these five points what? Nobody will be, nobody will, those who do not that have on fingertips will not go out of this hall. Okay, one by one. Richa la, ready? Everybody, everyone, yes, five points.

Participant: Yes, so miseries.

Venerable Geshe Dorji Damdul la: Miseries.

Participant: Gives rise.

Venerable Geshe Dorji Damdul la: No, no.

Participant: Miseries come from contaminated karmas, contaminated karmas come from afflictions, afflictions arise because of inappropriate attention or conceptual thought, and inappropriate attention arises because of self-grasping ignorance, which is cut only by wisdom of Emptiness.

Venerable Geshe Dorji Damdul la: Okay, the five points. Wisdom of Emptiness is not the five points, right. I want the five points. Okay, next the Mannan ji. Each one of us, all of us we should have the five points.

Participant: I'm still getting four, it seems. Okay, miseries.

Venerable Geshe Dorji Damdul la: Yes, miseries, number one.

Participant: Yeah, they are the first one. Then the miseries they arise due to afflictions and.

Venerable Geshe Dorji Damdul la: Okay the Mannan ji will not leave the house. (TL, GL) Okay, yes, Lhadol la.

Participant: Number one miseries.

Venerable Geshe Dorji Damdul la: Miseries.

Participant: Miseries. Then number second the contaminated karmas, then afflictions, then inappropriate attention, then self-grasping ignorance.

Venerable Geshe Dorji Damdul la: Very good. Okay, (TL) Tejal la. Yes, yes.

Participant: Miseries, contaminated karmas, afflictions, inappropriate attention and self-grasping ignorance.

Venerable Geshe Dorji Damdul la: Okay, yeah, good, good, that is good enough. Okay, I know that everybody you are, you become hot. (GL) Okay, that's good. That gives a sense of I have to learn all these things, right. (TL) I know you have prepared it. Very good. That is very good. But then you have to little later continue, little later, right. After the class the class then we'll go through one by one. Okay, we are done with one, two, three, four.

Okay, so what we, from this what we learned is that the first point which is miseries, this is a resultant state. And the remaining four they are the causal states; they are the causal factors to give rise to the resultant state which is miseries. Miseries include everything sickness, ageing, death, tension, depression, then the pain of losing near and dear ones, and all the miseries, dissatisfactions, conflicts, any mental say the agitation comes to you, sadness comes to you, that is all because of these five factors. Keep that in mind.

And okay, let's say for example somebody abused you, somebody abuses you and it's not your mistake and then you feel agitated. How come that this is, my own these five - 'Yes', right. Somebody abuses you the immediate cause, immediate condition is that the person abusing you. Now whether you disabuse, whether be translated into mental agitation or not is entirely in your hands. The fact that the pain arises in you because the four things already like the arrow shot in air. When the arrow is shot in the air, arrows in the air, you don't see the arrow. Only when you hit it then you realise that it was the arrow. So, when you go through this pain anyway, be it your own say the mischievous acts or you have, you did not do anything wrong, but still the agitation comes to you, mental sadness comes to you, the pain comes to you. The moment the pain is felt this is because of the arrow of the contaminated karmas which you did before. This karma, who pulled the trigger, pulled the arrow was because of the afflictions. What made the afflictions arise is because of the inappropriate attention. What made, triggered the inappropriate attention is self-grasping ignorance. Okay, so the example that I gave you in the, of the dream. Which example did I give cheesecake or the mobile?

Participant: Cheesecake.

Venerable Geshe Dorji Damdul la: Cheesecake. Are you sure? Okay, those from Nalanda Masters Course you got both the examples. Okay, so let's say the cheesecake, what happens is, okay let's say this is extremely important. And if possible, try to apply this to all situations where we go through the problems. Say, you fall asleep, you go to bed, you sleep and then dream starts to happen and it so dream, it so happens that you dreamt of your mother bringing cheesecake to you. Is that a cheesecake or this is a dream cheesecake?

Participant: Dream cheesecake.

Venerable Geshe Dorji Damdul la: Dream cheesecake. Dream cheesecake exists or not? This

is my question. Does it exist or not? How many of you say dream cheesecake does not exist raise your hands? How many of you say dream cheesecake does exist raise your hands? Okay, how many of you say okay dream cheesecake although it is not a cheesecake, it is a dream cheesecake, raise your hands. Which means all of you. Okay, dream cheesecake although it does not exist as a real cheesecake but it does exist as a dream cheesecake. Raise your hands. Very good. Which means that we all agree that dream cheesecake as a dream cheesecake, it does exist as a dream cheesecake. Very Good.

Now, what happens is that you see dream cheesecake what is this? This is a cake. This is a cheesecake. Is this dream cheesecake, seen as cheesecake is this a the valid mind or ignorance? Hey, what happened? Seeing the dream cheesecake as the real cheesecake is that ignorance or a valid mind? Ignorance. Okay, then what happens if you like, if you're so hungry you like cheesecake. Raise your hands. Oh, Namgyal la, you like cheesecake? (TL) Then Namgyal has to make cheesecake for Tibet House. Okay, so, the let's say that all of us are so fond of cheesecake then what happens? Oh, this cheesecake, this is extremely objectively delicious cheesecake, right. And then what happens? Your mind is pulled by the cheesecake. Then the say the let's say that the cat jumps on the cheesecake and topples the cheesecake, right. And then you become so angry towards the cat. And you may chase the cat.

Okay, and then the okay, so what happens is that this chasing the cat and then grabbing at the cheesecake, grabbing, actually going to grab at the cheesecake that is the contaminated karma. That is because of the attachment to cheesecake, pulled by the cheesecake, attachment. That attachment made you to grab at it. So, this pull is because of seeing the cheesecake as the objectively delicious, that is because of seeing the dream cheesecake as a real cheesecake. So, this is how it operates.

Okay, and then we also discussed that finally to get rid of all these miseries, these miseries no doubt, all the miseries that we go through. For example, let's say that you go, you, after class you go out and you feel the hot wave, heat wave. Even very small heat wave. You will feel little unhappy, unease. Even this little unease, it's because of these four things happening. These four things in the past operating. Every misery. Somebody says that where did you go? Might, in a very say the what the disagreeable form, where did you go, what are you doing? And then you feel little unease, even that is because of these four things. [1:00:0] Let us not forget this.

So, therefore, we see that to really stop, nobody wants the agitations, and particularly when the degree increases, agitation, degree of the agitation increases it becomes so high that then we can potentially go into depression. And if it sustains for a long time, it can become a chronic depression. That is very dangerous. So, we have to, to get rid of this the best thing, in fact the best psychology, the best of the, of course the psychiatrists they will give you some medicines. And the psychologists they will give you, you know, the psycho-therapists they will give you some advise, counselling, so forth. And the best of the counselling is this psychology which Arya Nagarjuna taught, of course which the Buddha taught, the Arya Nagarjuna taught, then Bodhisattva Shantideva taught. So, these are the things that can be, the best of the, not only just immediate healing, can be the complete liberation from all forms of problems. So, for that matter to cut the contaminated karmas which are responsible for all our pains, contaminated

karmas what should we do? We cut the afflictions. And how to cut the afflictions? To cut the afflictions we have to cut the inappropriate attention. To cut the inappropriate attention what should we do? We should cut the self-grasping ignorance. Okay, this is what we have to learn.

For example, let's say if you don't want to become so angry and then you chase the cat, and the cat is much more agile than you. Cat will jump over the what, the drainage system. And then you jump and you fall, problem. The cat doesn't fall. Okay, this is because you are so angry with the cat to chase it. What made you angry with the cat? Because of your attachment to the cheesecake and okay attachment to cheesecake. Why attachment to cheesecake? Because of seeing the cheesecake as objectively very delicious and tasty. What made you have this thought, this inappropriate attention. Because of seeing the dream cheesecake as real cheesecake. If you don't want to end up falling in the ditches what should you do? You should not chase the cat. If you don't want to chase the cake, cat, what should you do? Not be attached to the cheesecake. How not to have this attachment to cheesecake? Not to exaggerate the dream cheesecake to be extremely delicious, objectively delicious. How not to exaggerate that? By not seeing the dream cake as a real cake. How not to see the dream cake as a real cake? Yes? Gauri? Wow. To see the dream cake as not a real cake we have to see the Emptiness. Wow, that is amazing, Gauri la. Hey, what I would say?

Participant: To wake up.

Venerable Geshe Dorji Damdul la: Wake up. So, Gauri la's version is a profound waking up. (GL) Yes, to see Emptiness is the profound waking up. What Lhadol la is saying is the mundane, ordinary waking up. So, which we have, which we do every day. But the Gauri la's waking up is, can happen only after many lifetimes. Okay, so the point is that we have to wake up. You're getting it? This is so precious. Next question is, how to wake up? For that matter say, okay, so first let's say wake up, we have to wake up. This is the ultimate solution. And even if you bring the cheesecake covered with the mesh, so that the cat cannot jump that is a temporary solution. You're getting it? That is temporary solution. And if you keep it for too long again the cheesecake will smell bad, can go bad. Okay, in other words what I'm saying is that there are many solutions within the dream but this dream, these solutions are all temporary. They are not ultimate solution to protect you from this problem. So, what is the lasting solution? Wake up, wake up, all these agitation, the cat, the cheesecake coming, the cat jumping, attachment, everything will dissolve. So, wake up. This is the wisest thing. Likewise, from all these ills of the life, from all the experiences of pains and ills of the life which will never come to an end automatically.

Okay, let's say how many of we are healthy now? Oh, I'm healthy. And if you happen to see somebody else who is sick with the let's say fourth stage cancer, what will happen, what is your reaction? Oh, poor guy. Not poor guy that may, I can be in the next in the row. In fact, next in the row is more dangerous, right. Next in the row is more dangerous. More dangerous meaning that there should be more fear because everyday anything can happen to me. We have to live in this fear. But it's the illusion that gives us, false illusion that oh I'm healthy, poor guy. No, actually we are in the same row, in the same, you know, the row. Okay, so when will this problem come to an end? It will never come to an end on its own, unless and until we do

something. What is that? Wake up from the sleep of ignorance. This is the final solution. All other solutions are just temporary solutions, just short respite and the final solution is wake up from the sleep of ignorance. For that matter how to wake up? So, for that we have studied the four essentials to understand Emptiness.

Okay, one thing now with the Emptiness what we have studied already, and of course, for more details, maybe this is going to be the last session for Emptiness. And then the point is that the, okay, from what we've learnt, say very quickly to review what we did of the Emptiness is let's say this flower, okay, let's say this water. What is this? So, some people say this is water, some people say this is H₂O, and others will say this is electrons, protons, neutrons. And which is, who is correct? All are correct. Okay, how many of you are interested in going to that is that Saket, the Saket mall?

Participant: Select City Walk.

Venerable Geshe Dorji Damdul la: Select City Walk. Okay, let's say how many of you are, okay, once in a while interested to go to Select City mall, once in a while not necessarily everyday. Oh, Lhamu la not interested. Wow, that is amazing, young girl is not interested. Not only young girl, only the young boys also, otherwise I will be in problem. (TL) Right. Okay, so the young people, not only young people, everybody wants to go there, right. What are the places. Tejal la? Tejal is. Or Lhadol, tell me, what are the places where everybody is interested to go.

Participant: H&M, Geshe la. H&M.

Venerable Geshe Dorji Damdul la: H&M. What is that? (GL)

Participant: Clothing store. It's a clothing store.

Venerable Geshe Dorji Damdul la: Okay, where is it?

Participant: It's both in, its C, it's in CP as well as Select City, Geshe la.

Venerable Geshe Dorji Damdul la: H&M, okay how many want to go there? The Ajeer la is not interested.

Participant: Too high, too costly.

Venerable Geshe Dorji Damdul la: No, no, it's not about the cost. How many wants to go there for window shopping? Okay, let's say the all of us want to go there, let's say. Okay, imagine that, okay, which of you prefer, you want to be in a place which is very dirty, smelly, pungent smelling, where you hardly can find place to, you know, put your steps or H&M, mall? Which you want to go? Tell me, if there is a choice given to you. Dirty one, Ajeer ji?

Participant: Not for clothes.

Venerable Geshe Dorji Damdul la: No, no, not for shopping. If you, you have to spend three hours, right. Either you be in this place very dirty, smelly, and where you it's very, what, and other one the H&M, where do you want to go tell me?

Participant: H&M.

Venerable Geshe Dorji Damdul la: Palden la? Okay, now just keep in mind that this place and others who feel excited to there and others who, some who [1:10:00] may not be excited to go there. But as compared to the this dirty *galli* I would prefer to be here with the clean place. So, this place if you see it, if you really see, literally if you see it as a just, is it true it's a just bunch of atoms, H&M place H&M shopping place, it that a bunch of atoms? Is it true?

Participant: Yes.

Venerable Geshe Dorji Damdul la: It's a, just bunch of atoms, right, bunch of atoms. And then this very dirty *galli* is also bunch of atoms. You agree with me? If you literally, if you see both of them as bunch of atoms which will you prefer? There is no difference for you. You're getting it? There is no difference. No, even the smell is just bunch of atoms coming, going, right. What is the difference? You're getting it? If you literally see this as bunch of atoms then there is no difference.

Okay, so from this the point is that what we see as a flower, what we see as a water, what we see as nice, not nice, these things, it's just appearance, just appearance. One person sees as water, one, certain person sees as the atoms. But how you see that makes the difference. That gives you different emotional reaction. When you see as water particularly in a very hot time, hot day time, you will see a the cold water, it gives you a very pleasant feeling. You will see as bunch of atoms, no pleasant feeling. You agree with me? Very good. Okay, so point is that object wise its the same but how you perceive that makes the difference in your emotional states.

So, what you perceive is subject or the object? What you perceive meaning perception, it's happening on the subject or happening on the object.

Participant: Subject.

Venerable Geshe Dorji Damdul la: On the subject, the perception. There is difference in the perception. Object wise the same. Perception is different. Which means that we have to question our perception. What I am perceiving is that the reality? This is question. This, we have to question. You're getting it? Okay, this is very important sometimes, of course to watch this the, NASA company the document. How many of you've seen that? How many of you have not seen that? Raise your hands. NASA company document of say the leaf, a tiny, the foliage of leaf. And then it's, you zoom and then finally you start seeing the cells, chromosomes, the DNA molecules, the atoms. How many of you have not seen that? Raise your hands. Okay, so the Tenzin Choegyal la, we have to think of, you know, screening this. Maybe screen this next time. Okay, so that we will screen at the end of the next class. Okay, that must be looked at.

Otherwise, if I explain this, okay, this is perception. Yes. Perception is purely subjective. Yes. So, from the object not there. Yes. But still objectively you continue, we continue to see that. Only when you see that what is really happening there, then your whole experience will be changed. Shift in experience will happen. And then you will start doubting your, doubting what you are perceiving, what, how I perceive things, do they really exist that way? This is the question.

Okay, and now with this what we are saying is that the actually the water is just a bunch of atoms. Stone is also bunch of atoms. There is no difference, right. But the difference, where is the difference? Difference is on the perception. Perception wise there is a difference, one is very attractive, appealing, and one is very boring. Perception is different. But the, on the object there is no difference, just bunch of atoms. Experientially speaking there is no difference when you see it from the object. On the subject or perception there is a difference. So, which means what we see as difference, boys-girls, then the say the stone versus the beautiful flowers, all these differences are happening on the perception not on the object. Object wise everything is just, all the material things, they are all made of electrons, protons, neutrons. There is no difference at all. But a difference is obvious, there is obvious difference there. What is this difference? Just on the perception alone. On the object level it's just bunch of atoms.

Do you agree with me? On the object level what we are seeing as Dorji, yourself, boys, girls, house, flower, juice, then the what the stone, the table, all these things are just a bunch of atoms. Do you agree with me or not? Mostly carbon, hydrogen, oxygen, right. Mostly these three, organic. Okay, so we see that this is the on the object's side there is no really different, there is no difference at all. There it's just bunch of atoms. But we see, we do see difference that is the just the perception. On the perception level there is a difference there. Which means that what I see as this distinct from that, some so nice, some not nice, this is all happening on the subject, on the perception. On the object there is nothing really there as this or that. There is no difference there. On the subject there is a difference happening. Subject means that coming from the mind like a dream. In the dream, you project the dream, you create the dream, number one. Number two, you are unaware that you are creating.

Okay, in your dreams, how many had dreams in your life? All of us. Karma la, yes? Okay, Lotus la, dreams? Okay, we all have dreams. Okay dream come from where? Dream come from where? Kumud la? From our mind. Our mind projects the dream. Okay, when the mind projects the dream, how many of you are aware that your mind is projecting dream. How many of you are not aware? Raise your hands. How many of you are not aware that your mind is projecting dream? Very good. Okay, let's say, let us think about this, first the dream is projected by my, if you don't agree, tell me that you don't agree. If you agree it's fine. If you say, if you agree then you tell that you agree. The dream is projected by our mind. Yes, no?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Very good. Step number one. Step two, you are unaware that you are, you are unaware that what you are seeing is projection of your mind. You agree with me or not?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Good. What is number one? (TL) What is number one? The dream is projected by mind. What is number two?

Participant: We are unaware.

Venerable Geshe Dorji Damdul la: We are unaware that we are projecting it. Number three, therefore the dream appears as real, right. Which is not projected by me and still the image is real. You're getting it? Number three is that it is real. Okay, number four because it is real, real means something is there, real. So, therefore if it is nice, it appeals me. If it is undesirable it pushes me away. It affects me. Number four, that it affects me. Number five, okay, you agree with me or not? How many the, how many of you in your dream, the dream affected you in the dream? Okay, good. The dream affected you. And then say in the dream you met your, the neighbour. Your neighbour knocked at your door. You open the door; the neighbour say you throw the garbage next to my door. And then you felt, you feel happy or unhappy? You feel very unhappy, you are affected. And then what will you do? What did you do in your dream? (TL) Yes, Mannan ji?

Participant: I chased the neighbour away.

Venerable Geshe Dorji Damdul la: Okay, then chase the neighbour, wow. Okay, anybody else? Ajeer ji?

Participant: It would depend on the nature of the dream. If dream is pleasant.

Venerable Geshe Dorji Damdul la: No, no, the neighbour said that Ajeer ji you threw garbage next to my door. This is not pleasant. How would you do, then how would you react?

Participant: How would I react?

Venerable Geshe Dorji Damdul la: Yes, yes.

Participant: I think I would not feel very happy.

Venerable Geshe Dorji Damdul la: Okay, you will react not really happily. Okay, so the point is okay do you agree with me that the dream affects you, number four. Number five, then you react. You're getting it? Then you react. Okay, you reacting is karma. Your action physical, verbal, mentally you react. This is karma. You're getting it? Okay, [1:20:00] these five points we are not to miss.

With this in mind the next point is, okay, what is the benefit of knowing this? The benefit, look, let's say that in the dream as we mentioned earlier say the, say in the dream somebody bullies you. And then you feel so. By the way in your, when, during your childhood you were bullied by others? Raise your hands. Okay, Lotus la not bullied by anyone?

Participant: No.

Venerable Geshe Dorji Damdul la: You don't remember. Okay, Nilisha la, people bullied you? Okay, Sanjeev ji?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Richa, nobody bullied you? Wow, which means Richa is tough. (TL) Okay, Mannan ji?

Participant: Isolated incidents but not like permanent sort of bully.

Venerable Geshe Dorji Damdul la: No, the people isolated you?

Participant: No, no, I'm saying a few times but it's not like.

Venerable Geshe Dorji Damdul la: No, no, it doesn't matter one time is good enough.

Participant: Okay, fine, yeah, there are a few times.

Venerable Geshe Dorji Damdul la: Bullied. I was badly bullied many times. Anybody else? Lhadol la? Bullied. Aacha Dawa la, Yudon la? No. Or you don't know what is bully, what is meaning of bully. Lhamu la? Yes. Karma la? Okay, Rebika?

Participant: Maybe I was bully. (GL)

Venerable Geshe Dorji Damdul la: No, no, so the strong one, bigger ones you will bully, stronger ones?

Participant: Once.

Venerable Geshe Dorji Damdul la: Okay, once. Palden la? Okay, on occasions. Gauri la? Seems like it is only the Richa la who is, nobody bullied. Okay, Ajeer ji, interesting.

Participant: I don't really remember.

Venerable Geshe Dorji Damdul la: Are you sure?

Participant: Sure.

Venerable Geshe Dorji Damdul la: You are the time of the ragging, the ragging was there, right? Oh, how many of you were during the era of ragging, college ragging? Ajeer ji, no ragging? Interesting. So, ragging came after Ajeer ji. (GL)

Okay, let's say that we have the dream of being bullied by somebody else and then your big

brother comes and says what happened to you. Oh, that person is bullying me. Then big brother, you know, then fought with the other person. And that other person was little scared of your big brother, stop bullying you. And the big brother okay, now can I leave? Okay, very good, thank you. The moment the big brother leaves again the person comes back to bully you, right. It happens, many times it happens like this. Okay, so the big brother helping you is just temporary. Do you agree with me or not? In the dream the big brother coming to save you, rescue you is very temporary. If you don't want to be bullied at all in this dream what should you do, what is the permanent solution?

Participant: Wake up.

Venerable Geshe Dorji Damdul la: Wake up, this is the best solution. This is best solution. One time, in fact not one time, several times for me, I dreamt of you know the ghost chasing me. And the on many occasions I was aware that this is dream but I cannot bear it anymore. So, just, I shook myself up and to wake my. And I wake up and then automatically because I was still in the state of the sleep, automatically my eyes shut down and the dream continues. It happens many times, right? How many of you happen to you also?

Okay, so we see that the, in the dream that somebody is coming to rescue you. This is a just a temporary respite. And then if you don't want to have this problem, if you want to let go of this problem altogether what should we do? Wake up completely, wake up. So, if you wake up what happens? If you wake up then you stop projecting things. You're getting it? You stop projecting things. And let's say that the from what we have learned little bit about this object, what is this object? Hey, what is this object?

Participant: Glass of water.

Venerable Geshe Dorji Damdul la: Glass of water. We see this is water. But so this, and how do you see this water as objectively real or as my mind projecting it? How do we see this?

Participant: Objectively real.

Venerable Geshe Dorji Damdul la: Objectively real. This is a misperception. Do you agree with me that you are seeing this as water and the physicists they are seeing this as electrons, protons, neutrons, not the all the physicists, physicists when they are looking at it through electron microscope, they are seeing this as atoms? Do you agree with me or not? And the two perceptions are very different. In the hot sunny day if you see this as water, you just feel like drinking it. If you see as a bunch of atoms you will not feel like drinking it, right. Attachment to, the pull towards it will not arise. Why there is a difference there? Which of the two perceptions is correct seeing this as water or seeing this as bunch of atoms, which is correct?

Participant: Both.

Venerable Geshe Dorji Damdul la: How can both be correct? One is very appealing and one is not appealing. How can both be correct? Hey, quick, quick, how can both be correct? I agree

with you both are correct. But how can be both be correct; one is very appealing and one is not appealing. How can you say that both are correct? Yes, Lhadol la?

Participant: Both are correct, Geshe la. One is water by the correct, how we conventionally understand it and then the atom is correct when we cross the border of convention and we look into more deeper then we see atoms. So that's how it is correct.

Venerable Geshe Dorji Damdul la: Okay, good. Anybody else? How can both be correct? This is my question. Kanu?

Participant: Geshe la, see why cannot both be correct? Why cannot both be correct? I mean.

Venerable Geshe Dorji Damdul la: Because these two are very different. Because this is the same object, this is one object. Listen, this is one object but it's seen as two different in a very, two different ways. One is very appealing; one is very boring.

Participant: The difference.

Venerable Geshe Dorji Damdul la: No, no, now how can you be correct? I gave my answer to you. Now you should give the answer from your side now. You have to give the answer.

Participant: Correct it doesn't mean true. So, correct can have...

Venerable Geshe Dorji Damdul la: Of course, correct means here true.

Participant: No, it only has the notion.

Venerable Geshe Dorji Damdul la: My perception correct means what I'm seeing is true. Okay, Badri ji? How can both the, okay first my question to you, do you agree that both the perception is correct?

Participant: Yes.

Venerable Geshe Dorji Damdul la: If yes then how would you account for that? Because this is the same object, it's one object how can there be two different perceptions?

Participant: It depends on one's state of emotion. So, if one is not extremely thirsty and looking for water then you know one might find the water boring.

Venerable Geshe Dorji Damdul la: No, no, this is not my question. Badri ji did not follow my question so well. You have just by-passed the analogy that I gave. One is we are looking at it as water. Scientists looking through electron microscope see this as what the atoms, bunch of atoms. So, these two, one is very appealing particularly under the scorching sun we see the water, it's very appealing to us. And one as just a bunch of atoms, it's very boring to see things as a bunch of atoms, right. Okay, so which of the two perceptions is correct? This is my question.

Which two description is correct, one says this is water, one says this is bunch of atoms, which of the two descriptions is correct?

Participant: Both are correct.

Venerable Geshe Dorji Damdul la: If both are correct, how can you account for that? The same object how can that be boring as well as very pleasant? Okay, over there.

Participant: Geshe la, it depends on the point of view.

Venerable Geshe Dorji Damdul la: Point of view meaning.

Participant: Geshe la, point of view meaning, I mean with this example. Can I give another example like?

Venerable Geshe Dorji Damdul la: No, no, don't go too much then the third person will ask, give, seek permission to give the third example.

Participant: Well, they are both correct. It just depends on the individual's point of view. For the scientists its more correct, call it by it it's.

Venerable Geshe Dorji Damdul la: For the scientists it's more correct, it's wrong to say its water?

Participant: No, it's not wrong. But he'll.

Venerable Geshe Dorji Damdul la: Then? More correct means other one is wrong.

Participant: No, it means appropriate it doesn't mean other one is wrong.

Venerable Geshe Dorji Damdul la: Okay, so other one is less appropriate?

Participant: Probably. And for the man who is thirsty and a lay man, it's probably less appropriate for him to think of it as H₂O and more like water.

Venerable Geshe Dorji Damdul la: Okay, so it's more appropriate to say its H₂O, water rather than electron, the bunch of atoms?

Participant: Right.

Venerable Geshe Dorji Damdul la: So, bunch of atoms is not appropriate?

Participant: For the, if I'm a lay man and I'm thirsty.

Venerable Geshe Dorji Damdul la: No, this is my question, is it a bunch of atoms or not?

Participant: Yes. [1:30:00]

Venerable Geshe Dorji Damdul la: Yes. You as a lay person? (GL)

Participant: Not necessarily, no. (TL) Geshe la it's entirely the point of view.

Venerable Geshe Dorji Damdul la: Yes, I agree with you it's the point of view. What do you mean by point of view? This is my question. Dolkar la?

Participant: It's the perception, there is a different sort of perceiving of the same object that when you looking it through the microscope the object you are seeing, the scientists are labelling it as atoms and protons and neutrons. And the other person is, when he is seeing he is labelling it as water.

Venerable Geshe Dorji Damdul la: Okay, my question to you is, is this object the pleasant or boring object?

Participant: Right now, it's pleasant, for me it's pleasant.

Venerable Geshe Dorji Damdul la: For you it's pleasant. For someone who is seeing it as electrons, bunch of atoms, this is boring?

Participant: Like, since I'm not a scientist so then it's boring but I think for the scientists the same object can be pleasant.

Venerable Geshe Dorji Damdul la: No, what I'm saying that somebody who is not interested to see the electrons, protons, the atoms and if the person is forced to look through electron microscope you will see there is a bunch of atoms which is very boring.

Participant: The lay man?

Venerable Geshe Dorji Damdul la: Is this bunch of atoms or this is water? Tell me. What is this?

Participant: Depending on the person who is looking at it.

Venerable Geshe Dorji Damdul la: No, this is my question, is this a bunch of atoms or not?

Participant: For me.

Venerable Geshe Dorji Damdul la: This is not for you, the reality.

Participant: Reality it's empty. (GL) It's empty of objective existence.

Venerable Geshe Dorji Damdul la: Wow. (TL) Okay, Rebika, maybe Rebika maybe better.

Rebika tell me, no tell me this is water or not?

Participant: Yes, it is.

Venerable Geshe Dorji Damdul la: This is water. This is bunch of atoms or not?

Participant: Yes, it's bunch of atoms as well.

Venerable Geshe Dorji Damdul la: Okay, so this is boring object or not?

Participant: Yes, if it's atoms it's boring.

Venerable Geshe Dorji Damdul la: No, no, it's s atoms, right?

Participant: Yes.

Venerable Geshe Dorji Damdul la: So, this is boring as well as pleasant.

Participant: Right now, I don't see it as atoms, so it's pleasant.

Venerable Geshe Dorji Damdul la: No, no, my question to you is this a boring object or not?

Participant: No.

Venerable Geshe Dorji Damdul la: It is a bunch of atoms?

Participant: Yeah, it is boring.

Venerable Geshe Dorji Damdul la: Bunch of atoms is always boring.

Participant: Yes.

Venerable Geshe Dorji Damdul la: There, so, therefore this is boring object.

Participant: Yes.

Venerable Geshe Dorji Damdul la: This is pleasant object?

Participant: If it's a bunch of atoms it is boring. (IL)

Venerable Geshe Dorji Damdul la: Tell me, this is a point, if you say this is a bunch of atoms this is boring.

Participant: Yeah.

Venerable Geshe Dorji Damdul la: Boring, boring object. If you say this is water, this is a pleasant object.

Participant: Yes.

Venerable Geshe Dorji Damdul la: You're getting it? And these two cannot be, these two boring object, the same object cannot be boring as well as pleasant.

Participant: It can be.

Venerable Geshe Dorji Damdul la: The same object?

Participant: Yeah, doesn't it appear like that, it can be boring and pleasant. If you see directly it's all atoms so it's boring, but if you.

Venerable Geshe Dorji Damdul la: No, for you? Do you know that this is bunch of atoms?

Participant: Yeah.

Venerable Geshe Dorji Damdul la: Do you know that this is boring object?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Okay, you know that this is boring object, this is not a pleasant object?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Do you know that this is water?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Do you know this is pleasant object, this is water?

Participant: If I don't see through the microscope, I see it as water so it's pleasant.

Venerable Geshe Dorji Damdul la: Okay, so if you see it as water, right. Okay, let us not forget what Rebika just said. Okay, now let's Kabir ji.

Participant: I think the initial answer about the level of analysis as, was it Nagarjuna who said if you close to the mirage then you see that it's not really there. So, I think it's a level of analysis that your giving to the object. At one level you're looking at it from a distance and perhaps you call that a conventional analysis. And in the other analysis you are going closer to the object of apprehension so then you are looking at the atom. So, it's the level of analysis that you're applying even though the object is the same, your level of analysis is similar to that going closer

to the object and that's why perhaps there is a difference.

Venerable Geshe Dorji Damdul la: Okay, the Kabir ji gave a wonderful explanation but my question still remains. Is it water or not?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Is this pleasant object or not?

Participant: I don't think you need to add an attribute of pleasant because that's giving a.

Venerable Geshe Dorji Damdul la: No, the point is.

Participant: A push and a pull.

Venerable Geshe Dorji Damdul la: Imagine, imagine, be very realistic. Imagine that we are under a scorching sun for three hours and you are craving for water. You're getting it? Okay, is this pleasant object or not?

Participant: Yes, in those circumstances.

Venerable Geshe Dorji Damdul la: Under such situation, pleasant object. And if you see this, if you, if I show this to you through the electron microscope you see it is a bunch of atoms. You agree with me or not?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Then, it's a very boring object. Yes?

Participant: Again, you are adding the attribute of boring and.

Venerable Geshe Dorji Damdul la: No, no my point to you is that you are not interested in atoms I force you to look at this through electron microscope, I did not show you this as water. If I show you without the electron microscope then you see this is water. Then you say that although it's a bunch of atoms but I know that it's water. But I don't show this as water, I just first, I'll put you into the electron microscope and then I bring this. What will you see? You will see it as bunch of atoms.

Participant: Yes.

Venerable Geshe Dorji Damdul la: Which is a boring object.

Participant: Yes, I suppose.

Venerable Geshe Dorji Damdul la: Okay, now tell me this object that I'm holding in my hand,

is this a boring object or a pleasant object?

Participant: Depends on the level of analysis.

Venerable Geshe Dorji Damdul la: Depends on how you see. You're getting it? How you see. Okay, how we see meaning, it's subject or the object? Object wise it's the same. You're getting it? Object wise it's the same but the one sees this as very pleasant, one sees this very unpleasant, while both loves, while both love to drink water. But one sees this through electron microscope, it's very boring object. One sees this as water, very pleasant feeling comes to you. So, why the two perceptions are coming? Why, in how, in what way the same object it is boring as well as pleasant? For person A it's boring, person B it's very pleasant. How come that the same object is seen as, seen in two opposite ways? Anybody? So, the what Kabir ji said is the correct answer, I'd like that answer to percolate in this analysis. Mannan ji?

Participant: Can we say that because perception is subjective so whenever we are perceiving things in different ways it's a projection of the mind and subjectively, we can, just might be seeing the atoms there and a lay person who is thirsty will be seeing it as water which will quench his or her thirst. And because of that whether we find boring or not because it's coming from the mind and there are different afflictions, how we react to something that also comes subjectively. So, it is possible to perceive the same object in various ways because.

Venerable Geshe Dorji Damdul la: The same object. So, what Mannan ji, what Kabir ji, what Lhadol la said is that the same object has multiple facets or multiple qualities depending on how you see. The same object is a bunch of atoms. The same object is water. From one perception it is a water. For another perception this is bunch of atoms. And both are correct. Not with respect to one single frame of reference. Because we are bringing two frames of reference. Two frames of reference means not the object, object wise same, subject wise different. Because there are two subjects, two different perceptions take place. Which means that what is really there we cannot describe it. It can be described only keeping in mind the perception. Perception is purely subjective. You're getting it? So, the perception which take place in the normal way, what you call as normal, normal way that is known as conventional analysis. And so, it sees the object in one way. Whereas, you, this is how you see the object it's water, water, something drinkable, something pleasant to drink. So, this is how you are perceiving it. From the object it's really there. Then you go closer to the object. Going closer to the object what happens to the water? Water makes no sense only the atoms, electrons, protons, neutrons are left, water is not there. So, what you earlier see, what you earlier saw as water, this was just your perception. You're getting it? Just your perception. This is very important. Like the dream you create the dream and you see the dream cheesecake there. Dream cheesecake as a real cheesecake. Actually, there is no real cheesecake there. It's just your mind, what your mind creates, there is nothing outside there as the object. Likewise, this is just [1:40:00] the perception taking place. Going closer to the object this is just bunch of atoms.

And for that matter its very important for us, you must watch the NASA company's documentary. What we see as a leaf, that is from distance, go close you just see the chromosomes, that's it. Cells. None of the cell is a leaf, none of the chromosome is a leaf, none

of the DNA molecule is a leaf, none of the atoms is leaf. We see that. Then on that level we see, we realise that there is nothing there wherever you look at, there is nothing there as a leaf. Wherever you look at this object, you never see as a water. What you earlier saw was just your perception. Just your perception from the object there is nothing there as a water. You saw water which means you perceived the water and then going closer to the objects nowhere you will see the water. What will you conclude? What I earlier saw as water was just my own perception. You're getting it? My own perception. My own perception nothing from the object. So, therefore it is described as mere perception. Mere perception means from the object its not really there.

Okay, how many of you know that each one of us, our body is made of millions of atoms? How many of you agree with me? Each of our body is made of millions of atoms, right. Okay, if you are to really see each of us in the light of the atoms, bunch of atoms, right. All these distinctions will dissolve, Indian, Tibetans, young, old, girls, boys, all these distinctions will disappear. Do you agree with me or not? Right? Say my body, conventionally my body is 51 years old, my body. The others body may be, younger ones may be 21. Karma la, how old are you? 21? Lhamu la? 26. Yontan la?

Participant: 19.

Venerable Geshe Dorji Damdul la: 19 years old, you know, boy, the body. My one is 51 years old. Do you agree with me that this 51 year old body is made of atoms? How old are these atoms? Which is older, my the atoms which constitute my body or the atoms which constitute Yontan la's body, which is older?

Participant: Same.

Venerable Geshe Dorji Damdul la: Which is older? Anybody? Yontan la tell me which is older? Not sure. Sanjeev ji, which atom is older? I'm not talking about the body. Body mine one is older. Atoms, which is older?

Participant: Atom wise?

Venerable Geshe Dorji Damdul la: Same. There is no difference, distinction. You're getting it? All these atoms, if the Big Bang theory is correct, they all came from the Big Bang time. Atom wise there is no difference. So, the difference of the age dissolves when we come to the atomic level. You're getting it? Difference in age. So, the older ones don't feel demoralised. On that level we are all same. (TL) There is no difference. Concept of age dissolves at that level. And then what, the age, young-old concept dissolves. All the atoms they are the same age. Then what boys-girls, gender dissolves, guaranteed gender dissolves. What we see as the different gender is all because of the perception. Beyond that on the atomic level there is no difference. This atom is the girl's atom, this is boy's atom, there is no difference, it is all just same, right. And then the say the Indians, non-Indians, Tibetans, there is no difference, atoms there is no difference. You're getting it?

If you see things on that level, all what we stir the emotions like religion is complicated.

Otherwise let's say the ethnicity and the gender, on the basis of gender, then the what it is, you know, the male chauvinism, feminism, both sides are there. (TL) Male chauvinism, feminism, these all totally become the nonsense, totally become illogical when you come on this level. And the age wise, age, right. Okay, now you are in the retirement time makes no sense. Many of the concept dissolves on that level. So, all these concepts they come into being through perception, through the perception. And yet we don't see them as perception, we see them as more than perception. Okay. When you look at this water, how does this water appear as a projection of mind, mere perception or more than the perception, objectively there? How does this water appear to you?

Participant: Objectively.

Venerable Geshe Dorji Damdul la: Objectively there. Okay, how many of you had a very the exciting dream of getting a very precious presents, birthday presents in your dream. So, let's say we all dreamt of that. We are so excited and you wake up. Are you still excited over this birthday present that you have in your dream? No. Why not? Rebika?

Participant: It's not real.

Venerable Geshe Dorji Damdul la: It's not real. Okay, it's not real. Which means in what way, what makes you think it's not real? Because it just came from your mind. Just your mind projected it. Okay, so let's say that those of us who are the 40 plus, right, those of us who are 40 plus, we think that okay we are little old, okay, Yontan la, they are young, right. Okay, this distinction the moment imagine that you see yourself in the light of the atoms, and Yontan la also in the light of atoms. Who is older? On that level we are all same, there is no difference. Gender wise there is no difference, on that level. But then we see the difference in gender, we see difference in the age, we see the difference in the nationality, you know, from which country. All these distinctions are there. These distinctions, yes, these distinctions are there where? These distinctions, it appears to us. The we, you know, when you come out then we appear as though some people as young, some people as old, some people as say the Indians, non-Indians, and then the boys, girls, all these distinctions.

Yes, of course, this is it appears, yes, they appear like this. But on the object, you realise that these are, these don't make sense there, from the object, on the objective level. But they appear. They appear but not from the object therefore they are mere appearance. The way Rebika said that the dream I'm not interested because it's not real. Not real means it's not from the object, it's just purely coming from my mind. Likewise, its just mere appearance means it's just coming from my mind, not really from the object. Then what happens all the emotional stirs coming out because of these distinctions, for example people fight war over seeing that my the blood came from you know this is very pure blood. What pure blood? Oh, you know the my generation, my lineage is very pure. What pure? It's just made of atoms, atoms there are the same, there is no difference on the atoms, right. And then the say the okay so we see that, then when you're younger you have the, some people they have the pride as though like they will never become old, right. And then the, when they become old, when these people who felt the pride of being young, youth, when they become old then they feel as though like whole world has collapsed.

I'm just hopeless person, right. All these are because of seeing things as objectively real. The moment you realise these are all just perception your life there will be such an ease of your mind. All these unnecessary mental turbulence stops the moment you realise this, it is all just coming from your mind, from the object there is no distinction there at all. This is extremely important.

With this in mind the next point is okay if it's just purely the appearance, purely appearance. Appearance meaning like imagination. Okay, if I say that okay, I'll give you iPhone X, brand new iPhone X now. You think of the iPhone X; you think of that. [1:50:00] You will laugh. Why you are laughing? Because the iPhone that I gave you is just imagination. Imagination means just come to the mind, not real there. Okay, so what we are seeing now as the distinction, all these distinctions young-old, or the this ethnicity, that ethnicity, boy-girl, all these things are just the appearance like the imagination. Just for the imagination we don't feel attached to them. We don't feel averse to them. Likewise, these distinctions when we realise they are all just coming on the surface, just appearance then mental stir, mental turbulence will stop. All the mental turbulence will stop.

Okay, then the question is then it becomes like a nihilism. It becomes like a nihilism. In nihilism, nihilism means nothing exists. This is the belief. Very wrong belief. So, how would you distinguish between nihilism and this concept of Emptiness, from the object nothing is there but everything is there. Young-old, right, young-old, male-female, from this country, from that country, that ethnicity, this ethnicity. So, for this distinction it's there. How do you account for this distinction? If everything is just the mere appearance like imagination. Just mere appearance. How do you account for this distinction? So, this distinction is accounted for on the basis of seeing the harmony of the mere appearance and dependent origination. Where dependent origination operates, the mere appearance where dependent origination operates where dependent origination does not operate. There are two. Where dependent origination does not operate that is mere imagination. Where dependent origination operates this is the functionality of the world. Mere appearance where dependent origination operates is the functionality of the world. Dependent, the mere appearance without the dependent origination operating is the mere imagination. The distinction between imagination and the functionality of the world.

If everything is just a mere appearance, how would you distinguish that with the imagination? Imagination is nihilistic, nihilism. And whereas the functionality is not nihilism. How can you account for the functionality if everything is mere appearance? Yes, within this mere appearance where dependent origination is operating, cause and effect is operating, dependent origination is operating that is the functionality of the world. Mere appearance where dependent origination is not operating, where the cause-effect is not operating this is nihilism.

Okay, let's say I imagine that okay this is, this was what I came to my mind when I was initially introduced to Emptiness, not really introduced, myself taking interest in Emptiness when I was like 21 years old. Okay, when I was two years older than Yontan la, two years older than him or maybe one year older than him, 20-21 years old. That point I was just in the beginner in the Institute of Buddhist Dialectics studying philosophy and from my high school. And then the then I was taking interest in Emptiness all the time. And then the question arises if everything is just mentally imputed then why not I can impute, you know, so I'm in Institute of Buddhist

Dialectics and I have to go to translate for my teacher Venerable Gen Lamrimpa Rinpoche in his hermitage which is like you have to run all the way hill, climb the hill up which would take like running there it would take me like half an hour otherwise it will take one hour. And it's quiet tiring, so why not I imagine myself to be there. Somebody there in the hermitage who likes to come down to do little bit of shopping, they can imagine myself, that person down, we can exchange. But it does not happen. I have to walk up; I have to put effort. Just by imagining it does not happen, how can, how come that everything is just the mental appearance. This is question. Okay, so for this say if I imagine okay now, I'm in India Gate and I will reach there India Gate. This means that it transgresses, it defies the law of cause and effect. Where the law of cause and effect is defied, law of dependent origination is defied this is pure imagination. Where the cause and effect is operating, where the cause and effect, law of karma, law of cause and effect, law of dependent origination they are not defied, and still, and yet everything is accounted for, on the as the mere appearance that is the functionality of the world. That is the proper understanding of Emptiness.

Okay, with this in mind let's say that within our mind finally what we want is we want happiness, we want to shun suffering. Suffering is also a mental state; happiness is also mental state. And this happy, the suffering it arises from where? And the happiness they arise from where? This is the question. For that we see that the let's say that when you see things, finally when you come to see that from the object's side nothing is really there, it's all coming from my mind, just pure, mere appearance. On this mere appearance everything is operating so precisely without altering the sequence, without altering the functionality of the world, everything is operating so well. Okay, what is the benefit? So, mere appearance means when you look at things they appear as water, flower, house, young, old, girls, boys, all these distinctions we see. This is one thing. So, that from distance we see that. You go closer, then all these concept dissolve. So, there are two perceptions with the same object there are two perceptions, one from distance you at it in a very say the way the conventional people look at it. Oh, this is a flower, this is perfect. Everybody agree with this, this is a flower. This is one perception. Then you go beyond this, beyond this where is the flower? So, which one, which atom is the flower. Then the concept of flower dissolves. There are two different perceptions with the same object.

First perception which conventional world resort to is known as the conventional analysis. The one, the moment, okay, the where is Lotus la? Where is Lotus la? Lotus la, raise your hand. (TL) Okay, Lotus la is there, right. So, the moment Lotus la raised his hand, he raises his hand. This is good enough; this is the final point to say that Lotus la is there. Then if you go beyond this up to this point is the how the conventional accepts what Lotus la is. Up to this point. Where is Lotus La? Oh yeah, he is, you know, he is behind the wall, he is in other room, still not clear. When he comes out and he says I'm here, finish, this is the final way to say that Lotus la is there. This is how the conventional world accepts. Okay, we have seen this with our naked eyes. That is the conventional understanding of Lotus la's existence. After seeing this still you ask more, where is Lotus la, whether his body, whether his mind, you go like this. Then you cross the border of the conventional way of accepting Lotus la, you cross the border of the conventionality. Crossing the border of conventionality, you go into ultimate.

Conventional as opposed to ultimate. Dependent as opposed to independent. What else?

Deceptive as opposed to true. Subjective as opposed to objective. So, these are opposites. Opposites, you, we must learn. These opposites we must learn.

Okay, conventional as opposed to ultimate. The moment you cross the border of the conventionality, the moment you cross the border of convention you enter into the ultimate. The moment you enter the ultimate you [2:00:00] will never find Lotus la. You're getting it? Okay, so with this what happens is that when you realise that, when you go into this analysis then you realise Lotus la is nowhere there to be seen. The first reaction that you, most of us will have is a tinge of a fear. Guess what, guess why do you have this experience of a tinge of fear when you realise, when you go into this analysis, Lotus la disappears and you have a tinge of fear. Why the tinge of fear arises? Anybody? Why? You are bound to have a tinge of fear in most cases. Palden la?

Participant: Because we have been accustomed to seeing things as real.

Venerable Geshe Dorji Damdul la: Exactly. Because we are accustomed to seeing things, Lotus la, yourself, anybody as objectively real.

Now if it does exist the way the person appears to you with this analysis should be findable, the moment you discover that it's not findable, it disappears. Not only it ran away somewhere, it is not at all findable. Nobody can see that, even the Buddha cannot see Lotus la the moment you cross of the conventionality of Lotus la. Even the Buddha cannot see that which means that it is, it does, that Lotus la making sense is within just within this border, beyond that border Lotus la, to be something as Lotus la makes no sense. So, therefore nobody can find this. Beyond that point Lotus la does not exist. You're getting it? Okay, because that we are so accustomed to see Lotus la as so objectively real, if that is true then when you cross the border of the conventionality you go to the ultimate objective you should be able to see that. And you see that it's not really there then it is there is acute fear coming to you in some cases. And the, okay, a tinge of a fear. And in some cases, a blissful experience can come. And some cases very tranquil experience will come. And one out of ten thousand people, maybe acute, acute fear can come. If the acute, acute, unbearable, overwhelming fear comes to you I would suggest you stop this meditation. Stop this meditation. And then we have to discuss more, study more, discuss more. Okay, the about this point. Whereas, even if you have just a tinge of a fear this is very normal. Just continue this practice, this fear will be replaced by a tremendous, profound serenity in your mind.

Okay, so with this what I would like to share with you is that the, okay, let's say this flower, the same object can be seen in two ways. While you remain within the border of the conventionality, within the domain of the conventional acceptance you will this as a flower. The moment you cross this conventional acceptance of the flower what will you enter? You enter, you go into the ultimate domain. What will you see? You will see the flower? The flower, the concept of flower dissolves. You're getting it?

Okay, now let's say group A you look at it through the conventional analysis, group B you cross the border of conventionality, you. What is that mind known as which cross the border of the

conventionality? Ultimate analysis. So, group A looks at it through conventional analysis. Group B looks at it through ultimate analysis. You are looking at the same object. Group A what do you see?

Participant: Flower.

Venerable Geshe Dorji Damdul la: Flower. Group A, group B what do you see? Atoms or the Emptiness of the flower that the flower is not there. Okay, so with this Heart Sutra, in Heart Sutra form, what group A sees as physical form as a flower is what group B sees as the Emptiness of the flower, Emptiness of the form. Form is empty. You're getting it? Then group B, what group B sees as Emptiness is what group A sees as a physical form, Emptiness is form. Number three, what is number three? Emptiness is not other than form. Number four, form is also not other than Emptiness. Which means that what group A, what is this?

Participant: Form.

Venerable Geshe Dorji Damdul la: Hey?

Participant: Flower.

Venerable Geshe Dorji Damdul la: Form or flower. Group B what is this?

Participant: Emptiness.

Venerable Geshe Dorji Damdul la: Emptiness is form. Emptiness. Are these two, are you talking about the same object or talking about two different objects? Same object. Which means that what group A sees as a form is not different from what group B sees as Emptiness. Likewise, what group B sees as Emptiness is not different from what group A sees as form. You're getting it?

So, what is the benefit then? This is the question. What is the benefit? If you see this, if you see the form as empty then what happens is that ignorance says that the form is not empty, form is objectively real. This is ignorance. So, when you say the form is empty, ignorance is dismantled. If the ignorance dismantles all the fears of the life, all the fears of your life, anxieties, stress, anguish, all these will dissolve. When you see that Emptiness is form, no sorry, form is empty it dissolves all the fears of your life. When you see the Emptiness as a form then it, then what happens is that you see how it is a form. Oh, that the farmer planted the seed. Then the water was given, then over time then it gave the sprout, then it gave, into fruit and then the flowers. All the cause-effect operation is happening. When you see the through conventional analysis you see that the cause-effect, dependent origination is operating. By seeing Emptiness is form, it's not only nothingness, it's a form, it's dependent origination. When you see the dependent, Emptiness is from you are seeing dependent origination. When you see dependent origination then all your virtues can grow. All your virtues can grow. Because you see that compassion, because of by dependence on others my happiness arise dependent origination. If I'm being harmful to others, I suffer. So, I should not harm others. I should be compassionate towards

others. So, all the good qualities will grow by seeing the Emptiness as form. You're getting it?

And then by seeing the non-duality that Emptiness is not different from the form, form is also not different from the Emptiness then the benefit is that with the same object your negative emotions will be dissolved, your positive emotions will grow automatically. These two things can happen simultaneously. This is the benefit of the seeing this, the two, the two truths. So, form is empty, is the ultimate truth. Emptiness is form is the conventional truth. So, these two truths are of the same object. Which means that all phenomena, every phenomenon should necessarily have two truths. Form is empty, which truth is that? Ultimate truth. Emptiness is form, which truth? Conventional truth.

So, then the next Emptiness is not other than the form, form is also not other than Emptiness means every phenomenon has two truths, every phenomenon. Within the same object the two truths are there, they co-inhibit, they co-exist the two truths, without contradiction. Okay, any question, one or two questions? Yes, Badri ji?

Participant: Thank you. Geshe la, in the last class you mentioned the three levels of dependent origination.

Venerable Geshe Dorji Damdul la: Yes.

Participant: Dependence on cause and effect, dependence on parts making whole, and dependence on mere mental designation.

Venerable Geshe Dorji Damdul la: Yes.

Participant: When I was thinking about this, I had a sudden confusion because the third level which is the dependence on mere mental designation it seems to completely encompass and take over the other two levels also. So, it led me to think that does this mean that cause is also a mental designation, effect is also a mental designation, parts is also mental designation, and whether there is something which one can all agree as the correct cause and effect? For instance, if one is falling sick in a medically advanced country, the doctors might think that this is some kind of an infection, whereas [2:10:00] if you are a tribal then the Shaman might say you are being possessed by a spirit. So, in both the conditions the interpretation of cause and effect is different. So, does the cause and effect also a mere mental designation or does it actually, truly operate in the world?

Venerable Geshe Dorji Damdul la: Okay, that is number of the, this question is very good. Thank you, Badri ji. It has multiple facets there. One is the three levels of dependent origination, the first two seem to be subsumed under the third category, which means that the dependent origination of dependence on mental designation that is overarching dependent origination which pervades not only the third but also the first and second. The cause-effect exists only by dependence on the mental designation. Okay, so for that matter, this is a very serious question. Thank you so much.

And the, first let me, okay, this is how we have to understand it. Let's say cause and effect, the farmers, let's say that okay, so now it is the let's say in the month of, in some places, not all, for example in south India, okay now it is March, we have to start ploughing the farm land. Okay, now the end of March we have to put the seed, right. Ploughing the land as a cause for the seed to be the staying there stably. Then the seed as a cause for it to be germinated. And the germination to is the cause for the actual the crops to grow. Okay, this is the cause-effect. So, the farmers, even the farmers, the farmer who are totally illiterate, no exposure that everything is subjectively real. Even they know the cause and effect relationship of the crops. So, they know the first level of dependent origination pertaining to the crops. But they may not know the cause of the, for example, say in some cases while all the conditions are there some the, some have a very good crops growing and the just the neighbour the crop is just terribly suffering. Why? So, there is a subtler cause-effect not just the immediate good fertiliser, good seed, and good weather, good water. Not only that there is a the, another cause-effect also – karma. The person who planted, you know. Person who otherwise is to relish product, the crop, their karma is also involved. But generally speaking, the surface cause and effect is something which even the farmers know. But they have no clue. They have no clue of the, that this cause and effect is operating because of the mental designation. This is what they don't have. So, they know the first level of dependent origination but not the third one.

Likewise, say for example the architects, architects like Sanjeev ji, Badri ji, right. So, architects they know that to have a beautiful house there must be the beautiful parts. They know this so well. So, how things come into being by dependence on the parts, the whole comes into being by dependence on the parts but not necessarily have the understanding that this whole is coming into being by the power of the mind. Parts there, parts is still from the object but not from the mind. Okay, so the architects who are not exposed to the philosophy of Emptiness of objective existence, they have a very good understanding of the second level of dependent origination. But they have no understanding of the third level. So, which means that the point is that somebody can have the first and second level of dependent origination, may not necessarily have the third level of dependent origination. This is one.

Then the next is the cause, for example cause of illness. Okay, what is the reason, what is the cause of the illness? Then the allopathy doctors may say because of the virus, because of this, you know, the virus or the bacteria or whatever. And the Shamans may say because of the spirits. And then the some of the Buddhist teachers may say because of your karma, right. Okay, I personally would say the spirits, whether or not that is responsible for the illness the, this is questionable. In some cases, yes. In some cases, no. In some cases, yes. And is it because of the viral reasons, if there is a, the virus there, tuberculosis. No doubt because of the bacteria. No doubt. And the what is the flu? Viral flu because of the 100% because of the virus. Virus and then the spirits coming in the way to make it even more effective is also possible. Even without that is also possible. And then karma, 100%. So, there is interplay of the two and the third is possible. So, these two are there. So, what the allopathy doctors are seeing is just one side, the virus. And what the traditional the Buddhist, Hindus, Jains, these teachers, and Sikhs, these you know great teachers they would see is just the karmic operation. There is no contradiction. Both are there.

And the question in case if there is the, if there is, okay, then the say if there is the multiple reasons, if it is, if there is no with the cause, what is the cause, if you cannot really fix to one object, one reason then it may be indication that it is purely subjective, not from the object. Whereas, if it is there is a specific reason there, it's purely because of the virus then it may be from the object. Okay, this is also not true. For example let's say the Buddha said that for the four factors for, the four factors of goodness, this is what the Buddha taught. The four factors of goodness **Tibetan??(2:17:20)**. In Tibetan it is **Tibetan??(2:17:23)** and the Buddha taught the four factors of goodness. This is amazing, how practical the Buddha is. Two results and the two causes. The two results. One is immediate happiness. And the other one is long term happiness.

Immediate happiness is while you, say one that while you are, while you, before you die, we have to live. When you live, live happily. This is what the Buddha said, live happily. For you, you need to sustain, you need material resources, you need the physical happiness for that we need wealth. The Buddha said that the immediate happiness we need wealth. The cause for the immediate happiness is wealth. And the cause for the long-term happiness is the Dharma. So, immediate happiness, long term happiness, immediate happiness Buddha said the wealth is very important, wealth, resources. And for long term happiness which is Enlightenment, the fear, total fearlessness and infinite happiness which is the Nirvana and Buddhahood, is the Dharma. All four are required. This is what the Buddha taught. So, the Buddha never said that it is, you know, okay you live poor, if you want to follow me you live as a poor, you give up everything. This is not what the Buddha said. So, Buddha was so particularly, extremely, extremely pragmatic. Buddha does not want to see any resources to be wasted. So, today, if the environmentalist they come to know about the Buddha's the visions for the world they will be really amazed by that, they will have a such a respect for the Buddha. So, considerate of the environment, so considerate of the natural resources. He said no it's not a matter of I have everything so I can use in any way. No, not allowed. Buddha said, don't waste the resources. For example, when we sleep, we put on the light. Some people they put on light and they sleep. Buddha said that don't use the light when you fall asleep. Because you don't have to see anything.

When you fall asleep you don't have to see anything. So, this light is mainly to see things. So, don't waste the energy. **[2:20:00]** This is what the Buddha said. Then the question arises but there are some people who cannot live in you know the, who cannot sleep in darkness. In dark they have the phobia. Then the Buddha said this is exception. This is amazing, so practical, grounded on compassion. He does not say that no, no exception. Your fear, wealth is more important don't waste the resources, you live in fear, you sleep in fear. Buddha didn't say this. Finally, even the wealth is for your benefit. If you fear, if there is a fear in you to sleep in night, to sleep in darkness then use the light. Amazingly compassionate. So, compassion is the ground for the Buddha's teachings and the practicality. These two things, compassion and the practicality. On the basis of the skilfulness. This is amazing, something so, so unique of the Buddha's teachings. He never imposes anything. Buddha never imposes anything. He said that finally ground is compassion, you should be happy. Your peace of mind is number one important. And we should be very realistic, we should be very practical, we should be very skilful. Grounded on compassion. Don't see other people as merchandise. This is the Buddha's message. Don't see other people as merchandise.

For example, Charles Darwin's evolutionary theory, so the moment you cross age 40 your job is done, right. Then the Charles Darwin, according to his principle Charles Darwin's evolutionary theory the moment you are like cross 30, 40 is too late, now it is for you to leave this world. Because the purpose for the humans on this Earth is just to, is just for the survival of the, to let the species survive. As long as your job to let the species survive, your job is done, right. Then who cares? Cross age 40, 35, 40, your job is done. You must take care of the youth, young. Meaning age five, six, seven, eight, nine, ten, eleven, twelve, sixteen, fifteen, sixteen, twenty, around this age is something very important. After that finish, your job is done. Then you have to leave the world. This is Charles Darwin's evolutionary theory. Whereas, the Buddha is very different, Buddha's approach is very different. Buddha's approach even if you're 80 years old, even if you are 90 years old, still you are very precious. We have to respect your life. You have to respect your desire to live, your desire to be happy, your desire not to suffer. We have to respect that. This is Buddha's approach. So, Charles Darwin's evolutionary theory only brought the physical brain into consideration whereas the Buddha, for the Buddha physical brain plus the mind, both are brought into consideration. It's because of this that the Buddha emphasises so much on the physical as well as the mental. Whereas, Charles Darwin is all about the physical. He did explain about the psychology; he did explain about the emotion and so forth. But it's very cursory, very surface. Because for him he sees the purpose for the human beings is to just to sustain, just let continue the species, that's it. Whereas, for the Buddha it's not just for the continuation of species, but for to continue journey of your happiness. Your journey of the happiness that is the priority.

Okay, so this is the, with this in mind then the question is let's say to be very direct to the question. If there is a fixed cause and effect, cause for the say the ailment, for sickness, if there is a fixed cause, particular cause which everybody agrees upon as the cause then there is objective cause there. This is the question. Okay, for that let me say that the let us say that happiness, the definite cause of the happiness is virtues. And the non-virtues will definitely give rise to suffering, will never give rise to happiness. So, it's fixed. Although it is fixed, it does not mean that it is objectively real, the cause is objectively real. Simply because something is fixed, a cause, a fixed cause does not connote objectively real the cause. Likewise let's say the mind for our mind to exist there must be a preceding mind, that is a fix. Without the preceding mind, mind cannot come into being from animate objects like the matter, it's not possible. For mind a previous mind must precede. That is fixed. Although that is fixed it does not mean that the previous mind is objectively existent. Okay, these distinct, these are known as the nuances, the nuances pertaining to the understanding of subjectivity of the phenomena. Okay, any more questions? Okay, many hands coming up. Today we will give Sanjeev ji.

Participant: Geshe la, when you were explaining how we look at the flower, three situations you had mentioned that we are being pulled, pushed and there is a situation where the person is.

Venerable Geshe Dorji Damdul la: Neutral.

Participant: Neutral. And you mentioned these are three poisons. So, I was wondering about the situation of being neutral being very close to the state of mind when for example during the stage of non-analytical meditation, where you are trying to avoid being pulled and pushed, it

comes very close to that. So, I was wondering does it make it non-poisonous in the state of meditation because one is aware of it or how does one see this?

Venerable Geshe Dorji Damdul: Okay, so, in your meditation let's say we try to avoid the pull and push. Then the what is your mind still, you know, the mind still is there. If the mind is there, it's not pull and push then automatically it's in the neutral state. So, if that corresponds to ignorance, then how you know the, how can you grow? So, even the meditation becomes poisonous as ignorance. Okay, so therefore the ignorance has many layers, some which are like 80% ignorance, some which are like 40%, 20%, 10%, so forth. So, as long as one does not see Emptiness we have to live in ignorance. So, therefore this is very scary. Its very scary. The, if you really feel scared of then we have to do something. What is that? Wake up from the sleep of ignorance. How? We must work to see the Emptiness. If we don't touch Emptiness at all, no matter what practice that you do, any practice you name any practice without the wisdom of Emptiness, you name any practice including Bodhicitta practice, Bodhicitta, very sophisticated tantric practice, you name any practice, I'm saying this, it's just the continuation of the ignorance. Very unfortunate. So, therefore if you really want to get out of this ignorance then we have to see Emptiness, we have to touch Emptiness. This is very important. Yes, Rebika?

Participant: Yeah, Geshe la, you were explaining in the ultimate analysis that the self is not there, like, you know, I mean conventionally it exists but what I was wondering was then who is it that is experiencing Emptiness and at the end who is it who is getting Enlightened then if the self doesn't exist.

Venerable Geshe Dorji Damdul la: Okay, this is a very serious question. Okay, that's good. If we're in the ultimate analysis the self dissolves, then who is meditating, the who'll become Enlightened? Okay, anybody who can help me? This is very serious question. This is what many people they put this question. You talk about there is no self, selflessness but who is meditating? This is very serious question coming up. Anybody who likes to give the answer?

Okay, let's say Rebika ji you are looking at it through your ultimate analysis, this object and the Tina la you are looking at it through conventional analysis [2:30:00] you are seeing this as a water. Rebika is seeing this as empty of water. You're getting it? Okay, same object, if I ask you what is this empty of water or water? Rebika will say this is empty of water, no water. Tina la, what is this? Water? You're getting it? Okay. These two things co-exist, or they exist in two different times?

Participant: Co-exist.

Venerable Geshe Dorji Damdul la: Co-exist. While you say this is not water, the other person says this is water. So, same object manifests two truths, ultimate truth, conventional truth. Likewise, when you meditate, when Rebika meditate on the Emptiness of Rebika, so Rebika is employing the ultimate analysis with respect to Rebika and the Karma la is watching Rebika meditating with the conventional analysis. What Karma la is seeing is Rebika, what Rebika is seeing is Emptiness of Rebika. Emptiness of Rebika and Rebika these two are two different things perceived by two different people. These two who is correct?

Participant: Both are correct.

Venerable Geshe Dorji Damdul la: Both are correct. So, both are correct means what two of you see should co-exist with the same object. Within the same object Emptiness of Rebika, Rebika both are there. So, with the respect to Rebika you are seeing the Emptiness of Rebika. With respect to you Rebika dissolves. But Rebika still exists with the respect to Karma la, right.

So, now who is meditating? This is the question. Rebika is meditating. But Rebika with the respect to you, no I'm not meditating, I dissolve. It doesn't matter. I'm telling you. You are meditating with respect to me. So, you are still, who is meditating? This person is meditating, right. This person meditating with the respect to the conventional analysis. For example, Rebika's mother, what is your, Rebika's mother's name? Rebika, your mother's name?

Participant: Pideshni.

Venerable Geshe Dorji Damdul la: Pideshni. Pideshni's mother's name? Okay, this, okay, sorry. Okay, let's say the okay Pideshni is here and Pideshni's mother looks at Pideshni, my daughter. And then Rebika looks at her, my mother. As the same object's seen in two different ways. My daughter, my mother, very different. But it's the same object. Both are correct with the respect to two different perceptions. Likewise, same person that I'm meditating. Correct. That I, who is my, if in the meditation dissolves. Both are correct with the respect to two different perceptions. With the respect to conventional analysis the person is meditating, meditating on Emptiness. With the respect to ultimate analysis the person, the concept of the meditation dissolves. So, who is meditating? If you ask who is meditating, you are asking this to the conventional analysis. So, the conventional analysis will give the answer that Rebika is meditating. The person is meditating. There is no contradiction.

Participant: May I please ask a follow up question?

Venerable Geshe Dorji Damdul la: Yes.

Participant: Then Geshe la would it be correct to say that in the ultimate analysis there is nobody to experience, there is nobody who is getting Enlightened. It's a concept then.

Venerable Geshe Dorji Damdul la: Okay, with the respect to ultimate analysis. Okay, even nobody existing is also not there, right. So, that experience, so for that matter once you reach some level, finally first we begin with the question that don't begin with I like to study Emptiness, don't begin with this. If you begin with this then you end up in, you will never end up with the conclusion. If I ask you what is the taste of chocolate like. Then the Rebika will very innocently tell me describe the oh, it is like the what, it is like? Tell me.

Participant: It is tasty. It's nice.

Venerable Geshe Dorji Damdul la: What do you mean by nice, tasty?

Participant: (GL) Difficult to explain Venerable, Geshe la, it tastes good. It tastes sweet.

Venerable Geshe Dorji Damdul la: It tastes good. What do you mean by it tastes good, what is that like? Right? (TL) It will never end. It will never end unless and until I attempt. You say that oh you tasted the raw cheese, very raw cheese or raw what do you call it let's say a rotten food. Oh, its very, okay chocolate is not nice, it's very nice. Okay, you take to some direction. After taking some direction I should also put effort what is the real taste of chocolate like. If I never, if I just keep asking question it will never come to an end, and I will never get what I'm seeking. So, therefore how we start the philosophy. Don't start philosophy for the sake of philosophy. Start the philosophy for the sake of your own happiness. For the sake of getting rid of your own suffering. This is how we have to begin. For that matter, so whatever instruction to given you just try to follow instructions. And that too it has nothing to do with blind faith. You visualise this, visualise that and suddenly something will happen to you. This is not.

Instructions of how to follow something rationally, just follow that rationally and then you will start to get something. You're getting it? Particularly when I said that what is this, water or bunch of atoms? You say both are correct. When you see bunch of atoms, you are not seeing water. When you see, don't see water then there's a little bit of feeling of shock, will come to you. Fear will come to you. This fear means a transformation is started to happen within you. From there we have to begin. You're getting it? From there we have to begin. Then when you see that what I'm seeing is not really there from the object. When you realise that then it gives little bit of the fear or the shocking experience. Oh, that is something very strange. This is very profound. It leaves such an impact. If I can intensify this experience all my desire, fear, aversion, anger towards other people will shut down, I can see that.

Okay, then how to, then the next question is, how will I reconcile this with compassion not decreasing. Anger dissolves but compassion will also dissolve. Okay, so then now we are, now you are going closer towards the nihilism. So, to save the, from falling into the nihilism then you introduce the dependent origination. Emptiness already introduced, negative emotions dissolve and positive emotions will also dissolve. This is quite dangerous. Then you introduce the next phase. Negative emotions dissolve but the positive emotions does not dissolve instead it thrives by introducing dependent origination. Next, these two are the sides of the same coin. This is how we have to gradually lead somebody. Okay, the Gauri la.

Participant: Geshe la, I was just wondering if there is any intelligence or intentionality or sentients at the level of the atom.

Venerable Geshe Dorji Damdul la: Okay.

Participant: And how we differentiate sentient and non-sentient beings, I mean apart from.

Venerable Geshe Dorji Damdul la: Okay, I will give a very standard answer. On the atomic level there is no sentients. What is the degree of the sentients then? Sentients is where the mind is involved. The plants, plants they have life. They are living things. They are not living beings. They are living things; they are not living beings. Human beings, animals, insects they are living

things as well as living beings. So, how would you demarcate between what is living being and what is just a living thing, not a living being is on the basis of whether or not there is the mind involved. Where there is mind involved it becomes living things as well as living being. Whereas, those where there is no life, mind involved it is purely living thing, it's not a living being. This is the very standard answer.

Participant: Yes. [2:40:00]

Venerable Geshe Dorji Damdul la: And then the follow up questions are there. But even the plants they move, they have the mind there. No, they don't have mind. How they move? The sun, the sunflower the morning sunrises then the flower will turn towards the sun. They know that where the sun is, they know that, right. No, it is not that knowledge it is a pure chemical reaction that makes them move towards the sun. The magnet, it does not know that the iron filings they do not know that there is a magnet there, it's just pure dependent origination that where there is the magnet, iron filings will move. It's not because that there is the intentionality to move. It's purely mechanical. Whereas, the mind there is the mechanical part plus the intentionality, both are involved with the, where the mind is. So, where the mind is mechanical plus intentionality involved that becomes sentient beings on top of being sentient, the living beings on top being living things. Where the pure mechanical, chemical, mechanical operation is happening without the intentionality that is pure living thing, not living beings. Okay, we'll stop here.

Participant: Geshe la, but living things are a sentient?

Venerable Geshe Dorji Damdul la: Okay, no living beings. Sentient means one with the mind. Okay, the yes, dedication prayer.

Participant: Please turn to page 278.

Dedication prayers in the end

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Class 71 – Wisdom of Emptiness – Part 6 of 6

Session 1 of 14th Aug 2019

Subject : Wisdom of Emptiness
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 14 August 2019
Transcriber : Tenzing Nyidon
Verified By :
Edited By :

Starting Prayers By Participant

(Main Teaching Starts) [00:25:00]

Venerable Geshe Dorji Damdul la: Okay, so since that we already covered Emptiness last time, what we are going to do meditation on Emptiness. It's going be a guided meditation on Emptiness. This is very important. And of the, say what we seek is we, everybody, just see don't just take it on the basis of what I'm saying, see whether that makes sense to you and to others. One is that what we seek is we seek fearlessness number one. If fear, and some people, once when I was in Delhi University for a talk, no for a conference I was talking about the fear and how to get rid of fear. And one boy, one the college, maybe university boy, he said that you have been talking about the fear all the time, but we have no fear. So, why are you talking about the fear all the time. And so, this is a very naïve, there is a naïveté. Fear, it has many connotations, many layers, many levels. Where we speak about fear say below like 50% of the fear the ordinary people will not see that as fear, maybe anxious, anxiety or doubt, suspicion.

This is how people describe. Whereas, only if the degree crosses 50%, 60%, then people describe this as fear. Something which is more intense version, people call it as fear. Otherwise the why, if there is a mad dog coming then there is so much of fear in you. Why fear? Because this experience is something which you don't like it and now this experience is coming. You are not sure that you will be safe. So, the safety is the questionable. So, the safety meaning that I will not be hurt, I will not be injured. So, the feeling of the injury, feeling of hurt that is the one which we dislike, we like to run away from this. And then anything which is a potential to give rise to this the say the feeling of hurt and the injury, mental injury that is the fear. So, that fear, also that degree when the degree is less than like 50% then we may express it in different words not as fear. But in actuality it is a fear. In other words, to make it very simple, to make it something which is acceptable to all is what is known as the lack of freedom. Fear and lack of freedom. So, we all suffer from the lack of freedom. We all want freedom. This is the problem. So, the point is that this is what whether you are a boy or a girl, whether you are Buddhist or non-Buddhist, whether you are Indian or non-Indian everybody seeks this fearlessness or the everybody seeks to be free, to have the freedom, total freedom, total liberation. This is what everybody is seeking.

So, with this in mind, this state of the fearlessness or the liberation, the best mind, best way by which to give us this state of liberation or freedom or the fearlessness is the wisdom of Emptiness. This is the way. And there are many other ways but it's very important is wise, we don't follow, let's not follow blindly. Try first to get a glimpse of what Emptiness is. And of course, unlike the many other the methods wisdom of Emptiness is not something that you learn from somebody who give you in, who gives in a form of, what, the oral transmission and so forth. Oh, this is very sacred tradition that I got. No, this is not like this. For example, through oral transmission you will never understand quantum physics. Even if the Neils Bohr, he himself gives the oral transmission of quantum physics you will not understand it. You have to do the exercises, you have to do all these mathematical calculation, concepts, exchange and debate, discuss. Only then we can expect to understand what [0:30:00] quantum physics is. So likewise, Emptiness is no exception. Only through the oral transmission you cannot. But the oral transmission is very precious. It doesn't mean that this is easy way. So, the final way is study, reflection, and meditation. This is the way.

So, for that matter the what we seek is one we seek the liberation, freedom and fearlessness. On the other hand, we seek the maximum happiness. And we all have that capacity to experience these two, the fearlessness or the liberation or the freedom on one hand and infinite happiness. We all have this capacity. Number one. This is reality. That capacity that we have is known as the Buddha nature. In the first place we need to have confidence that each one of us, that I, each one of us, that I have this Buddha nature. This conviction, we must have this conviction. Number one. This is so important.

On that basis then with this Buddha nature, then I have the, actually I have the potential, I have this seed, I have this the hidden quality, quality of the fearlessness and hidden quality of infinite happiness. If you have this hidden quality, how to manifest these two? So, while we have this hidden quality of the fearlessness, why we don't have, why we don't experience this now? Because there is some factor which blocking us. What is that factor? Self-grasping ignorance, this is the factor which is blocks us from experiencing the fearlessness or freedom or the liberation, total liberation. On the other hand, we have this hidden quality of infinite happiness. We have that. But why we are not experiencing it now? Because something is blocking us from that. What is that? Self-centered attitude.

So, now we discover that we have discovered that these are the, there are these two mental the obstructions which block us from experiencing the two things which everybody is seeking; the fearlessness or the liberation or the freedom, total freedom and the infinite happiness. This is what we are seeking and we are not experiencing. All because of these two factors, self-grasping ignorance and self-centered attitude. And now if you, we really want to experience the fearlessness knowing what the cause of the fear is as the Buddha indicated, *yeh dharma hetu prabhava*, all these phenomena arise from the causes. And what the causes are, *hetum tesham tathagato hayavadat*, what these causes are indicated, taught by the Tathagata, the Buddha himself. So, knowing this, identifying what the cause is, self-grasping ignorance, so the wise people, not only wise, fortunate and wise, meritorious and wise people they will put effort to get this, to eradicate this self-grasping ignorance. How to do that? It is only by introducing the counterforce. Only by introducing the counterforce. And the counterforce is none other than the wisdom of

Emptiness. So, the wisdom of Emptiness has to be introduced, has to be studied, reflected upon, and meditated upon. Okay, this is how we should proceed. Number one.

Then number two is the infinite happiness. Everybody seeks this infinite happiness. Infinite happiness, say the what is seen on the micro level, what is seen on the macro level, macro and the micro. For example, if you are watching the say the, if we're watching a movie on the big screen which is actually projected from the very small chips in you're the laptop, and then it is projected on a huge screen. So, what is seen on the huge screen that is macro. Macro, what you see the macro is nothing but a manifestation of the micro-chips. What is happening there that is manifested in the macro. So, from this the say the infinite happiness that we are all seeking, this is macro. And this is, why this is not happening we have to check it on the micro, how the mind works. Within the mind we see that it is the self-centered attitude. That is the one which blocks us from experiencing this infinite happiness. So, a wise people, again a wise person, meritorious, not only wise meritorious.

Why I'm saying this is because there are no doubt many people are so wise but they are not meritorious enough to meet with the correct teaching, correct path which can potentially give with them the infinite happiness. What is that? That is other-cherishing mind, not just a naïve other cherishing mind. Often times when we speak about this people rashly jump to say I know, that's very true, other-cherishing mind. So, for them what the ordinary conventional people understand as a compassion. It's not that. That is very simple. It's not that. It is, what we are talking about is no matter what factor, what conditions arise your compassion still continues to exude that is known as the unconditional love. And that requires a tremendous training. And for the training we need a very systematic studies. It's not just a blind, the what do you call it, the say blind foolish effort. It is a very systematic wise, systematic with the properly strategized practice that we can expect to experience that unconditional love towards beings.

So, there when you see the love between mother and the child, although there is a, that is coming from more, in most cases more biological but particularly when the child is so vulnerable and the child is not like age 16, 17, 18, already otherwise the very strong, physically strong and then the becoming grown up, and then now becoming vulnerable. No, very young tender child. What can somebody as young as age five do to protect himself, or protect herself, what can he or she do? But somebody when you reach age 16, 17, 18 can defend yourself. But somebody like age five the vulnerability is there; total vulnerability is there. Because of this the mothers love is extremely, extremely unconditional. Whereas, when the child becomes like age, turn to age 16, and where one can defend oneself then the mothers love is slightly different. Mothers love is there, it's very profound but its not like, you know, the what, unconditionally flowing. It's not like that the way it flows towards somebody who is a very vulnerable child, age five, six, seven. So, there when the child is totally sick, extremely sick and the mother cannot do anything, does not know what to do. And then just mother looks at the child and cries. Just see the, within this given situation the mother does not feel any form of the barrier with the child. There is total flow.

So, just imagine if your mind flows towards each and every sentient being that no barrier will block you. So, the barriers are the one which makes you uneasy. And uneasy is opposite of the

happiness, ease. Uneasy, uneasiness is the opposite of the ease. So, this when you see that this mind flows the way the mother's mind flows towards the child, vulnerable young child. Likewise, if you can practice in such a way that your mind flows towards everybody, all sentient beings, all the unease stops. Unease is the opposite of the happiness. Where the unease is not there even the iota of the unease is not there this is known as the infinite happiness. Everybody seeks that, everybody whether you are Buddhists, Hindus, Muslims, Jains, Christians, non-believers, Sikhs, or the say the Baha'i everyone, even the tiny insect wants that infinite happiness.

So, for that the wise people and the meritorious, not only wise people, there are so many wise people. But they don't know. They are not meritorious in the sense that they don't know how to cultivate the, in the first place what is that method by which to acquire that infinite happiness and then how to build it. So, therefore the only the meritorious people, [0:40:00] we, they will meet with such a say the teaching as to what can trigger this infinite happiness and how to cultivate this.

Okay, so for this the first part which is the fearlessness the, there are many ways by which to bring the fearlessness, ultimate fearlessness will be given rise to only by the wisdom of Emptiness. Just as all efforts that you put in to get rid of the fear of the dream, we put any, whatever effort that you put in the dream unless and until you wake up you will not have the reliable fearlessness. All your efforts in the dream they are all going to be temporary, they are going to be just respite in the dream. As long as you continue to dream you will not have a lasting and a reliable the fearlessness of the dream. So, if you really want to have this total fearlessness you have to wake up from the sleep, the dream. You have to wake up from the sleep. Likewise, only by waking up from the sleep of ignorance can we expect to achieve that fearlessness otherwise not. Say the we may feel fearlessness, it's just totally, its just a temporary respite, the real, we will not experience the real fearlessness. The real fearlessness if you really want to have it, its only through the wisdom of Emptiness.

Okay, so what we're doing here is from the last I think like three or four sessions on Emptiness. We have, we need to know how to meditate on Emptiness. For that matter particularly for the Nalanda Diploma Course participants the seeing that this is extremely important, we are going to do this now. It's going to be a guided meditation. And meanwhile, okay, one we will do it little more elaborate not in great detail but little more elaborate. And bringing in what we have learned earlier, all the other points, which we brought, which we learned from earlier we are going to bring all these facets here, concepts here and if you see that okay what is this concept, this concept I did not hear it or I did not understand it well, then when you sense it which means that it's directly relevant to meditation on Emptiness, it is time, it is like indication for us to revisit those teachings and to make sure that you get these concepts so well.

Otherwise, why I'm saying this, why I'm reiterating this so much is because I come across many of my friends who are into Buddhism, Buddhist philosophy for many years, whatever practice they might be doing, finally when it comes to the Emptiness concept, when I say something seems like they got the feeling that. Yes, I know this, I know that, I know this, I know that. When I ask questions more systematically, they get lost. And then they jump to this, jump to that. I say no, this is not how it works, wisdom of Emptiness does not work like this. It must be

through the very systematic study. You cannot simply jump to say the conclusion that okay I just want the product; no this is not like this. The product must be manufactured in a very systematic way. Material, physical product is something that you can get directly without knowing that how it is produced. In the mornings we get the milk, in the mornings we get the bread, we don't have to know how the bread is prepared. Just like the small babies, now the small boys and girls, they think that the milk comes from the bottle, right. They don't know that milk comes from the cow. Cow or sheep or goat or whatever. They don't know that. They only know that, they think that the milk comes from the bottle, right. So, that's fine they get the milk, fine.

But the internal product, mental product is something which nobody else can manufacture for you. We have to manufacture that ourselves. Only through very systematic, even manufacturing any product, material product, although we don't know the method by which we produce this, but where that is produced it was followed very systematically. So likewise, mental product must be produced through a very systematic approach. And for that matter we need a very systematic study and reflection. This is so important for all of us. And somehow, we can deduce that somehow if we don't feel like meditating on Emptiness means we don't have the enough merit to experience the total fearlessness, guaranteed. If you don't want to meditate on Emptiness, including myself not only you, including myself, if we don't feel like meditating on Emptiness which means that we don't have the enough merit to experience fearlessness. Despite this is a basic crave, basic aspiration that I want to get rid of the fear completely but we don't have the enough merit to meditate on the, to experience this fearlessness. If you really want to experience fearlessness, if you really want to be kind to yourself and wisely kind to yourself then the best thing is learn how to practice the meditation on Emptiness. For that matter just what you are doing now is not sufficient, this is more like a blueprint, a very simple blueprint. Our job is to elaborate the blueprint and then actually build the houses in a very systematic way.

For that matter we need a very systematic study, reflection, meditation. So, this is, this when I see that people are lacking despite their being into Buddhism for last like 10 years, 20 years, 30 years, so for, very pathetic. You know, in a way they waste, you know, it's not total waste but you know not being the spend time productively. Finally, the whole job, Dharma, is to create the fearlessness in you and to create the infinite happiness within you. This is the point. And people who would say that no, Dharma is to really give benefit to others, to wisest way of benefitting, giving the benefit to others is by achieving the infinite happiness for yourself. Only if you can achieve infinite happiness yourself you can export happiness to others. If you are not happy yourself, how can you export happiness? If you don't have gold how can you export gold? So, this is the reality.

So, with this in mind what we are doing now, this is very important point, I'm again reiterating that in the process of this the guided meditation, it's not just for us to meditate today this is like the manual, a sample of the manual of mediation on Emptiness and how we should be meditating when we meditate on Emptiness, a sample. So, once you become, once you gain expertise, once you gain command over the meditation on Emptiness and the study and reflection, when you become so rich in the study and reflection of the Emptiness then you can design your own meditation manual. Okay, so with this in mind the what you do, this is going to be a guided meditation and we'll do it in two ways. One is going to little detailed and then the

towards the end I will sum up whatever we did, whatever we do, on the basis of the five points like the summary, essence, the summary or the synopsis of the meditation on Emptiness in five points. Okay, this is what we're going to do.

Why all are down? (TL) Yes, some can come up. Yangzom la, Kumud la, the Palash, and the Vivek. Okay, why not you come up? Palash you want to come up? Palash and Vivek, two of you like to come up? Come, come, Kumud, come. Okay, the Kabir ji, come, come. Palden la, come. Rebika, why you're going down, down, down? (TL) I know the Ajeer ji is a magnet, so everybody is hovering around Ajeer ji. (TL) I know that Ajeer ji is a magnet, yeah, he is a magnet. Everybody is hovering around Ajeer ji. Okay, yeah that's much better. Okay, ready?

Always begin with the refuge and Bodhicitta. [0:50:00] Okay, so the we sit properly. Okay, if possible, we can do a little bit of say the, okay little bit of physical exercise. For that we need space between the each other. Okay but as long as we do it gradually its fine, gently its fine. We may not do too forcefully. Okay, first we're going to do little bit of the physical exercise. Okay, ready? So, what we do is, okay, pull out two hands, out, pull out your two hands out with the palms up, palms facing up. And the, wrap the two hand, that the, no, bring, pull in the two thumbs inside, pull in the two thumbs inside. And then wrap the two thumbs with the other fingers. Okay, and then put it upside down. Good. Okay, now what we do is that put straight on your knees, both of them on your knees, straight, keep your body upright and relax. Body upright and relax, not rigid. Okay, and the two hands straight, straight down and touching the knees. And then, say, just first look at me, I will orally tell you and look at me. Okay, keep your body upright and then pull your two fists through your knees, through your legs and then through legs and through your ribs and almost to the level of your armpit and then you throw it in front not to forcefully. Okay, let's do this again. Okay, pull through your legs, then through your ribs, then in front, don't do too forcefully. Okay, now towards your left side, throw the two hands towards your left side. And the right fist under the left the armpit, okay do it like this, just look at me, don't do it right away. Okay, (TL) Kumud la, you're going to hit the wall. Okay, Kumud la can come here. And Yangzom you're going to hit the wall.

Okay, pull through your knees, through your legs, through your ribs, throw in front and then towards your left side, left side is for you that side. Left side and hit it little quick with the right fist under your left armpit like this. Then the right hand, the left hand, release the first finger. Very good. And then hind side of the five, bring it your nose block the right nostril, with hind side of the finger block the right nostril and take a deep breath. Then put the put your hand on our left knee and breathe out, breathe out through your nose. Okay, again. Again, keep it on your knees, breathe out. Again. Breathe out.

Okay, again your two fists on your knees, body straight and the two hands, arms also straight. Again, pull through your legs, through your ribs and the front then towards your right, throw this towards your right like this. Throw this to right. And then release the four finger, the first finger and block your left nostril with the hind side, not with the front, with the hind side of the finger, block to your left nostril. Take a deep breath. Put your hand on your knee, right knee. Again. Again. Good.

Okay, again pull through your legs, through your ribs, in the front and now put the two hands on your two knees. Breathe through both the nostrils. You can breathe out through the nostrils as well as the mouth. It's upto you. Okay, good.

So, now for those who do your meditation on a more regular basis and then you start to have pain, back pain, if you start having pain, start having the back pain then what we do is that you say put your two palms on your knees, hold the knees with your palms, with the two palms. And then what we do is that we just bend your left the hand, bend it with the, bend your left hand and right hand keep it straight, keep it straight. And try to move your right shoulder closer towards your left knee. And then some of the young people they actually touch left knee. The elders like me, we cannot. It doesn't matter. (TL) Don't feel demoralised. So, the point is your left the ankle of the arm what do you call elbow bend it and then the right keep it straight and move the, bring your shoulder front and try to move by keeping the hand straight, try to move the right shoulder closer towards the left knee. Closer, as close as possible. One, two, three. Good.

Then the next now bend your right arm and keep your left arm straight, then the left shoulder bring it in front. Okay, can you bring it front left shoulder like this. Just can you bring the shoulder, left. Yes, Kumud. Yes, good. Yes, okay. Okay, young people can. Tejal la. Yes. Okay, the Gauri la. Yes, out, in, good. Rebika, out, in. Okay, no, don't move your head, just keep your, move your shoulder like this, in, out. Palden la can you do that? In as much as possible in, out. Tejal la is good. Ajeer ji, in, out. Okay, very good. Ajeer ji very, already advanced level. Okay, so now we do that. We bend your right the, right elbow and then keep your left straight and then bring your shoulder, left shoulder front and try to move it closer towards your right knee. One. Three time. One then up. Again down, two. Three. Okay. Again, the left, the left, not, the right with the left. Okay, one, two, as much as possible, three. Okay, left. One, two, three. Very good.

Okay, this will, what happens is that when we sit for meditation for a long time then back muscle, you will start having pain of the back muscle. So, there with this stretching exercise back muscle pain will be fixed very quickly. It's a very effective practice. And the breathing, the basic idea is that the body is related to you're the channels. And the channel is related to your energy. [1:00:00] energy that flows in your channel. And the energy is related to your mind. So, finally what we are trying to do is to change the mind, transform the mind. To transform the mind, the mind must be very agile. The mind must be very fresh and agile. So, for that matter, so this and the mind is very closely related to the energy flowing, energy in your body. And the energy to flow it smoothly we need the channel to be fixed. For that to fix the channel our body, physical body has a tremendous role to play with the proper posture and so forth, with the posture, exercise and so forth, the channels are fixed. So, body affects the channels, channels affect the energy, energy affects the mind. So, the mind it does not transform your mind, it does not, it will not transform your mind. Don't forget it. This exercise or generally speaking, if I'm not too presumptuous all the yogic exercises, physical, yogic exercises they will not transform your mind. They will make your mind more fresh. They will make your mind more agile and fresh. When it is fresh it has energy and agility. And then you use this agility to bring about transformation. For example, like a child who is always very lazy, sleeping all the time. And suddenly you, you know, put cold water on him then he will become so fresh. So, this is you know, fresh does not mean

that now the child has become so good. Fresh means now has a capacity to do something, you know, something which requires the freshness of our mind. So, some people they think that simply by doing the physical exercises will bring about change in the channels, chakras and so forth and this will change the energy. And the energy will change the mind. No, this is not the point. It will only make the mind more agile and more fresh and more serviceable. Once your mind becomes serviceable then you have to use this mind to make it, to bring about transformation. That is the point.

So, some people this that this is very, you know, the being very partial. Partial meaning that not being comprehensive. So, we need the physical agility which will give rise to the agility of the mind that is required. And then actual transformation must happen through cognitive process and the affective process. We have to bring about the transformation in the affective side of the mind, bring transformation in the cognitive side of the mind through thought processes, so thought processes is extremely important. Okay, so this is how it works. Particularly the this breathing will be extremely helpful and then for those particularly sitting for meditation for long time, you will feel the backache, the muscle strain, you will feel the muscle strain. You don't feel like sitting upright. Then do this exercise it will just fix your problem instantly.

Okay, ready now? Now for actual meditation. So, this is going to be guided meditation. Okay, first let's do this, quickly do the revision. First exercise. Ready? Okay, your, now, when you do it at home no need to stretch your arms inside then bring the thumbs in. No, you know how to do this. So, why I asked you to do that is simply as the demo for how to make a fist. Okay, now we can do directly with the two thumbs inside, two hands straight. Straight on our knees. Two hands straight. Palash two arms straight. Very good. Okay, pull, throw in front, towards the left side. Release the first finger. Block with the hind side block your right nostril. Breathe. Breathe as much as possible. Breathe out. Okay, again. Front, towards the right side. Release the first finger. Block the left nostril with the hind side. Okay, number three, pull. Both hands on your knees. Breathe. Okay, good.

Now the stretching exercise, back stretching exercise. Okay, the two palms should hold the two knees. Okay, and the right hand straight, left hand bent, right hand straight. And the right shoulder, bring it inward and the hand should not be bent. Hand should be straight. Keep the hand straight, the right hand straight. And just bring the shoulder in front, and try to bring your right shoulder closer towards, as close as possible to the left knee. Okay, three times. One, bring it up. Again, two, bring it up, three, bring it up. Very good. Okay, now left. Same straight and bring in your shoulder in the front three times. One, two, three. Again right. One, two, three. Left. One, two, three. Okay, right. Right again. Okay good. If you could, if you feel discomfort in doing this means that this is a very good exercise for you. Yeah. Okay, if there is a little discomfort for you do it more often then the flexibility will come to you. But then you know after hitting 40 and if it is not touching it, let us not expect to touch it. But I can see that some of you can touch it. Mannan ji, Mannan you touched. And then Tejal la? No. I can see it. Tejal la was touching, I think. Mannan ji is touching. Anybody else? Ajeer ji? Ajeer ji you are the touch? Amazing, wow. Okay, wonderful. (TL) Ajeer ji, Mannan then Tejal la. Lhamu la, touch no touch? Lotus la? Touch. Wow, very good. And Rebika?

Participant: No.

Venerable Geshe Dorji Damdul la: No. Okay, Kumud la? Palden la? Your name?

Participant: Suman.

Venerable Geshe Dorji Damdul la: Suman, no? Kabir ji?

Participant: Very far.

Venerable Geshe Dorji Damdul la: Not very far. Okay, Yangzom la touch no touch? Okay, good. Tencho la, touch? No touch. Kunkypal la? Tencho la. Oh, Tenzin Choegyal la? No. Okay, Badri ji, maybe? No. (TL, GL) Aruna ji? Aruna ji, yes. Okay, good.

Okay, now we'll do the meditation on Emptiness. So, this if you can do it will keep your mind very fresh. Okay, with, first with folded hands let us invoke the refuge field, Buddha Shakyamuni, His Holiness the Dalai Lama, and all the Enlightened beings who realised Emptiness directly, all the Buddhas and Bodhisattvas. And they are very loving and so affectionate, so happy to see that you are going to meditate on Emptiness. And Bodhicitta. field visualise your two parents, your children, all your family members and all sentient beings with you. And here you are the mother and all others are like children. And you give so much of love and affection, unconditional love towards everyone, and you are inspiring everybody to meditate on Emptiness. With this in mind [1:10:00] let's say the stanza of refuge and Bodhicitta. three times.

**I go for refuge until I am Enlightened
To the Buddha, the Dharma, the Sangha
By my accumulations of the practice of giving and so forth
May I become a Buddha to benefit all sentient beings.**

Okay, now sit with the cross-legged position, if possible, if not then don't worry. Okay, we begin with the very auspicious verse said by the Buddha. Upali Requested Sutra. The Tibetan is **Tibetan??(1:11:25)**. This is the Tibetan version. Okay, I'll say this in English. And then meanwhile it's going to be guided meditation. You just try to follow the instructions to the best you can. And then the, and stop ruminating over the past experiences, stop anticipating for any events of the future and disconnect yourself with the sensory consciousnesses. Be in the present moment, follow the instructions. See how much you can invoke the respective various experiences to the best you can. The various delightful flowers blossom, and the sparkling supreme golden abodes, stand so alluring. They are posited by the power of thought. For none of these there is a creator. They are posited through the power of thought. It's through conceptualisation that the world is imputed. So, this sutra the Buddha taught that in the beautiful flowers which are so beautiful, enticing. Such a the, say the tenderness of the colour combination, the texture, amazingly tender. So freshly blossomed. Even that there is no external agent there to create that. It's just part of, by your own mind which creates this. Likewise, the beautiful mansions, beautiful houses, beautiful cottages, resorts, however beautiful they are, even

this beauty is created by your own mind. Not really there. Some externally, somebody created this. It's just your mind which created this. It's amazing. We can't really think of that to be true. How can I know this?

Okay, today we'll meditate on the Emptiness of the self. The, we speak about the selflessness of phenomena and the selflessness of person. Today we'll do the selflessness of person. It doesn't mean that the self does not exist. Self does exist. Everything exists. Two questions. Do things exist? Answer is yes. Do things exist objectively? Answer is no. Nothing exists objectively. Everything does exist. Okay, if you say the things don't exist you fall into the nihilism. If you say things exist objectively you fall into absolutism. So, we should be free from the two extremes. With this in mind the flower does exist. The self does exist. Just as this flower, beautiful flower and beautiful house, beautiful mansion, the Buddha indicated as created by one's own mind. Likewise, the self which does exist but it exists created by your own mind. How can I know this? Okay, what are you doing? I am meditating. What is your mind doing? What is your body doing? My body is in the meditative posture.

Now tell me how does this person appear to you? Like a dream, your mind is creating this person. Or this person, who I call as Dorji, who I call as this and this person, the boy, girl, whatever, I referred to as the I, this person. Of course, this person does not appear like a dream. Does not, it does not appear as projected by my own mind. It's so solidified, so solidly there, so objectified this, so objectively there. This belief that this self exists objectively this is known as self-grasping ignorance. How can I know that there is not valid mind, how can I know that this is ignorance?

Remember what Arya Nagarjuna said, I will say this line, the two lines from Arya Nagarjuna and then let us all say this, three times together. If the mirage were to be water, why not those close by the mirage see water? Okay, let us say this, three times together. If the mirage were to be water, why not those close by the mirage see water? If the mirage were to be water, why not those close by the mirage see water? If the mirage were to be water, why not those close by the mirage see water?

Okay, now if this person, if this I, if this person referred to the as the I does exist objectively then the way the mirage, we see something as a water there. To evaluate if this is mirage or water, we go closer towards from where it appeared as water. Going closer there we see it was totally, completely dry, there is no trace of water there. From this we conclude that the earlier what I saw as water was deceptive, it was just a mirage coming from my own mind as water. Likewise, this person, if this person does exist objectively then I go, how to evaluate to see if it exists objectively or if it exists like a dream subjectively. We go closer towards the object. Going closer towards the object, if I do find this person then it is fine. But if I find, if I discover that the person does not exist at all by going closer to the object then we can deduce, conclude that the self was empty of objective reality. It, what I earlier saw was just coming from my mind, coming from the subject. Okay, with this conviction, to see if the self does exist the way it, the self appears to me as so objectified, so solidly there, we go closer towards the object. Going closer to the object we are only interested to look for the self. Anything which is not the self just discard it.

Okay, first what we see is the very thin layer going closer towards this object we see a very thin layer of the skin. Of course, this skin is not me. Keep that aside. Behind that is the fatty tissue. Just try to literally try to go inside. Imagine that you are, as though like you are literally going inside your body. The thin layer of the skin, behind that is the fatty tissues. Of course, that is so repulsive to look at. This is not at all me, keep it aside. Behind that is the muscles, are the muscles, cartilages, flesh, of course none of this is me. Keep them aside. Then alongside the bones, the skull, the skeleton, the whole skeleton, of course that is not me. It's very scary to look at, it's not me. The heart, the lungs, the brain, liver, spleen, stomach, intestine, kidney, gall bladder, pancreas, none of this is me. Keep them aside. This constitute the element of earth, the solid part. So, none of the element of earth is me. Keep that aside.

Now the element of water. Four litres of water on average. Four litres of water. Which is pumped in and out by the heart to different parts of the body. Of course, that is not me. I don't flow in my blood vessels. Of course, that is not me. Keep that aside.

Element of fire. 2500 joules of energy which constitute the body heat. [1:20:00] Of course, that is not me. My body heat is variable, it changes from time to time. And depending on the weather and the situation. But I don't increase, but I don't decrease and so forth. So, even this element of fire is also not me. Keep that aside.

Element of air. 4.6 litres of air that we breathe in and out. Even that is also not me. Keep it aside. And the space 99.99% of our body is space. But this space is not me. I'm a solid person. Space is vacuum in nature. Although, my body is made of 99.99% of this space but I'm not space. I'm a solid person. And the space is vacuum in nature. So, this space is also not me. Keep that aside.

What is left now? Now only the consciousness is left. Even this consciousness is also not me. I am a male, I'm a female, this consciousness does not have a gender. Gender is posited on the basis of the body. So, therefore this mind or the consciousness is also not me. And on top of that people can see me, people can interact with me, they can see me. But they don't see my consciousness. So, then even the consciousness is also not me. Keep that aside.

What is left now? Nothing is left there. Okay. Now here, where earlier you saw as I, where is this I now? What are you seeing now? I am seeing the six elements. Which of the six elements is you? None. If you know this, none of the six elements is me. Six elements are your, the parts of the self. So, then you discover that the self is not one with its parts, not one with the six elements as your parts. Second essential. Okay, if the six elements are not the self, then if the you still think the self exists objectively remove the six elements then it should exist as different from the six elements. Removing the six elements what do you see? I see nothing left there. This is the, if you understand that the keeping aside the six elements nothing is left there as the self. This is our understanding that the self is not different from its parts, different from the six elements, different from the parts. This is the understanding of the third essential.

From these two, the six elements are not the self, nor different from the six elements is the self. What is there from the object? From the object these are the only the two options. You are

going too close towards the, closer towards the objects, too close towards the object you will see the six elements or nothing besides six elements. So, these are two options. Because the two options are not true. So therefore, from the object there is nothing there. If you are convinced with this then you are convinced with the fourth essential that anything which is empty of being one with or different from its parts entails the Emptiness of objective existence of the object. Okay, from this the conclusion what is there now from the object? Where is the self? It's empty, it disappears it's empty. Okay two questions. What are you seeing now? I'm just seeing the six elements. You are seeing the isolate of the six elements. This is not the Emptiness. Isolate of the six elements is a positive phenomenon. And Emptiness must be always a negative phenomenon. Particularly non-affirming negative, precisely non-affirming negative. So therefore, this six elements is not the self. Okay, but this realisation that of the six elements, each one of them with a discrete function and they operate on its own. They operate on their own, discrete, they are so discrete from each other. With the discrete functions. Okay, although this is not the Emptiness but this is the stepping stone to the understanding of Emptiness. Second question. The first question what are you seeing? I'm seeing the six elements. You are seeing the positive phenomena. You are seeing the isolate of the six elements which is a positive phenomenon, which is not Emptiness. But this should be the stepping stone to getting to Emptiness. When you ask the second question, where is the self? The self is empty. It's nowhere to be seen there from the object. I've come too close towards this object. It is empty. Stay in this experience. You are getting the isolate of the Emptiness of the person, of the self. And you must see that in the form of a non-affirming negative. Only then you're getting Emptiness.

The moment the six elements come to your mind, again the positive phenomena comes to your mind. The moment the positive phenomena comes to your mind you have, already the Emptiness slips from your mind. Again, you ask then, if it does happen then it is bound to happen that you are bound to see the six elements. The moment you see the six elements ask the two questions again. What are you seeing? I am seeing the six elements. Where is the self? It's empty, its not there. The moment you say its not there you are getting a glimpse of Emptiness. It can be very cursory, a very gross Emptiness. It doesn't matter. This is very good starting point. And for many there could be a tinge of a fear coming when you see that the self is not there. A, the tinge of a fear can come to you. Don't worry unless and until it is so overwhelmingly painful and scary. In some cases an extremely pleasant, tranquil experience can come to you. In some cases, a tickling sensation come to you, cold waves can flow through you're the surface of the skin. Goose-bumps can come in your body. Should these indications come you are very fortunate. But don't stay there, don't feel complacent. This is the beginning; this is the dawn of the wisdom of Emptiness. This is a very, this is like the lighthouse. The light coming from the lighthouse helping the boat to see where the land is. Likewise, this is a indication, if these indications do come to you. You are very fortunate. Whereas, if they don't, don't worry. Just continue with this practice, continue the extensive studies, reflection. You are bound to get these experiences eventually. Okay.

From this we can now switch to the one of the aggregates, one of the six elements, element of earth let's say. From the element of earth which has multiple facets, multiple parts we'll pick up the skeleton which is the main the support of who you are as a the, as a person, as a walking person. It's all because of the skeleton. Yes, Although its little scary, its not me. But still let's say

that okay although I disappear the I is, this I the self is not there but the skeleton, the six elements are there. And of the six elements let's say the skeleton. How does it appear to you? Okay, it appears, of course, so objectively real here. Although the self is not there but the skeleton is there. Okay, even this is also delusion. Even this is also your deception. How?

If this skeleton, it, and though it appears as so solidly there if you look at it through very powerful electron microscope, you'll see that it's made of billions of cells, bone cells. Okay, those of you who have already seen this the NASA company's the zooming in of the leaf, going to the cells to the chromosomes to the DNA molecules to the atoms, you apply this here. Those of you who have not seen that just try to visualise the way I'm guiding you. And in future you must that clip. Watch that the documentary film. Okay, so this skeleton which appears as so scary, which appears as so the odd, weird, scary, which is not at all me. I won't at all feel proud to be this skeleton. Even this what it seems to be so, appears to be repulsive, even this is also deception. How can I know that? Even that is just a play of your mind. It's coming from your mind. [1:30:00] It is just projected by your mind the way the Buddha said, the various delightful flowers blossom and the sparkling supreme golden abodes stand so alluring. For none of these is there a creator. They are posited by the power of thought. It is through conceptualisation that the world is imputed.

So, likewise this even this skeleton which appears as so repulsive is also just conceptualisation created by your own mind. Nothing is there, the from the object. How do I know this? Again, go towards the object, closer the way we said, we quoted Arya Nagarjuna, we remembered Arya Nagarjuna's stanza. If the mirage were to be water, why not those close by the mirage see water? If the skeleton were to exist objectively, why not I see the skeleton as I go closer towards this object? Going towards towards the skeleton we see that it's just made of millions and billions of cells. And each cells they are demarcated by cell membranes, consisting of the nucleus at the center. And the cytoplasm in between the cell membrane and the nucleus. And the nucleus is made of chromosomes and the chromosomes are so repulsive to look at, like the very repulsive snakes, striped snakes. Okay, where is this skeleton? Now, seeing this snake like structure of the chromosomes, the skeleton disappears. Which appear as very scary skeleton is no more there. What are you seeing? I'm just seeing millions and billions of cells, bone cells. Where is the skeleton? It's not there. Stay in this experience. It's not there. The moment you say it's not there you get a glimpse of Emptiness of the skeleton, of your own skeleton.

Okay, now you go towards the chromosomes. Chromosomes which appear so repulsive like a striped snake, brownish snake structure. Even that is made of DNA molecules. And DNA molecules are made of atoms. Now, what do you see? I just see bunch of atoms, a pool of atoms. Okay, which of the atom is repulsive? None of the atom is repulsive. Which atom is the chromosome? None is the chromosome. Okay, what are you seeing now? I'm just seeing the atoms, you are seeing the isolate of the atoms. This is not meditation on Emptiness. Ask the second question. Where is this chromosome? It's empty, its not there, it's empty. The moment you say its empty you get a glimpse of Emptiness, isolate of the Emptiness of the chromosomes. Only if that experience non-affirming negative then is your experience the closer towards Emptiness. Stay in this experience. What I'm seeing? I'm seeing the atoms. Where is this chromosome? It's empty, its not there. Stay in this experience that is the, this chromosome is not

there. The moment the chromosomes or the atoms come to your mind again ask these two questions. What are you seeing? I'm seeing the pool of atoms. And where is this chromosome? It's not there. Stay in this experience that this chromosome is not there.

Okay, now imagine you come out of this meditation, chromosomes come back, cells comes back, skeleton come back, and the person comes back. This body comes back. And the person comes back. Okay, no doubt, something appears to my mind as the person, as the skeleton, as the cell, as the chromosome, as an atom. But from the object I realised, I discovered that nothing of this is really there from the object. But they undeniably appear to my mind. So, therefore it is referred to as a mere appearance, appearance purely subjective, merely appearance to the subjective mind. They exist just subjectively, nothing from the object. Because it is coming from the purely from the subject, its like dream. Just as a dream is purely your subjective mental creation, mental imputation, just the illusion is purely coming from your mind likewise even the cell, the body, the skeleton, the cells, bone cells, the chromosomes, atoms, nothing is really there from the object. From this we deduce the way Arya Nagarjuna did since there is no phenomena which not dependently originated, therefore there is no phenomena which is objectively real.

Okay, now we will quickly do the summary of the meditation on Emptiness. Which when you don't have time you can do it this way, in five points. Point number one, the self. Just think of the self. How does the self appear? Objectively real or like an illusion that your mind is creating. No, of course, not like illusion, its so objectively real. Okay, point number two the six elements. The fact is that this self, I am just constituted of the six elements. That is true. Just go into six elements very quickly. I'm earth, water, fire, air, space, and consciousness. Point number three, the two questions. What are you seeing? I am seeing six elements. Where is this person? This person disappears, its not there, its empty. Stay in this experience of the Emptiness of the person. That on this level, technically what we call as the object, the ultimate analysis, on this level going closer towards the object, I see that this person is empty, this person is not there. Stay in this experience. Point number four, this experience that you are abiding in now, is the meditation on the space like Emptiness. Stay in this experience, this person is empty. Okay, slowly come out of the meditation, slowly come out. Okay, as you come out be aware, don't let go of this awareness that from the object nothing is there as the self. Don't let go of this awareness.

Maintain this awareness trying to come out, maintain this awareness, it's not there from the object but still it appears as a person. So, therefore its just the mere appearance. This is the what you're going to deduce that what appears as the I is just a mere appearance. From the object its not really there, its totally empty from the object. What it appears is mere appearance. Mere appearance means like a mirage, like a dream, like an illusion. This is known as point number five illusion like Emptiness, meditation on the illusion like Emptiness. So, with this awareness then we go into your practice, we go into your say the your job, your household responsibilities, your practice, studies, cooking food, doing virtues, making prostrations, everything must be done in the spirit, in this spirit to the best you can. Okay, these are the five points in summary.

Okay. It is already 7:15. Okay, any questions? Any questions pertaining to Emptiness before we switch to the Bodhicitta., before we switch to Lamrim teaching. Any questions? Yes.

Participant: For how long?

Venerable Geshe Dorji Damdul la: Okay, okay. [1:40:00]

Participant: How long we should do the meditation?

Venerable Geshe Dorji Damdul la: Okay, this is again a very technical question, technical and practical question. For how long can we do or have we to do? Which is, what is the question? These two questions are different. How long can we do this meditation? How long should I do this meditation? These two are different questions.

Participant: Yeah, both. (GL)

Venerable Geshe Dorji Damdul la: How long can I do this meditation? The first part, how long can I do this meditation? For those of us who are not really exposed to more extensive studies of Emptiness, it may last within like two-three minutes it will finish. This meditation can be very quick. Where, the say the oh, and of course it also depends on the fastness of your mind. If your mind is quite active and then the study of the Emptiness is less then you can finish just within two-three minutes, it will finish, right. Then you'll be left with nothing to meditate. This is one thing. Whereas, so if that happens which means that you are quite sharp, which means that this is a good, very good indication. There is good side and bad side, both. Good side is that you are quite sharp. And the bad side is that, not really bad side, the warning is that we have, we are lacking the extensive studies. This is the indication that you are, that we need to go for more extensive studies. Whereas, we, say where we don't have extensive studies still this meditation takes like half an hour and so forth means that your mind is not working so fast, right. Emptiness meditation must, mind must be sharp, sharp and agile. This is the word, agile.

When the agility is missing then for, just for a very, for a small thing, you know, say for example what do you want, this is the question to be asked. What you, what I have to say something what you want, what you what, what you want, right. It takes like two minutes. What you want, finish, right. So, there the Emptiness meditation the mind must be sharp. It doesn't mean that those who are not academically strong, it does not mean that you cannot meditate on Emptiness. Even what you think that I'm not strong academically it is in a way underestimating our own potential. Everybody has the capacity to sharpen, you can sharpen your mind. Just do this analysis more, automatically your mind will be sharpened. Study more, the best thing to sharpen your mind is study more. This is the best way by which to sharpen your mind. Keep reading something. Reading sensible materials, very sensible materials. And particularly reading on the Emptiness side. And for particularly reading on Emptiness don't try to read many pages within a short span of time. Read little but you must digest, you must be able to digest what is written there. So, this is the best way by which to sharpen your mind. Okay, this is one thing.

Then the for that, on average if the you are not exposed to the studies, extensive studies then this meditation will finish within like two-three minutes. And whereas, those of us the who do not have extensive studies on Emptiness and then still it takes long time means that our mind is working, quite, processing is little slow. So, for that matter what we need in short, what we need

is the, that we need extensive studies. And with the extensive studies guaranteed, don't compare yourself with Arya Manjushri, right. Compare yourself with, compare with yourself. Don't compare with Arya Manjushri, right. Some people are very sharp. Don't compare with oh look he, you know, he is so good, I'm just hopeless. She is so good, I'm hopeless. If you compare like this you will never grow, right. Don't compare with the other people and grow yourself. Or compare with the other people, don't grow. That you choose, right. Whereas, by comparing with somebody else, if it energises you, if it gives you more enthusiasm to study, practice, do it. By comparing if it hampers your enthusiasm, don't do it. Comparing per say is not wrong. For some people it can help. So, many people, for some it can harm. Where there is harm happening, don't do it. Compare it with yourself. Yourself before you the, before you joined the Nalanda Masters, Nalanda Diploma Course and then now what is the difference, what is the impression of other people on you, right. So, you see that you are growing, you are growing a lot. Then you'll feel the joy. This joy will keep you moving. The joy is very important. Where you, by comparing the joy is not being felt. And then it is making you feel tired, fatigued and not wanting you to do it. Don't compare. So, comparing per say is not bad. It's bad when it hampers, when it does not hamper, in some cases it can actually make you work harder. Make you feel like working harder. In which case you can compare, there is nothing wrong in it. It's a the say positive comparison. Positive competition is good. Okay, one thing.

Then the next point is how long should I do this practice. Initially don't do it for too long. Initially don't do this practice for too long. One, this practice, when you have a adequate substance to meditate on this practice can be quite the exhausting. It could be quite exhausting. You may not feel it right there. In some cases, you can feel it, initially you may feel in the form of dizziness, haziness and your mind may feel the clarity will disappear in the process of meditating on Emptiness clarity may disappear. It's not because that this Emptiness, this meditation is harmful its because that now you are going into, you are discovering something else. You are discovering that when I'm meditating on something very, something that requires a very agile mind my mind becomes cloudy. This is what you are discovering. This is, this we have to overcome this. We can overcome this only first you have to see that its happening. And then it is bound to happen to everybody. It happened to me also, so many times. And then some of my Geshe friends, who are you know some of them senior to me. When talking about the meditation on Emptiness they also reported the same thing. When I meditate on Emptiness, you know, sometimes I feel the headache, the haziness, cloudiness, that my mind feels cloudy, my mind feels hazy and clarity is not coming. These are what, the what is bound to happen to everybody. So, don't feel, don't give up easily. Don't feel demoralised. This is the way to the total liberation. And nobody wants to be, you know, suffering because of the lack of freedom. Why should we, if there is a way by which we achieve the total freedom why not, why not we go the in that direction, why should we have to suffer ourselves, unnecessarily. So, this is the way, this is only the way, right.

And of course, there are other meditations, when we say the food, this is the food, does not mean that masala, the salt, then the turmeric they are irrelevant. This is not the point. All are required. But the actual food is like the greens or the, okay the greens and so forth, these are the main thing. The main. And the other, that is also required.

Okay, so the point is that for initially for the meditation, don't spend too much time on the meditation of Emptiness. And for some people you may feel it's so good and that it makes you, you know, feel like doing it more. But actually, this meditation is very tiring. Initially it's very tiring. Because its very tiring if you do it for too long then you're unaware the next day most likely, next day you may do it, after about like three, four, five times of attempts then we just feel like doing it, okay, I'll do it tomorrow, or I'll do it tonight. And then tonight you'll say I will do it tomorrow morning. And tomorrow morning you will say I will do again the next day. So, this is how we tend to delay. Not because that you lazy because the reminiscence of the past, the unseen exhaustion is being the, is being, is coming to you now, is being [1:50:00] not really remembered or recalled but this is subconsciously coming to your mind, the exhaustion, tiredness that is coming. When the tiredness comes to your mind you don't feel like doing it. So therefore, the great Tibetan masters they say that meditation, what is the time when you should stop the meditation, stop the meditation when you are at the peak of you excitement, stop there. Don't continue. People may say, sometimes they say, still oh no, I have to stop it now, no, I'd like to do it more. So, with this excitement you stop. And then the next day you just feel like, you anticipate to do it again. So, this is how we continue. So, the point is that initially the quantity is not important. Quantity is not, with the Emptiness meditation even the quality is not important initially, quality, quantity both are not important. What is important is that there must, it must be supported by extensive studies. And follow systematically. Then the consistency should be there, these two things. Initially. For Emptiness meditation don't be creative till you are very confident with Emptiness. Once you become very confident with Emptiness you want to be creative, not creative upto you. There is no danger.

With Bodhicitta. you should be as creative. I'm saying this again, for Bodhicitta. you can be as creative. You can bring any kind of experience. Because Emptiness is generally which we've never been before. We have never been in this journey before. Bodhicitta., similitude of the Bodhicitta. we have been going, for example love for your mother. This is what we have experienced. We have that experience. Bodhicitta. if you can feel the same love the love that you feel towards your mother when you are very young. This same love if you feel towards all others, this is Bodhicitta. in the loose sense. So, with this love then wishing may I become Buddha for the benefit for all sentient beings that becomes technically a Bodhicitta. In a loose sense Bodhicitta. means unconditional love. And to make it the more professional the we say may I become Buddha for the benefit of all sentient beings. How I can become, the how I can benefit the beings because I love them so much is by becoming Buddha.

Okay, so we have the experience, Bodhicitta. similitude of the Bodhicitta. the sentiments and the Bodhicitta. thought processes we have some experience. Even be it very, the be it contaminated it doesn't matter. But Emptiness almost nil. Because this is journey which we have never traversed before. Never ever traversed. Even the similitude we have never traversed before. Because of which don't be creative with the very total new, totally a different journey, don't be creative. Just follow the system, the follow steps very systematically, be consistent. Don't be overly ambitious. Don't try to do this meditation for too long. It can then, you know, make you leave a very bad imprint of not wanting to do it again. Okay, keep it short. Say like beginners we can it maximum for like say the five minutes, maximum. And the moment you feel little tired stop there. And being, more important is that the lines, the stanzas which we, which you find the

compiled here from, in this book, page 201 from there the stanzas, some of the stanzas which you feel exceptionally effective to you, try to memorise that. And then when you are in the metro or in the bus, on the aeroplane, in the train, in your car, walking, and then doing the morning walks, evening walk you just recite these stanzas. And try to accumulate these the memorised stanzas as many of them as possible. And then try to recite the three stanzas, four stanzas, five stanzas by heart. Meanwhile reflecting on the meanings. So, meanwhile what happens is that our self-grasping ignorance, chronic self-grasping ignorance is constantly going to be scratched by the recitation of the stanzas, by reflecting on the meanings the self-grasping ignorance is constantly being scratched.

Only when that is scratched, like they say this is the only hope the only way, say if there is a stone, okay, say if there is the stone there, the way Arya Asanga's story of the bird's feather hitting the cave, the mouth of the cave and the cave, they created a dent. Because of their constant hitting the cave with a very smooth feather hitting the cave constantly it created a dent on the cave. So, likewise this is the way by reciting from many angles. And don't expect that within the one hour, not even one hour let's say within one year, that too not whole one year, ten days retreat, two days teaching, three sessions of Emptiness meditation, Emptiness practice, and then you say okay now I understand Emptiness, I applied this and it's not working when I become, when I feel so sad, when I almost go into depression I apply the Emptiness meditation it's just not working. Don't expect that just with few sessions of meditation.

In other words, maximum that person who says this maximum the person spent about like 20 hours on this. Just with 20 hours don't expect to remove the chronic illness. Even to remove the not the chronic, even to remove the tuberculosis we need to take the medicine for six months, right. And this chronic illness is, the tuberculosis is not one life, it's innumerable lifetimes. So, therefore it is by scratching, scratch it very skilfully through different ways. Reciting stanzas, and also including a say session meditation. And then when you walk, when you take walk, when you go into metro you try to recite these stanzas and meanwhile the stanzas not only for, so that I can realise Emptiness, no. Recite stanzas for everybody, may everybody here in this metro, may everybody here in this city be able to reap the benefit of this stanza that I'm reciting now. So, that way the wisdom of Emptiness seed is activated, the self-grasping ignorance is scratched. And when you say may everybody self-centered attitude is also scratched. This is how we grow. We can't expect that we sit for retreat for three months and then suddenly we become realised person, no. No, don't expect that. This is reality. Just be realistic. This is how we should proceed, right.

And of course, there are some people who sit for three years, three months retreat. It's so good. But to expect that three years and three months you become Enlightened. This is where we are going wrong. It's so precious. The point is that simply because this is not the reality doesn't mean that we are not to, you know, we are to undermine those people who are doing that. Even those people who spent three months, three years, three months. It's a huge sacrifice. Can we sacrifice this much of time? So, where I travel, for people to spend even like five days, people find it difficult. Because they have to face the reality. So, somebody who can really invest like three months, three years, in one, you know, the full stretch is a huge, you know the commitment, it's amazing, we have to appreciate that. But then we always we have to be very

realistic. We have to appreciate that. It does not mean that they become Enlightened. And then okay, the life is terrible, sometimes it's terrible. I learned, I want to leave everything sit for three years, and then I'll become Enlightened, I'm free. No, this is again the over, the overly ambitious. We should be very realistic that it's so precious. From this what we take a lesson is that whenever get the opportunity, say that even if you get a long weekend sit for retreat. Okay, my retreat for three days, my retreat for four days. You can sit for retreat. So, this is how practically we have to do.

But the point what I'm saying is that don't expect a quick result with Emptiness. Because this is a medicine to heal the chronic illness. It's not about you know, okay, it's not about one year or two years or ten years or one life problem. It's innumerable lifetime problem. So, it's a chronic illness. And without the Emptiness there is no way. So, even if it takes [2:00:00] long time, it is worth the doing this. Good. More questions? Yes, here. Okay by the way, now the what I said is that all of us who are going to ask questions or give answers you give your name because the online the participants they are so eager to know who you are.

Participant: Myself Jeet, I am the practitioner of Vipasana meditation since last 15 years. May I continue with this Emptiness system? Number one. Number two, if I am doing both of them, Emptiness except any other kind of?

Venerable Geshe Dorji Damdul la: Okay, so the Vipasana meditation, this is extremely good practice. Anybody who is doing it properly you must not stop it. This is a very precious practice, you just continue with this, one. Meanwhile, study Emptiness then you will see the need for the integration of the two. That is what you will feel. Plus, the Bodhicitta., the support. The support meaning the motivation. So, the Vipasana meditation there are many other the meditations in lieu of that. And if somebody is doing Vipasana meditation properly. This is my key word properly. This is extremely important practice. Don't stop it. You must continue with that.

Meanwhile, say with the Vipasana then study Emptiness, get a feel of what Emptiness is and see to the effect of Emptiness practice in your mind. Then you will see the need of both. And these two, you with this you get a very sharp axe and a very stable hand. Stable hand is the Vipasana and the sharp axe is the Emptiness meditation. And then what is required? Enthusiasm is required, right. (TL) Okay, so sharp axe doesn't guarantee that this poisonous tree will be cut off. Stable hand does not guarantee that this poisonous tree is going to be cut off. With the sharp axe but the hand, you know, hand which is so unstable up-down, up-down can never cut the tree.

With a very stable hand without the sharp axe, however much you may hit at the same point it's just a very blunt, it's not at all sharp, it will not at all penetrate. It cannot cut it. Even if sharp axe with a very stable hand but if the person does not have the enthusiasm. A person will keep saying I will do it tomorrow; I will do it tomorrow. So, enthusiasm is required. So, these three factors are required. One is sharp axe. Number two the stable hand. Number three the enthusiasm. For the enthusiasm, enthusiasm is what? I have to cut this, right. I have to cut this because without cutting this everybody is suffering, right. To know that everybody is suffering you have to know that it is actually, it is really makes us suffering, this poisonous tree is actually making me suffer. When you see this, me suffer, then you can empathise with the others. Me

suffering, knowing this, this is renunciation. Only then you can have the Bodhicitta. These two combined together then you have the enthusiasm. With the enthusiasm you must have a stable hand, this is Vipasana. Then, with the Vipasana you need a fine axe, a very sharp axe, this is the wisdom of Emptiness. So, these are all required together simultaneously. Okay, yes, yes, Badri ji?

Participant: Geshe la, I have a very practical problem. First of all, I should say I'm Badri Narayan. The practical problem is that when I go through the steps that you very kindly explained, I am able to go through the five elements and say that this is.

Venerable Geshe Dorji Damdul la: Six elements or the five elements?

Participant: The five elements.

Venerable Geshe Dorji Damdul la: No, no.

Participant: I am saying that I am able to.

Venerable Geshe Dorji Damdul la: Okay, five elements.

Participant: I am able to.

Venerable Geshe Dorji Damdul la: Okay, okay, the first five elements.

Participant: Look at the first five elements. And somehow come to the conclusion that this is not the self, like you said. But when I come to the sixth element, I find that there is a huge block because there is a very strong identification with consciousness, and there is a belief I am consciousness, I am all the memory and all, even the body consciousness seems to finally reside in the mental consciousness. Like when I'm dreaming at night, I am able to imagine myself as my body and I'm also carrying the memory of you know the life story. So, there is a very strong identification with that. So, could you please give me some suggestion as to how to see through that and reject that, at least how to isolate it?

Venerable Geshe Dorji Damdul la: How to overcome that problem?

Participant: Yes, yes, please.

Venerable Geshe Dorji Damdul la: Okay this is a very serious question. There is a tendency that we have from past lives, we have built a very strong feeling that you know identifying the self with your consciousness, with your mind. And it is for this reason that even the, so for this reason that the Buddha taught the four steps, four philosophical schools. Till Prasangika, all the first five, first four schools Vaibhashika, Sautantrika school, Chittamatra, then Svatantrika Madhyamika, they all somehow identify the consciousness to be the self. And then the all the rest of the philosophical schools the non-Buddhists, except for the solips, the philosophy of the solipsism, except for that and Charvaka, questionable. Otherwise, almost all except for Prasangika people identify the philosophers, practitioners, they identify the self with the mind.

And because that this is the trend it's very difficult to dismantle that. Because of which the Buddha taught, skilfully taught the first four schools. First four meaning the instead of, except for Prasangika the other schools were taught for that reason.

Now, for that matter how to, unless we dismantle that somehow the adhering to objective self is still there. For that matter Acharya Chandrakirti's text is so, so precious. And again, it's the same thing. So, this in fact, one of my friends who is a very ardent practitioner, very serious practitioner. Many years ago, he said something. Okay, particularly in the context of the tantric practice where one dissolves yourself into Emptiness, I dissolve myself into Emptiness. From the Emptiness I arise as the particularly deity, this deity, that deity, so forth. Okay, I dissolve into Emptiness. So, what he says is very interesting. He said when I do this practice, when I dissolve myself into Emptiness then from what I say is I dissolve myself into Emptiness. From this Emptiness my mind pops up. (TL) Pops out. And then says that okay never mind I'm there. Yeah. I'm there. It pops out. So, he said what to do? (TL) Okay, these are the practical issues. It's not at all easy, there is no shortcut to these we have to study Emptiness systematically. This is the only way. I'm saying this again. Yet, this journey is not a difficult journey, it's a very enjoyable journey. Although it maybe a long journey but it's a very enjoyable journey. A systematic study, not just study of Emptiness, systematic study of Emptiness is a very enjoyable journey.

For example, let's say okay the children, particularly okay, particularly when I think of my nephew and niece, my brother's two children when they were so young. My brother is in Nepal and he has his own issues, his health and so forth. He could not come so often. So, the two of them are there, the two of them are very young. The girl was I think age about like six or seven, then the son was age like nine or ten, very young. Almost like nine months they are in school. And of course, my sister is there taking care of them. But for them of course the parents, is parents, its very different. [2:10:00] So, my thought always somehow the say I could feel the pain of these two children wishing, craving to be with the parents. So, this pain I could feel. So, as it is approaching the winter holiday is the month of what December, end of December. Then closer the, it's like October, November I become happier, happier, happier. Subconsciously I become happier. Okay, now two of them very soon going to meet with their parents then they will be very relaxed, happy. Just see, to see the prospect of that it makes me so happy. Okay, so the why did I say this?

Okay, okay, yes, thank you. Okay, so what I'm saying is that now imagine that they, if this is what is happening to me, not that okay now my responsibility is gone. No, I have no responsibility. But the only thing is that I could empathise with them, the pain that these two children are going through. Whole nine months in school and not meeting with the parents. And the, just imagine the two children okay now we have three months to be with my parents. They are happy or not happy? Gauri la? They are not happy? The two children, they are happy or not happy to think of now we have three months to be with our parents.

Participant: Very happy.

Venerable Geshe Dorji Damdul la: Very happy. Extremely happy. Which means that more the duration, time more happy, right? So, therefore this is what I call as the enjoyable journey. It can

be long journey, longer the journey more enjoyable, more you, you know, like it. So therefore, the moment you get a glimpse of Emptiness that even the mind is not to be identified as the self, even this is not the self. Even this mind is also illusion. Even this mind is also illusion like, right. Not only the self is like illusion, even this mind is also illusion. Where is this something as the mind to grasp at to say that this is the self, even that is also illusion like. Okay, once you get a glimpse of this, this is, then you will feel, through your experience that I really, this is the path to the fearlessness. And alongside we need the very strong hand. Very strong hand there are two, right. Very strong hand fits the what, the physical strong hand and mentally strong, two. Physical is more like the okay, physical strong hand. And then mental is more like the to see the stability of the mind. The to activate the subtle mind. Okay, there's gross very stable and the subtle very stable. Stability must be built on both sides, not only the gross. Gross mental stability plus the subtle mental stability. For the subtle stability we have to activate the clear light. For that matter again there are methods, various methods, rendered by all the four traditions; Sakya, Kagyu, Nyingma, Gelug, all the four traditions they render this the method to activate the subtle clear light mind. The gross stability there are many methods to create the gross stability. So, we need the gross stability as well as the subtle stability. And then Emptiness.

Once the stability is achieved through the gross and the subtle both then this stability must enact the very stable object, very subtle object that is the Emptiness. Then all the you get a laser beam, then you get a laser beam. With the laser beam then you can cut, you can burn the subtlest of the things. You can cut the hardest of the object, you can cut the self-grasping ignorance. Okay, so for that matter one is to see the Emptiness of the mind. For that there is a meditation on the Emptiness of mind. For that again we have to study very systematically. And then Acharya Chandrakirti's text, I personally would say that Acharya Chandrakirti's text is so, so, so precious. And the, okay, so we have to study that. Yes, Richa la?

Participant: Thank you Geshe la, first of all for this amazing session. My name is Richa. Geshe la I have two questions. One is if someone has time and inclination would it be complementary to proceed this Emptiness meditation with *shamatha*, single pointed meditation? And the second is.

Venerable Geshe Dorji Damdul la: No, the first question is to do Emptiness meditation before *shamatha*?

Participant: No.

Venerable Geshe Dorji Damdul la: Or *shamatha* before.

Participant: *Shamatha* before. Would it enhance or would it help? The first is that. And the second question is in this meditation also is it advisable to partially close our eyes, or can we?

Venerable Geshe Dorji Damdul la: Okay, so basically to initially to calm to make the, we have to make the wheel separately, wheel of the car separately, then the axel and the body separately. Now for that the order does not really make much difference. Order does not make difference. But in your single sitting, the good would be if you do the *shamatha* first. But if you are doing this

shamatha for a long session then don't do it first. Okay, that is very tricky. Say ideally speaking *shamatha* first meaning that if you are doing it for a short session then the you can do the *shamatha* first followed by Emptiness. Whereas, if you are sitting for the Vipasana meditation and the or the *shamatha* practice whichever, whatever that you are doing, if you are doing this for a long time, more than like half an hour then what happens is that the, for the *shamatha* meditation energy required is much less as compared to the Emptiness meditation. Emptiness meditation you will require tremendously fresh untried mind, right. Okay, so because of this requires the tremendous energy and your body energy is limited. So, if you, you know, if you want to meditate on Emptiness and if the *shamatha* meditation is quite long like half an hour, one hour and so forth, then do the Emptiness first. Emptiness is first. Because you will not be left with the energy. It is like buying a car or let's say buying a car for like say ten lakhs and then after that you need money to buy the whole land and the house. Then the money is too less now. You're getting it? So, first buy the house. And from the money left then you can buy a car. You're getting it? Okay, so likewise energy that you need for Emptiness that energy this is, it consumes lot of energy on Emptiness. And without that much of energy you meditate somehow, either you will start falling asleep or even though you may not fall asleep but your mind will not work on Emptiness.

Whereas, as compare to Emptiness Bodhicitta. is it requires a tremendous analytical analysis but the energy consumption is much less, mileage is less, no, mileage is more as compared to the wisdom of Emptiness. For Emptiness mileage is so less, right, the energy required. It gives a lot of energy. It is like an old car. Yeah, so do it first.

Participant: Eyes?

Venerable Geshe Dorji Damdul la: Eyes closed not closed. Okay, for the Emptiness, generally speaking for the Emptiness say the you can do it both ways. Because this is a very, the initially don't do with the eyes closed. Emptiness. Initially don't do with the eyes closed because the subject itself is very hazy, Emptiness is not a clear cut. Two plus two equals four. It's not like clear cut. It's a very hazy subject for the beginners. Then as we, as you become expert in this or not, I won't say expert as you become clear with Emptiness then it say it is a very clear and the very moment you get just a glimpse of Emptiness instantly your mind feel the energised. Your mind will feel energised. And even the physiology you can see the difference. Physiology will become very tranquil [2:20:00] and very different. So, with this then with the eyes closed, eyes open both are fine. Initially till you get it, if you keep your eyes closed, already subject, object, the topic, Emptiness is very, you know, with the respect to beginner it's very hazy and you close it becomes maybe even more hazy. Yeah, initially better to do it with the eyes open. Yeah. Yes?

Participant: I am Rebika. Geshe la, this question comes with my very little understanding and practice of meditation and Emptiness. As I am meditating into Emptiness and there is uneasy and discomfort and I feel that the self is slipping away, slipping away as you go inner and inner, and it's almost like a I don't know, like a dying experience of getting everything dismantled. So, I want to just I ask more for may experience of how do I do this meditation correctly. So, I want to strongly hold on to the self, I don't want to let it go because I don't like it or maybe I'm not familiar. So, at that point what do I do, do I come back to the breath, do I stop, what is it, I

don't understand like how to do it correctly.

Venerable Geshe Dorji Damdul la: Okay, if you don't to let go of the self, this meditation is let go of the self. Not really let go of the self, let go of the objectively existent self. You don't let go of the self. This self is very precious. This self of Rebika is going to become Buddha. If that self is gone then the you cannot become Buddha to benefit all beings. So, you are very important. Tell yourself I am very important but the objective existent self is useless, right, this is to discarded, one. Number two is practically speaking study more, rather than meditation focus on studies. In the process of studying meditation is happening. In the process of studying this is very beautiful it will take little time. Particularly people who are so impatient they will not be happy to hear that, first give up, don't do meditation, do the studies. With the Emptiness with the other single-pointed meditation, Bodhicitta. you can directly go into the practice, its fine. For the Emptiness meditation if you don't like to let go of the self then study more.

Say for example, if you hear a very bad remark about person A from somebody. Person A is so bad like this, like that and so forth. And then the tendency with us is to believe in that. Then later on when you see the person, the moment you see the person you see the person as very bad, very the, you know, very bad. You see this person very bad. You have no clue that he is bad. You just heard it. It's a hear, what you heard that's it. And then you meet, mix with the person and you start to discover that okay she is doing like this. This is also fine, there is nothing wrong in it. And then if you are very unbiased you will discover the reality more quickly. If you are very biased it will take longer time for you to discover the reality. Even if the person is so kind to you still you see it as diplomacy, right. So, whatever good things the other person does you will interpret that as a trick, tricking you. Whereas, you are very, you are very the unbiased then quickly you will discover the reality. That okay information that I got is really distorted. This is not the reality. The other person is so kind, so good. You're getting it? So, that way the point is the process, process itself, process of study itself is the meditation. That will make this clinging to the self, I want to come back, this will be released little, you know the released more and more.

Meanwhile, the study more, study more and don't be too scared of losing the self. Oh, I may disappear, I don't like it. Don't worry too much about that part. Initially study more. And then later on when, once you come to discover that okay say, let's say that you want to be in a place where you don't have to use AC or you don't want, you don't have to use AC, the temperature is always 22°C. You want to be in that place or you want to be in Delhi, place with 47°C? Where do you want to be?

Participant: I want to be, I don't want to be in Delhi.

Venerable Geshe Dorji Damdul la: Okay, so but although you don't want to be, but you acknowledge that you are in Delhi now. Acknowledge that. Likewise, you will reach a point where you will realise that I don't really exist objectively. Although I want to hold myself to be objectively real but reality is that it does not exist objectively, you discover that. But the self, then the question arise. The next question which can potentially come to you then this Rebika does she exist or not, this is the question. So, you will stay in this limbo, what do you cal, what is the

English word, limbo? In this limbo experience for some time. Again, this is where, this is how we have to go. All the great saints they went through like this. (TL) You're getting it? Not only you, all these great saints. They become great saints because of this, right. They have not, if they not been through this, they are not great saints, right. They have been all been through like this. So, therefore you will be in this limbo for some time. Again for, if you are lucky, if you are just in this limbo for few months. If you are unlucky it may be there for like you know one or two lifetimes. (GL) But this is the way it is, this is how we have to proceed. Then the you have to look for answers. And then you will come to a point yes, this Rebika does not exist objectively, she seems to be so objectively real, this is not true. But she does exist just as a mere façade, like a dream, like appearance. Beyond that nothing is there as a Rebika there, yet in this dreamlike the façade, dreamlike illusion like within that everything is operating so efficaciously. You realise that. Then you will be fascinated, wow that is amazing, how I wish that everybody discovers this. So, that all their fears will disappear, right. At the moment there is a fear when you sense that this objectively real Rebika will disappear from your mind then the fear is coming to you, you don't like it. Later on, you'll like that experience. You will see that this experience is the one which will take me away from fears. And then you will wish this that everybody discovers this reality. Okay, good. We'll stop here. Okay, Lotus la last question.

Participant: I am Lotus. Geshe la when we begin with the meditation on Emptiness, in the process, when while entering from the flesh to the bones, flesh to the muscles to the bones and so on. Can we have a particular part on the body from where we can begin with or do we have to consider visualising the whole body? Just like in the Vipasana meditation we begin with the feeling of sensation from the triangle part of the, between the nose and the tip of the lips and moving forward to the head of, head and from the head to the tip of the fingers and to the feet and likewise repeating and so on. So, do we any particular point?

Venerable Geshe Dorji Damdul la: Okay, this is good question Lotus la thank you. Okay for the Emptiness the point is first we need to have a proper plan, right. Okay, I will meditate in Emptiness of what? You have to proper the plan for your, plan meaning proper thought. Okay, today I will meditate on Emptiness of myself. Then you begin from the self. Self, meaning Lotus, how you identify yourself as Lotus. But where is there is no self, right. Okay, so for that it is not easy to begin with the self. The self, when you don't want to see the self as objectively real, it will come out so objectively real. With the anger, the moment somebody says what a stupid thing that you are in Tibet House. The moment somebody says like this, then the anger, the solidified self will come back. Then when you want to see the Emptiness of self. Where is the self? Self will again disappear, will hide somewhere. Even this you know self, first to see the Emptiness of the self you have to get the self. And the self will first the self will run away. When you want it, it will run away. When you don't want it, it will come very strong, right. So, this is not easy.

So, even to identify the self. If you are success, if you are able to successfully identify the self when you are not angry, when you are not, when you don't go into the solid, the craving, desire, attachment, so forth. When you don't, very normal state [2:30:00] when you're not inflicted by attachment, anger and so forth. If you are able to identify the self so well, this is who I am, even this is a great practice. When you are into a normal state when you are not inflicted by these acute afflictions, if you are able to identify the self, it's very difficult even to identify the self. The

moment you try to identify self more closely, either you, your mind will tilt towards the body or your mind will tilt towards the mind. The moment you tilt towards these two things you are not; you have not identified the self. Even to identify the self in a very normal state is very difficult.

So, the point is that what is your plan, what is your thought for this meditation, right. So, you're going to meditation on Emptiness of what? Emptiness of Lotus, or Emptiness of Lotus body or Emptiness of Lotus mind or the Emptiness of Lotus mother or the Emptiness of Lotus' say the house or Lotus book, so you have to have a proper thought. From there we have to begin, right. And then, okay, so for the time being this is how we do and later on I would highly, highly recommend that we have to study the Acharya Chandrakirti's text Entering the Middle Way we have to study this. This is so precious text. We have to study that. Yeah. Okay, Tejal la pray, end dedication prayer. Okay, the next session will be Lamrim. Okay, anyway today it's very good that we are taking little relaxed time for the Emptiness mediation with question-answers, it's very good. Sunday will be Lamrim.

Participant: Please turn to page 278.

Dedication prayers in the end

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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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