



NALANDA DIPLOMA COURSE IN BUDDHIST PHILOSOPHY

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

Raw (Unedited) Transcripts (Volume 3 - Edition 1)



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

NALANDA DIPLOMA COURSE IN BUDDHIST PHILOSOPHY

Raw (Unedited) Transcripts

Volume 3

Batch 2018-2019

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

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



ਤਿਬੇਟ ਹਾਊਸ
TIBET HOUSE

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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 dhue pay dho*,]

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

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

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

TADYATHÂ (OM) GATE GATE PÂRAGATE PÂRASAMGATE BODHI SVÂHÂ

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

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

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

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

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

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

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

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

Geshe Dorji Damdul
Director
Tibet House, New Delhi

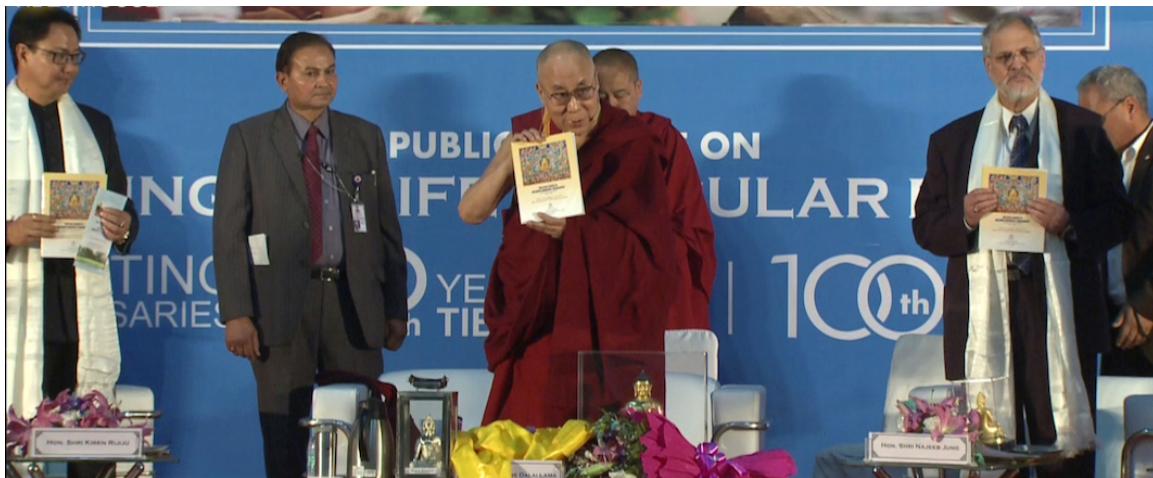
**H.H. THE DALAI LAMA'S ADDRESS
FOR THE LAUNCH OF
NALANDA MASTERS COURSE**

H.H. THE DALAI LAMA'S ADDRESS

AT THE LAUNCH OF

NALANDA MASTERS COURSE

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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



VOLUME 3
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 30 – 5 Aggregates, 12 Sources, 18 Elements

Session 1 of 11th Nov 2018

Subject : Five Aggregates, Twelve Sources and Eighteen Elements
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 11 November 2018
Transcriber: Tenzing Nyidon
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A. Starting Prayers

(Main Teaching Starts) [00:25:59]

Okay, today what we're going to do is a very important topic which is the, which is something that we all have to know. The five aggregates, the twelve sources and the eighteen elements.

Participant: Geshe la we finished the Four Seals but we didn't relate the four ignorances with the Four Seals, just that part.

Venerable Geshe Dorji Damdul La: Okay so the, okay the five aggregates, number two the twelve sources, then number three eighteen elements. Okay, this is particularly the important for us to know the diversity of the phenomena that exists in this universe. Say finally if you can remember what we, how we started with many of the earlier classes with the say two basic mandates of our life, what we aspire, what aspirations we have in our life. We see the two things, we have two things; one is being kind to yourself and number two is be wisely kind to yourself. These two things.

So be kind to yourself. When you speak about be kind to yourself, what does it mean by that? What does it mean by be kind to yourself? Anybody? What does it mean by be kind to yourself? What does it mean? What does it mean by that? What does it mean by be kind to yourself? Anybody? What does it mean by be kind to yourself? Okay be say, if we could recall, if you could recall the, how somebody has been kind to you, particularly one which is least controversial would be when we very young, we are age particularly when we can think of. Okay, how many of you can think of when you were age three? Raise your hands. When you were age three, you remember? Anybody who has recollection of when you were age three? Raise your hands. One, two, three, four, five, six. Interesting. Seven. Okay how many recall yourself when you were age four? Which mean age three, yes. What about age five? What about age six? Only, okay, the first memory that we have for you of your life, the youngest memory that you have, age six. Raise your hands. When you were six. One, two. [0:30:00] Okay, seven? Eight? Nine? Ten? Okay, good.

So the say, let's say that you have a vivid memory of yourself when you were very young. Let's say average let's say some of you, they don't even remember when they were age five. Some of them, they could remember when they were age three. Two, I'm not too sure. Two some people might have the memory but some may not. Most may not have. Then okay let's say when you were age five, six, average, age six, seven you have the memory. So there the in most cases the love, affection from your parents and more precisely your mother. Because your mother is more intimately. So this feeling of love and affection not only the parents feel towards you, you also feel the same towards your parents. So what made you to feel that? Parents is about the feeling that it is my child. For you at that age what made you feel that? Like age five, six, in some cases age four, three. You feel it very strongly. What made you feel that very strongly? So because you see that this is the person? Do you agree with me or not? Okay anyway, before I give the answer the I want people to give me the answers, your thoughts. What do you think makes you feel so much of, feel the love and affection towards your parents at that point? Something which is very solid and concretely same. Okay, say when you are in the mother's womb, you are then fighting with your mother. Okay this is very rare. And effects are there, no doubt. Scientifically speaking effects are there, influence, these are there. But something which is on a very solid, gross level. On the gross level when we feel, even though somebody may not be your biological parents but since your childhood for example in some cases your grandmother who is solely responsible for upbringing, your upbringing. So we see that under such situation that that person feels so close, some people feel so close to the grandmother, not as much to the mother. And some people they feel so close to their uncle, not as much to their parents. Because brought up by your uncle, brought up by your aunty and so it depends.

So the point is what made you feel so close to that particular person, particularly when you are young? Very quick. What made you feel so close? Close meaning feeling of affection. Particularly when you are young, not when you're older. Anyone? What reasons? Why?

Mic, mic. Just speak your mind. The okay, at times the questions that I'm asking, at times questions may seem so basic but you may not identify where I'm taking you. You're getting it? These questions which may seem to be so basic can connect you to something very important. So the thing is involve yourself in these the discussions. You're getting it? And even though you may not verbally give the answer, mentally you must give the answer. Yes.

Participant: It maybe because of.

Venerable Geshe Dorji Damdul La: Not maybe, give me the answer yes, it is. What answers? Speak your mind, don't speculate. You're getting it? My question to you is what made you feel so connected, so close to your parents when you were young?

Participant: Because that I had that, say we feel the love and affection that we receive.

Venerable Geshe Dorji Damdul La: You feel the love and affection from your parents. Very good.

Participant: Unless we feel the love and affection.

Venerable Geshe Dorji Damdul La: You feel the love and affection. Because you feel the love and affection from the parents then it automatically the tendency is to reciprocate. You're getting it? To reciprocate. But the question is how do you feel the love and affection? Anyone? How do you feel the love and affection? Yes, over there.

Participant: I used to sleep with my father till class ten.

Venerable Geshe Dorji Damdul La: No, no when you were age five? Class ten you were not age five.

Participant: I used to sleep with parents, I was the youngest in the family.

Venerable Geshe Dorji Damdul La: Yes, yes.

Participant: I cannot define it as love and affection, attachment was very.

Venerable Geshe Dorji Damdul La: Very good. Okay, very true. In fact in my case also it was much more like that. Okay, keep that aside. Yes, over here.

Participant: Their caring nature.

Venerable Geshe Dorji Damdul La: Caring nature. Okay, very good. So you feel that that person, my mother, my dad, these two are, these two have such a caring nature towards me. Caring. How can we feel that they are caring for you? Anyone? How do you feel that they were giving the care? Yes.

Participant: When I was young like I used to live with my grandmother and grandfather. So at that time I used to feel very close with them because whenever I used to go they used to be with me and I would feel so protected with them.

Venerable Geshe Dorji Damdul La: Okay, when you feel low they just they're being there with you then you feel so safe the moment you are next to them. Very good. Very good. Anymore answers? What made your mind feel so close, so affectionate towards your parents, towards your grandparents or whatever, particularly when you were young? Anyone? Yes, Phunstok la?

Participant: Because they have provided us the needs that I wanted to get.

Venerable Geshe Dorji Damdul La: Exactly. Right? Exactly. So say when you are age five, okay your dad comes and just the mother, okay my son, my daughter when they're out of classroom then I'll send them to see St. Stephens, in Delhi University. And you are there listening to, you are age five, right. And then I'm sending, I'm going to send him, send her to St. Stephens College and from there I will make them professor in Delhi University. Or Nobel laureate in the literature, right. And whatever I have, I'm going to give everything to him, the bank balance, everything, or the house, the power of attorney, (TL, GL) right. And you are age

five. So which means that your father is giving everything to you, right. And your mother gives you chocolates. Okay. If this is what is happening, I'm not asking you now. I'm asking you when you were age five years old, right. Which of the two is more affectionate towards you, according to you? The one who gives you chocolate. You're getting it? The one who gives you without, tells you that I'll give you the power of attorney. (TL, GL) You're getting it? The point is that what I'm asking is be yourself in whatever situation that I assign you to do. It's fine. For age five student, right, on my knees you cannot articulate that. What I want is, now I want chocolate. My mother gives me chocolate, right.

Okay so the point is very true. In fact the child, okay, Aruna ji.

Participant: Okay then I think it is the physical affection.

Venerable Geshe Dorji Damdul La: Exactly and the children, the young children they crave for love and affection, attention. Love and affection, particularly the physical you know the caring, physical affection, right. Okay, so that is extremely important for young children, extremely important for young children. Very true. Okay so the point is what you need from your point of view, from the point of view of the young child, what you need. You see that you are getting this from your parents. You're getting it? From your grandparents, whosoever, whoever you feel so close to at that age.

So the point is that what you mean by be kind to yourself? The first mandate of your life. What do you mean by be kind to yourself? Be kind to yourself means that say don't think about the philosophy, think about when did you feel, [0:40:00] when did you, what time, when did you feel the feeling of affinity, feeling of closeness, feeling of love and affection, feeling of being the extraordinarily being taken care of by somebody towards you. So that was in most cases it was when you were very young. How do we know that? At this moment if your mother tells you that okay I'll be late, I'll not come back for one day. You'll be very happy. (TL, GL) Right? You'll be very happy. Whereas say when we're age five the mother tells you that okay I have some official visit to make, I cannot come for one day. What is your response? That is the end of the world. You cry. You're getting it? You will cry. Okay, how many of you experienced that in your life? Raise your hands. Okay how many of you have no experience of that in your life? Okay, one, two. Okay, so the point in most cases we see that we cannot contain crying. You're getting it? Okay so the point is that you love so much your parents, your grandparents or whosoever took care of you. Why? Why this feeling of closeness so much love and affection? They're being so kind to me. Why? How do you feel it? Because what I want I have been getting from my parents, my mother, from my mother, from my aunty, from my, whosoever took care of you.

Okay if this is the meaning of being kind to yourself which means to give you what you want, right. So what you want is, now you can articulate what you want. Chocolates, right? I want to be free from suffering, I want to have the maximum happiness. How many agree with me? We all agree with me. Okay so now this is where we are so matured in articulating as to what you want, what you don't want. That is the meaning. Now if that is the case then what is the second mandate? Okay, anyone?

Participant: Be wisely.

Venerable Geshe Dorji Damdul La: Be wisely kind to yourself. Meaning that okay what you want is very clear now. I want happiness, I don't want suffering. But be wisely kind to yourself. What you want, what you don't want that decides, be kind to yourself. On that basis, that same case be wisely kind to yourself. Do those things which will actually give rise to happiness and don't do those things which will give rise to miseries. This is the meaning of be wisely kind to yourself. Once we know this, how can I know? What you do? Those things which will give rise to happiness. And how do you know those things which will give rise to miseries in me? How do you know that?

For that matter what we've learned is that say finally happiness that we're seeking, miseries which we shun they're all mental experiences. Don't forget it. They are all mental experiences. And these mental experiences they all come from, because these are mental experiences the causal factors *ye Dharma hetu prabhava*, all these phenomena arise from their causes. Okay so we have to check what are the causes of these? What are the causal factors of these experiences of happiness and the miseries? Happiness which we seek and the miseries which we shun. What are the causes? Exploring these causes we see that cause is also mental. From what we have learnt thus far, tell me what are the causes of the miseries? From what we have learnt thus far. Raise your hands. What are the causes of the miseries that we have learnt thus far? Yes?

Participant: Self-grasping ignorance.

Venerable Geshe Dorji Damdul La: Yes, yes Tejal la.

Participant: Self-grasping ignorance.

Venerable Geshe Dorji Damdul La: Self-grasping ignorance. Very good. And the gentleman over there.

Participant: Contaminated karmas.

Venerable Geshe Dorji Damdul La: No, Aditya? Contaminated karmas. Very good. And the gentleman over there? Your name?

Participant: Jeet, sir.

Venerable Geshe Dorji Damdul La: Jeet, there.

Participant: Ignorance.

Venerable Geshe Dorji Damdul La: Ignorance, very good. And the one behind, your name?

Participant: Norbu.

Venerable Geshe Dorji Damdul La: Norbu la what is the answer?

Participant: Inappropriate attention.

Venerable Geshe Dorji Damdul La: Inappropriate attention. Anything else?

Participant: Affliction.

Venerable Geshe Dorji Damdul La: Afflictions. Anything else? Self-centered attitude. Very good. Okay so from what we have learnt earlier is that all the miseries they are like the flowers on the tree. And these poisonous flowers like the miseries they arise from the branches of contaminated karmas. The branches, and the branches they arise from the?

Participant: The stem of afflictions.

Venerable Geshe Dorji Damdul La: The stem of the?

Participant: Afflictions.

Venerable Geshe Dorji Damdul La: The stem of afflictions. And the stems arise from the (TL) direct to the root. Okay, let's say the major roots. (TL, GL) Okay, inappropriate attention and then final roots?

Participant: Self-grasping ignorance.

Venerable Geshe Dorji Damdul La: Self-grasping ignorance, okay. So we say contaminated karmas, afflictions. Hey! Inappropriate attention. Self-grasping ignorance. So these are the causes. You're getting it? Okay. Now these causes, what is the final cause of all miseries? What is the final cause of all the miseries? Self-grasping ignorance. Okay so now that self-grasping ignorance, until we address the self-grasping ignorance your miseries cannot be brought to an end. To know the, to address the self-grasping ignorance, to get rid of the self-grasping ignorance we have to know precisely what exactly is self-grasping ignorance. To know this, what exactly is self-grasping ignorance we have to know that this ignorance is ignorance, self-grasping ignorance is ignorance. What does it mean by ignorance? Ignorance is a mental state whose apprehension of the object does not tally with the reality. You're getting it? So what we think and the reality, these two are very different. For example if I say that, okay sometimes how many of you mistake sugar for, salt for sugar. How many of you mistake in your life? Raise your hands those of you who did make the mistake. How many times? Often times? Then? (GL)

Participant: Very rare.

Venerable Geshe Dorji Damdul La: Okay, very rare. Okay Kabir ji?

Participant: Once in a while.

Venerable Geshe Dorji Damdul La: Okay once in a while. Anyone else? Over there.

Participant: Grounded sugar for salt.

Venerable Geshe Dorji Damdul La: Okay and then you serve, you serve your guest? (GL) Never? Okay. Once it happened to me, not me. I don't remember having mistaken. But what happened in my house, one of my relatives came and the guest also came. And my relative was supposed to be assisting me, right, and prepare the tea. And the tea happened to be very special tea. And the guest took it, just the first sip and from the body language, from the facial expression I could tell guest did not like it. (TL, GL) So I thought that okay maybe the guest is not keen on sugar. Okay so, I said okay then don't force yourself to take it. Okay, okay, okay and drank it. And after the, after about half an hour discussion, slowly (TL) right, then the it's not really sweet tea. I said no it must be. And then person who prepared the tea checked it and it was actually salt. So the lot of salt. (GL) Two spoon sugar, two spoon salt, right. And the poor guest was drinking, right. Okay so this is a mistake. This is ignorance. What you think as a sugar in actuality, the reality is salt. There is a discrepancy there between the reality and what you think. That is ignorance. You're getting it? Now this mind, this ignorance must be gotten rid of. To get rid of this ignorance, ignorance not mistaking salt for sugar is the say the ignorance mistaking the ultimate reality, mistaking, misconceiving the ultimate, what the reality is constituted of, what the final reality is constituted of. So for that matter [0:50:00] this ignorance, to deal with this ignorance, this ignorance has two sides. One is what it sees, the mistake that it makes pertaining to the object. And because of this mistake subject wise there is turbulence happening. You're getting it? For example say you think that its sugar and you drink it and it's salty. Then what happens is it disturbs you, right. So with the mistaken thought then the subject wise your mind is disturbed. Disturbance happens to your mind. So object there is a mistake, subject there is disturbance. Don't forget it. This is very important. You're getting it? With the ignorance two things are happening. One is the object wise there is, object wise mistaken or being erroneous and the subject there is a disturbance. You're getting it?

Okay sometimes the say people deceive you in your life. Did it ever happen? Some people they deceive you. Deceive you meaning that they give you one impression and the reality is very different. You're getting it? That is deception. When they, first when they give you, when you get this impression, nice impression you feel happy. Then when you discover the reality your mind is agitated, disturbed. You're getting it? Likewise with the ignorance the reality is distorted. Your reality is distorted, number one. And because of distortion what happens your mind is disturbed. Two things are happening. On the object distortion, subject disturbance. Don't forget it. When the subject is disturbed what is the problem? The problem is that the true nature of the subject which is not visible. When the subject is disturbed the true nature of the subject is not visible. For example say glass of water, you stir it so forcefully then what will happen? Bubbles will be formed inside. Very small bubbles will be formed. You stir it very strong, what happens? Will you see this as a very clean water, clear water or something whitish? It's not clear. You're getting it? You stir it too much you will not see the clarity. Clarity will disappear. With the disturbance the clarity disappears. With this disturbance then the true nature of the mind becomes not visible. You're getting it? Okay one is that the mind, the subject, the true nature of the subject becomes not visible. And the object wise it is erroneous. Two things are happening with the

ignorance. Now for that matter we have to rectify the object, we have to see the object correctly. And then your mind that disturbance must be stopped. Two things. You're getting it?

To stop the disturbance there are various meditations. Single pointed meditations. Meditation on the nature of the mind. Meditation on the breath. Meditation on the sensation. Meditation on the Buddha nature. Meditation on the chakras. There are so many kinds of meditation there to settle this disturbance. Disturbance is one part. And for that matter we have to know what is the nature of this mind. How the disturbance is happening? For that matter you have to know the psychology, the subject. You have to know the subject so well, how the mind works. For that matter you have to know the psychology. To rectify the object you have to know the philosophy. You're getting it? To rectify the object, to rectify the erroneous perception of the object we have to know the philosophy. Philosophy will teach you what the reality is. And the psychology will teach you how the mind operates. You're getting it? Psychology and the philosophy. These two play a very important role.

Now to know the philosophy, to know what the object is we have to know the philosophy. To know what the object is, so to, we have to know everything that your mind interacts with, everything of the universe that your mind interacts with. So how many things are there with which your mind interacts? Hey, how many things are there with which your mind interacts?

Participant: Everything.

Venerable Geshe Dorji Damdul La: Everything. What is this number everything? Ten?

Participant: Infinite.

Venerable Geshe Dorji Damdul La: Infinite. Very good. Infinite. Okay infinite things are there, number of things are there as to what the world, what external world with which your mind interacts. There are infinite number of things there. If there are infinite number of things there how can I know everything? Okay, so for that matter we have to know the five aggregates, twelve sources and the eighteen elements. If you know these things so well although you are not in the position to know everything detailed, but everything is in your hand. Everything which the Rebecca said as infinite, infinite number of things are there, everything will come in your hand. You're getting it?

Okay. For example say one thing that we need to know is that things that exist in this universe, I'm talking about the universe that exist in the universe can be classified into two. For example people here, people who are in this class I can classify them into two. Those who are below 25, 20-25 and below and those above 25. Do you agree with me or not? Anyone who exists in this, anyone who, any human being who exists in this universe they should be either 25 or below, or 25 above. You agree with me or not? Okay, if you know this way of classification then you can say that I know that everybody is in one of these two groups. Likewise we speak about say the, say that all the beings, the beings that okay 'T' when you speak about 'T', okay I want happiness. I don't want suffering. This 'T', what is this 'T'? This 'T', we have to study this. And this 'T' when is this person happy? When is this person unhappy? When this person interacts with external

world. You agree with me or not? When you interact with the external world then the happiness, miseries, they all arise, start to arise. Okay, tell me when do you not interact with the external world? When? When is the time when you do not interact with the external world? Anyone?

Participant: When we are dead.

Venerable Geshe Dorji Damdul La: Okay the Norbu la says that when we are dead. Okay, when we are dead then you are near, your mind is already gone out or inside? Your mind is already separate from the body or not?

Participant: Yeah it is separate.

Venerable Geshe Dorji Damdul La: Already separated. Separated means you have already, out there in the bardo state, intermediate state or in the next birth. Again you interact with the world in the next birth right. It is not finished. Okay anyone when do you stop interacting with the external world? Tenzin la?

Participant: In the dream state.

Venerable Geshe Dorji Damdul La: In the dream state, you interact with the external world in the dreams. Okay, anyone else?

Participant: Geshe la, I think when we are.

Venerable Geshe Dorji Damdul La: Your name?

Participant: Tsewang Dorjee.

Venerable Geshe Dorji Damdul La: Tsewang Dorjee la, Dorjee la, yes?

Participant: I think when we get Enlightened.

Venerable Geshe Dorji Damdul La: Okay, when we get Enlightened. (GL, TL) Okay that is interesting. Okay. When we become Enlightened then who cares about the external world. (GL) That is true. Okay when we become Enlightened. Very good. Okay. Which Enlightened, Nirvana or Buddhahood?

Participant: Buddhahood.

Venerable Geshe Dorji Damdul La: Buddhahood. Okay when you become Buddhahood then who cares. No. Buddhahood you are even more busy Dorjee la. When you achieve Buddhahood you are the busiest, right. You are interacting not only with the what, Delhi, you are interact with entire universe, every atom you have to interact with. And you interact with every atom of the universe. You're getting it? Your mind knows every phenomena that exists in this universe. Okay you are forever busy.

Participant: Geshe la like I mean to say that interact for me is like things, external things doesn't affect me.

Venerable Geshe Dorji Damdul La: Okay my, the okay what you said is very true. Say that external factors do not affect you, this is one part. When you become, when you achieve Buddhahood no external factors can affect you. Very good, right, very good. Okay my question is when do you stop interacting, interacting meaning from your side. Okay I think reacting and interacting these two are [1:00:00] slightly different. When you start, when you stop reacting, when nothing affects you, you don't have to react. You stop reacting. That is when you become Enlightened. Very good. Dorjee la, thank you. Okay that is, that is question pertaining when you stop reacting. My question is when do you stop interacting. You're getting it? When you do stop interacting?

Participant: Never.

Venerable Geshe Dorji Damdul La: Never. Okay. That is interesting.

Participant: When you are in a coma.

Venerable Geshe Dorji Damdul La: Oh, when you are in a coma. Okay when you are in a coma that is good question. When you are in a coma. Is there a real state known as coma? So the say when the doctors say that oh now the person is in coma. And the doctors are they 100% sure that the person is coma? Because what makes the doctor say that the person is in coma? For example say you sit like this. Then I suddenly come and I say that hey Phuntsok la you are talking about, you are thinking about your mother. Hey Kumud la you think about say meditation cushion. And then the next girl Phooti La you are thinking by, no, you are thinking about you're the room now. (GL) Right? Rebecca you are thinking about lunch, right. I so decisively say this but in actuality it's not, right. How can I precisely say that Phuntsok you are thinking like this, you are thinking like, how can I precisely say this? So the doctors how they say this that the person is a coma. Coma is a mental state, right. Coma is the mental state. How can the doctors say that the this person is coma state. So basically they look at the brainwaves. You see the person's, your muscles. Your muscles meaning you just stop reacting to anything from outside. Which means that your muscles may not be working. Sometimes the correlation between your mind and the muscles, correlation is missing. Muscles cannot react the way the mind wants. Say I may be just in the state, like just gazing in the sky like this. In actuality I want to look at Phuntsok la, right. Mentally I'm so, I know that Phuntsok la is there I want to talk him but my muscles are not working. So I, from your, from outside we say that he is in a coma state. But in actuality no I'm in a very active state of mind. Okay so how do we decide that somebody is a coma? This is a very serious question. You're getting it? So now the point is that okay I don't want to go this side, there is one thing in the very subtle psychology there is a mention of a very subtle state of the mind where this really resonates something like a coma state. I don't want to go into this direction at the moment, right. Okay now the point is what is my question, my question when do you stop interacting with the external world. In other words generally speaking 24 hours we interact with the world, generally speaking. You're getting it? So except for the time, say even when you're dreaming you are interacting with the external world of the dreams, right.

And when you die you interact with the external world of the next life. You're getting it? Okay when you stop interacting with the external world, generally speaking, with a few exceptions you interact with the world 24/7. There is never a time when your mind does not interact with the world. World does not mean the external world here, planet Earth, not the world of Delhi, right. Beyond time and Earth. Can be in celestial realm, can be in the other realms. Okay. So this, one is the person who interacts with the external world and the other one is the world with which you interact. There are two things. You're getting it?

You as the subject. Subject there are three kinds. When you speak about the subject there are three kinds of subject, one is the person, one is the mind and one is the labels or the sound, the labels or the sound or the terms. The labels/terms. Terms, labels/sound. And the number two is the mind as the subject. Number three is the person as the subject. Three things. So here when you speak about the subject here in this context, I'd like to refer the person, 'T' interpret the world, 'T', 'T' referring to the person. 'T', when 'T' interpret the world okay the moment, okay when you are in your parent's house no expenses. No expenses, right. When you are with your parents, everybody, somebody is there to spend on you, right. The moment you come out of parent's house then your pocket becomes busy. Everything you have to spend from your pocket. Okay. So the point is that when I, the moment I go out then the emotions starts, the reality is very different. When we're at parents particularly when you were young, age five, six, seven, eight, right. When you were with the parents everything is being taken care of by somebody for you. The moment you go on your own, go out and work, go out into the world. Then the world is very different. You're getting it? The world is very different. Where you should be very self, the self-sufficient, you should be careful. Say the, say not everybody is your mother, not everybody is your father, right. So there are some which is terrible experience, these things can happen. Okay so there are two things; one is 'T' the self, other one is the world with which I interact. Two things. Okay, if you know these two things so well then I should be kind to myself. How? I should give happiness that I seek, infinite happiness and I will get rid of the suffering which I don't want. How? That happens only when I'm interacting with the world. I know what the world is, I know what I am, who I am. You're getting it?

So what this 'T', what this self is like? For that matter you have to know the five aggregates. What this self is like you have to know the five aggregates. Then what the world is like, you have to know the eighteen elements. What the self is like, who are you, right? Who are you? Oh I am a kind person. I am not a kind person. I am short-tempered person. I am a male. I am a female, right. So all these descriptions, to know who you are we have to know the five aggregates. And to know the world with which you interact you know the, you should know the eighteen elements. And then what would connect these two things, what will connect the two things? The twelve sources. If you know the twelve sources then you can so beautifully connect these two things so well. The twelve sources or some can say the twelve sense sources. Five aggregates, twelve sense sources and eighteen elements.

Okay, so let's say that you are trapped. Okay say that particularly when you are very young and then say that you do, you are being very mischievous, very naughty and in school I have the parents, I don't know whether they lock you up in the toilet. Yes? No experience that you are locked up?

Participant: Locked outside the house.

Venerable Geshe Dorji Damdul La: (TL) Okay you were locked the house not inside. (GL) Okay anybody who is locked inside? Inside the room, this is what I'm saying. Okay, Deepesh la? Okay, anyone else? Okay, okay. (TL) Anyone else? Okay, Rahul. Otherwise very nice boys and girls. Okay, so let's say, say that you are locked into a room and then you feel so suffocated because you are enclosed in one small area and you want to feel little relief. How to feel relief? You want to see the outside world. And how can you see the outside world? **[1:10:00]**

Participant: Through the window.

Venerable Geshe Dorji Damdul La: Through the window, very good. So window becomes the linking point. Outside world and you inside the room, the window becomes the link. The window is the medium through which you are able to connect with the external world. You're getting it? Likewise these twelve sources, source, the windows they are the source for you to link, you to get access to the external world. Like the twelve sources they are the sources for your mind, to feed your mind with the what you want. Okay, don't worry too much about that.

Now the first we will do with the five aggregates. Before this if you could remember how we began by saying that everything that exists in the universe we say that they are included in the? Hey, everything that exists in this universe, they are included in the five aggregates or the twelve sources or the eighteen elements. What did I say?

Participant: Eighteen elements.

Venerable Geshe Dorji Damdul La: Eighteen elements. Don't forget it. Everything that exists in this universe, they fall under the category of the eighteen elements. Now for that matter, how do we know this? How can we gain conviction in this? How do we know this? For that matter just see whether you agree with me, right. You must follow, see if you can follow me. If you see that you don't agree feel free to raise questions. If you agree, very good. Just see if you agree with me or not. This is very important. Okay, anything that exists in this universe either they should be permanent phenomena and they should be impermanent phenomena. How many of you agree with me? How many of you don't agree with me? (TL) Okay, Rebecca la I'm quite surprised why you don't agree with me?

Participant: According to Buddhist philosophy we say everything is impermanent, so how is it impermanent, all compounded phenomena.

Venerable Geshe Dorji Damdul La: Okay. That is something that I have to think of, yes. (TL) Okay what we are talking about here. Okay let's say non-Buddhist, right.

Participant: Then I'll have to agree.

Venerable Geshe Dorji Damdul La: Okay, okay. So basically what I would suggest is don't come as a Buddhist. Don't come to this class as a Buddhist. Come to this class as a, if possible

not as atheist, not as Buddhist, as agnostics. What is agnostics? What is agnostic? Anyone? Reema la? Tejal la? No. Yes, here. Gentleman over there.

Participant: Who does not know, who does not claim to know.

Venerable Geshe Dorji Damdul La: Who does not?

Participant: Claim to know.

Venerable Geshe Dorji Damdul La: Who does not claim to know? Okay, who does not claim to know of what?

Participant: Could be anything. In this case that's cannot see one way or the whether certain people are agnostic.

Venerable Geshe Dorji Damdul La: Okay, very good. Okay about the concept of religion. Okay I don't know anything, right. I'm very neutral, I have no clue what religion is. Okay, agnostic. Anyone else as to what you would understand by agnostic? Kumud la?

Participant: An agnostic is someone who is not sure about the existence of god or religion.

Venerable Geshe Dorji Damdul La: Okay so the more the same, not sure. Very good. Anyone else? Okay now let's say this agnostic, it's not that you reject the religion nor you embrace the religion. You are very neutral. I don't know what that is. I don't know so I have no the say my take, I don't have my personal take on religion. So for, I am very neutral in this. Okay, this is known as agnostic. So what we do is that you come here not as a Buddhist. At least for sure not as a Buddhist. Come here as a, if possible as an agnostic. To come as an atheist is also not, atheist is very strong word, who rejects, right. Okay so for sure not as somebody who rejects, this is very negative. Who would say more neutral, come neutral, come clean cloth, right, come clean slate. With this attitude you come and tell me. So what I said is anything that exists should fall under these two categories; permanent phenomena, impermanent phenomena. You agree with me or not?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Okay, did we study the four seals? We studied the four seal. Yes, now? Okay how many of you say yes, raise your hands. Yes, we studied four seals, raise your hands. Okay, if you studied this four seals, would you make, would you be kind enough to tell me what these four seals are? What is the first one?

Participant: All composite things are impermanent.

Venerable Geshe Dorji Damdul La: All composite things are impermanent. What is number two?

Participant: All contaminated things are of suffering nature.

Venerable Geshe Dorji Damdul La: What is number three?

Participant: All phenomena are of the nature of Emptiness and selflessness.

Venerable Geshe Dorji Damdul La: Okay, raise your hands those who agree with me that in Buddhism, Buddhist philosophy it is taught that everything is impermanent. Raise your hands. In Buddhism that everything is impermanent. Raise your hands. Number one me, myself. (GL) One, okay, raise you, Aditya, two. Then Rebecca of course, she is the pioneer. (TL, GL) And then Kunal, and then Yash. Okay so we are very concrete, solid group is there. And then here, your name?

Participant: Mannan.

Venerable Geshe Dorji Damdul La: Madan?

Participant: Mannan.

Venerable Geshe Dorji Damdul La: Mannan. Okay, Mannan. So the we are concrete group who said everything is impermanent. Okay, how many of you don't agree with this? In Buddhism no way it is said everything is impermanent, raise your hands. Okay, it's like half-half, right. Okay, Thapa la no? Thapa la, in Buddhism it is not said everything is impermanent?

Participant: No.

Venerable Geshe Dorji Damdul La: No? How come? So what then, then what then the Buddha said the seal, right? The first is everything is impermanent. Rebika yes?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Yes. Thapa la so what is this first seal if you disagree? Anyone what is the first seal if you disagree with us the core group? Yes, Norbu la? Norbu la is there.

Participant: Only the composite things are impermanent. All composite things.

Venerable Geshe Dorji Damdul La: All composite things and the phenomena these two are same, right. These two are same. All composite things and all phenomena, these two are same.

Participant: No.

Venerable Geshe Dorji Damdul La: No?

Participant: Because even the absence of flower is a phenomena.

Venerable Geshe Dorji Damdul La: Wow, Norbu la is going into deep philosophy. (GL) I cannot understand it. Okay even the absence of flower. Okay that, okay Norbu la you have to teach us later on. (GL) Okay Namsa you want to say something?

Participant: Geshe la, it is said all composite things are impermanent.

Venerable Geshe Dorji Damdul La: I said it?

Participant: I mean it is stated that all composite things are impermanent.

Venerable Geshe Dorji Damdul La: Look the Buddha said it or me, I said it? (GL)

Participant: Both.

Venerable Geshe Dorji Damdul La: The Buddha that all composite things are impermanent. And I'm, I said that all, everything is impermanent.

Participant: Geshe la, it's, I mean that you said all composite are impermanent.

Venerable Geshe Dorji Damdul La: In reality it is only the composite phenomena that are impermanent not all phenomena. Not everything, right. So the, what we are learning and what the Buddha said there is no contradiction. So what we learnt is that every, all composite things are impermanent not everything is impermanent, right. So non-composite things are not impermanent. Okay, so going back to the point, if what we have learned is that everything that exists in this universe they can either be permanent or they can be impermanent. You agree with me or not?

Participant: Yes.

Venerable Geshe Dorji Damdul La: If you agree just raise your hands very quickly, be kind to me. Okay, very good. Okay which means that, I don't know you are being kind to me because of that you raised your hands (GL) or you really think that, you know, okay you agree with me. Very good. The next question now they say [1:20:00] composite phenomena. Okay give me some examples of composite phenomena. While you give me the example you have to prove that it is a composite. You have to convince us. Yes, Phuntsok la?

Participant: Pen.

Venerable Geshe Dorji Damdul La: Pen. How is pen a composite phenomenon?

Participant: Geshe la this pen is composed of so many materials like plastic, the nib is made up of metal and it is made by some, you know, persons, and it is made.

Venerable Geshe Dorji Damdul La: No, no person is not a part of this, right. (GL) Person is not a part of this. Only the person is, not so many, only the plastic and it is nib, right.

Participant: Nib and.

Venerable Geshe Dorji Damdul La: Then not so many. You said so many things. (GL) What are so many things?

Participant: Some of the things like plastics and metals, and so yeah because.

Venerable Geshe Dorji Damdul La: Okay it is made of many atoms. It is made of innumerable say the what atoms, molecules. Okay very good. It is composed of innumerable molecules, atoms and so forth. Very good. Any other example? Can you give me an example of?

Participant: Body.

Venerable Geshe Dorji Damdul La: Jeet ji?

Participant: Body.

Venerable Geshe Dorji Damdul La: Your body? Your body is a composite phenomenon. How is it composite phenomenon, Jeet ji?

Participant: Water, heart.

Venerable Geshe Dorji Damdul La: Because this body is made of heart, the water. What else?

Participant: Fire.

Venerable Geshe Dorji Damdul La: Yes, the fire. The heart, the lungs, the your hair. Okay, again there are millions of things which constitute the, millions of atoms. Very good. Anything else? Yes, here.

Participant: The body's system.

Venerable Geshe Dorji Damdul La: Your body is constituted of, is composed of?

Participant: Well again we could talk about atoms with this also, activity going on.

Venerable Geshe Dorji Damdul La: Okay, so the say the body which is very complex phenomena, which is made of innumerable cells. And within the cells all this activities going there, where the food is being transferred to the cells.

Participant: In a like, okay, it's metabolism.

Venerable Geshe Dorji Damdul La: Metabolism is involved. Exactly. Very good, thank you. Anything else? Anyone else who likes to give some examples of composite phenomena? Finish, composite phenomena done? (GL)

Participant: Mind.

Venerable Geshe Dorji Damdul La: Okay, Tejal la, mind. So why, how mind is composed of things?

Participant: It is composed of temporal segments of the mind.

Venerable Geshe Dorji Damdul La: What do you mean by temporal segments?

Participant: They are not spatial.

Venerable Geshe Dorji Damdul La: Parts.

Participant: Parts. They are parts that exist in time.

Venerable Geshe Dorji Damdul La: They are the parts in terms of time. First moment mind, second moment mind, third moment mind, temporal. Temporal meaning time, in time. Very good. Okay so we see that the anything that exists in the universe is of two kinds; one is composite phenomena and one is permanent phenomena. Impermanent and permanent. So we are doing the impermanent. Impermanent phenomena, composite phenomena, functional things, product they all mean the same. Don't forget it. Impermanent phenomena, composite phenomena, compounded phenomena, functional things, product. Product, causally produced. Okay, let's have these say the six. What are they? Impermanent phenomena, composite phenomena, compounded phenomena, functional phenomena, product, causally produced phenomena. Okay what are they? Number one, impermanent phenomena, composite phenomena, compounded phenomena, functional phenomena, product, causally produced phenomena. Okay they are synonymous. You're getting it?

Okay, now interestingly for your information composite phenomena and the aggregates these two are also synonymous. Aggregates and the composite phenomena. Now we have another additional synonym. Yeah. We have now seven now. There can be many more. What we have now is seven. The seventh one we add aggregates. Okay, aggregates. How many aggregates are there?

Participant: Five.

Venerable Geshe Dorji Damdul La: How many aggregates are there?

Participant: Five.

Venerable Geshe Dorji Damdul La: Five. You're getting it? Five aggregates. Okay. Now in a way what we are saying is that all composite phenomena, all impermanent phenomena should necessarily fall under one of these five aggregates. You're getting it? Because we said that impermanent phenomena and aggregates these two are synonymous. These two are synonymous which means that anything which is impermanent phenomena should be aggregate. And

anything which is aggregate should be impermanent phenomena. You're getting it? Okay, what are the five aggregates? Aggregate of?

Participant: Form.

Venerable Geshe Dorji Damdul La: Form. Feeling. Okay, this is very important. Don't worry those who are more beginners. Don't worry. Okay aggregates, are we impermanent phenomena or permanent phenomena?

Participant: Impermanent.

Venerable Geshe Dorji Damdul La: We are impermanent phenomena. Are you impermanent phenomena or not?

Participant: Yes.

Venerable Geshe Dorji Damdul La: You are impermanent. You came from last life?

Participant: The mind is permanent.

Venerable Geshe Dorji Damdul La: Okay, the mind is permanent, you are not permanent.

Participant: Body is not permanent.

Venerable Geshe Dorji Damdul La: Your body is not permanent but you are permanent? You came from your last life?

Participant: The mind came from the last life.

Venerable Geshe Dorji Damdul La: Mind last life. But you did not come from last life.

Participant: No. (GL)

Venerable Geshe Dorji Damdul La: No?

Participant: Probably I looked different in my last life. (GL) Now I'm different.

Venerable Geshe Dorji Damdul La: Guaranteed. Not only in last life, even you were, when you were born. Day one you were born you did not have hair, 100%, right. (GL) Day one you were born you were not, you did not smile. You're getting it? Day one you were born people cannot distinguish whether you are girl or boy. Now we can distinguish you are girl. You're getting it? So therefore even this life, past life of course. Even with this life we see that were you existing, day one you were born?

Participant: Yes.

Venerable Geshe Dorji Damdul La: But that moment and you are, today you are very different, right. So although there is a difference there but you were there, you existed there. Likewise you were there in the past life. Although superficially it may be different but you were there in the past life. You're getting it? Okay, so you came from where? Till when did you, till when were you there? One life before, two life before? Beginningless, no beginning. Go back in time, beginningless. Then in future how long will you go? You will go till, infinite. Are you sure? You go at infinite. Okay if it is infinite then you are permanent. Yes, Rebecca? You existed since beginningless time. No beginning there. You go endlessly, ad infinitum, so which means it is eternally long. That is permanent. So you are permanent. Are you permanent, impermanent?

Participant: Impermanent.

Venerable Geshe Dorji Damdul La: You are impermanent. You're getting it? You are impermanent. Although you exist eternally long but it does not mean that you are permanent, you are impermanent. Okay, for example you existed thus far. If you are 20 years old. By the way how many of you are less than 20 years old, raise your hands. Less than 20 years old. One. Less than 25 years old. Okay many. Let's say that you are 30 years old, 30, say let's say you are 20 years old or 19 years old. Maybe minimum is 19. Anyone who is younger than 19? Okay say you are 19 years old and okay 19 years and then say 20, 30, 40, 50, 60, 70 it doesn't matter. So whatever age that you are say 19 years old, right. So during this 19 years old you existed. You existed for the last 19 years old, 20, 30, 40, whatever. In this 19 years old were you constantly changing or not changing?

Participant: Changing.

Venerable Geshe Dorji Damdul La: Changing, right. Okay, because [1:30:00] say when we were, say biologically even your body is changing. Year by year the body is changing. You're getting it? Okay so we see that we have been changing. Although I existed, each one of us we existed last 19 year, 20 years, 30 years, 40 years, 50 years, 60, 70, we existed that long in the process we never remained static. We remained changing all the time, right. Likewise past life, this life, future life we existed eternally but in between we have been changing all the time. We never remain static. Because we don't remain static. Although we are eternally, we live eternally long or we have been existing eternally long but within that existence there is constant momentary change happening. So that is impermanence. You're getting it?

Okay so now what we learned is that aggregate and impermanent phenomena these two are synonymous. Aggregates, let us start with ourselves. So for example say, say 'I', we say 'I'. Okay, how many of you are boys raise your hands. How many of you are girls? Okay now tell me what made you to feel yourself as a boy or a girl? Because of the body. Body decides your gender. You agree with me or not? Your body decides your gender. You agree with me or not? Good. Okay so you have the body. That body is the aggregate of form. You're getting it? We have the aggregate of form. Don't forget it. One.

Then some of you may be kind. Some of you may not be kind. Some of, say some of you may be compassionate. Some of you may be compassionate at one point, may not be in another time.

You're getting it? Okay. And then some of you may be more into say the physics, some of you may be more into biology, some of you may be more into music, arts, political science, or commerce, or whatever, poetry, whatever. So that is decided by your body or your mind? Decided by your mind. So we see that your mind again has a very important part. Your body has a very important part. Your mind has a very important part. Now your mind, we see that the mind we can speak of for example say when you speak about say let's say Tibet House. Oh Tibet House is an office. Okay Tibet House is an office or is a center. Okay that is a center, good. Tibet House is a center. In what way it is a center? Is this a center because it gives salary to the people or is it a center because it provides tea for you know the visitors? Okay so does it do these things? Yes, of course, it does these things. But it has many facets. There are not only these two facets, there are so many facets within Tibet House. Tibet House has so many activities, so many aspects, so many aspects, right. Which aspects of Tibet House you like, which are the aspects of Tibet House you don't like? There are some aspects I don't like. Some aspects I like. You're getting it? Likewise say within the mind when you speak about the mind there is one which is the mind in general. Oh this person is very happy person. This person is not so happy person. This person is very kind person. Oh, this person used to be very, go deep into depression at one point, now the person has come out of the depression. You're getting it? So this is a very general presentation.

So the general presentation of the mind is known as aggregate of consciousness. The mind is general, your mind in general is known as aggregate of consciousness. Number two.

Okay, now when you go into detail what aspect of Tibet House you don't like, what aspect of Tibet House you like it? For example say with the say the Delhi government or let's say Singaporean government or let's say American government. Okay let us not go into the complications. Okay let's say the, let's say the Delhi government. What aspect of the Delhi government you like? What aspect of the Delhi government you don't like? Okay Delhi government recently started one program which is what is happiness, what?

Participant: Happiness curriculum.

Venerable Geshe Dorji Damdul La: Happiness curriculum? Rebecca say it again.

Participant: Happiness curriculum in education.

Venerable Geshe Dorji Damdul La: Happiness curriculum in education. Okay, so that part I like so much that is more into the, there must be so many departments, right. Delhi sanitary department is there, right. Okay, Delhi what, weather forecast department maybe, so is it the Delhi or can be more government, national? It can be more national. Okay what else? Traffic. Defence? Not defence. What do you call it?

Participant: Law and order.

Venerable Geshe Dorji Damdul La: Law and order. What else? Oh Ajeer ji? So what other, what departments can be there?

Participant: Health.

Venerable Geshe Dorji Damdul La: Health. Very good.

Participant: Finance.

Venerable Geshe Dorji Damdul La: Finance.

Participant: Public works.

Venerable Geshe Dorji Damdul La: Public?

Participant: Public works that is the road construction.

Venerable Geshe Dorji Damdul La: Public works. Very good. PWD.

Participant: Health and hygiene.

Venerable Geshe Dorji Damdul La: Health and hygiene.

Participant: That's it.

Venerable Geshe Dorji Damdul La: Okay that many.

Participant: Delhi Jal Board.

Venerable Geshe Dorji Damdul La: Delhi Jal Board. Very good. (GL) Okay thank you. Of these let's say that I don't know many of these departments per say but for sure I like the department of education for starting this happiness, what do you call it?

Participant: Curriculum.

Venerable Geshe Dorji Damdul La: Happiness curriculum in education. Then I like that part so much. Okay likewise in your mind there are so many aspects. Some people they may be very good in computing, IT people, right, computing. The moment you ask them to sit, hey do meditation, they fall asleep, right. They are not good at the, some, not all, right. Not good at sitting and then single, remaining single focused. And then some people who are so focused, single pointed, the moment you give mathematical, the mathematical problems the person cannot do it, right. So we see that within our mind there are so many functions, so many functions. It is like the various departments in the government, innumerable. Like the various departments in the government the mind has so many functions. So these functions are known as the mental factors. Mind in general is known as consciousness and the specific functions related to this mind are known as the mental factors.

Okay tell me how many functions, such functions are there with your mind? How many such

functions of your mind are there? 20?

Participant: Uncountable.

Venerable Geshe Dorji Damdul La: Uncountable. Innumerable. Innumerable functions are there. Function to make you say make you feel peace, function to make you calm, function to make you agitated, function to make you go into depression, function to make you feel elated, right. And function to what? Function to the, function to do the mathematical calculation very effectively. Functions to express compassion. Function to just be indifferent towards the others, be unkind towards the others. Innumerable functions are there in the mind.

Of these functions the Buddha taught that, of the, the Buddha taught many of these such functions but at one point the Buddha picked up 51 such mental functions. These are known as the 51 mental factors. There are innumerable mental factors, right. The Buddha at one point picked up 51 which are very closely relevant to our say the, to our spiritual growth or in other words to say the, to our happiness and to our miseries, which are very closely related to our happiness, to our miseries. There are 51 of those. Okay of the 51 there are two which are exceptionally, exceptionally [1:40:00] which, there are two which play an exceptionally important role in our life, there are two. One is aggregate the mental factor of feelings, mental factor of feeling. This is so important. Your feeling play an extremely important role in our life. In fact 90, minimum 99.9% of all our actions are determined by the feelings, right. Okay how many of you today meditated? Okay how many after meditation you did like this, you stretched your arms like this as though like you meditated for two hours. How many hours you meditated?

Participant: Five minutes.

Venerable Geshe Dorji Damdul La: Five minutes. And after minutes you did like this. How man did it? Just raise your hands. (TL) Okay. Then how many of your started stretching your legs after five minutes as though like you meditated for two hours? No, Rebecca.

Participant: I did.

Venerable Geshe Dorji Damdul La: Okay, so the point is that what I'm saying is why did you move you're, you know, feet? Why did you move your hands like this? Why did you do the, what did you do the stretching? Why?

Participant: Because of discomfort.

Venerable Geshe Dorji Damdul La: Because of the discomfort feeling. You're getting it? Because of discomfort that you feel and some of you are rubbing your knees like this, right. Some of you are sitting like this, right. Some of you are sitting, the putting your hands on your, the small table, right. And some of you are sitting like this, not sitting like this. Why? Why? Because those people who are used to sitting like this they sit like this and little uncomfortable. So they prefer sitting like this. Whereas some people they are used to sitting like this, right. The moment even if somebody force you to sit like this, they will sit like this and instantly they will sit

like this. Because there is feeling of uncomfortable sitting like this. uncomfortable meaning unpleasant feeling. So to get rid of the unpleasant feeling then you are made to move. Move to the more pleasant feeling. You're getting it? Okay, or in other words all our movements are decided by the feelings.

Anger is a mental movement, it is not a physical movement. It is a mental movement. This mental movement is because of the unpleasant feeling. Okay, when you show anger more easily after say you are in the holiday, right, you are in a holiday, very relaxed, free time, you are very relaxed. Good rest. One situation. And then somebody said you are stupid person, right. And another situation where you studied so hard, you studied, you have so much of work, deadlines, so much of pressure two-three hours of finishing the deadlines. And then in the end somebody, you finish that and somebody said you stupid. Okay, of the two situations when will you become more angry, the first one or the second one?

Participant: Second.

Venerable Geshe Dorji Damdul La: Second one for sure. You're getting it? Why? Because you are already very tired. Very tired means your mind is not pleasant. Pleasant feeling. Tired means unpleasant feeling. So with this unpleasant feeling there it can easily erupt you to anger. When your mind is relaxed, physically relaxed, mentally relaxed. So there the mind is at ease. So with this ease eruption in anger is much less. You're getting it? So the feelings they decide your physical actions, they decide your verbal actions, they decide your mental actions. You're getting it? And particularly anger, the anger, the what is that fuel? The fuel of the unpleasant feeling. You're getting it? In other words the feeling play a very important role in all our actions. This universe is driven by the actions. Karmas, actions. And the actions are driven by the feelings. You're getting it? In other, the whole the universe is operated by the feelings. Don't forget it. Feeling play a very important role. Therefore the feeling is given a special as a separate aggregate, aggregate of feeling. Okay now how many aggregates are done?

Participant: Three.

Venerable Geshe Dorji Damdul La: Three. What are they?

Participant: Form.

Venerable Geshe Dorji Damdul La: Aggregate of form.

Participant: Consciousness.

Venerable Geshe Dorji Damdul La: Hey, how many aggregates done? Aggregate of form.

Participant: Consciousness.

Venerable Geshe Dorji Damdul La: Aggregate of consciousness.

Participant: Aggregate of feeling.

Venerable Geshe Dorji Damdul La: Aggregate of feeling. Very good. Okay, three are done. Now the next extremely important mental factor which is so, so important. Okay tell me the feeling is important for who, boys or the girls? Both. And for the Buddhists, Muslims, Hindus, Jains, Christians, Jews, non-believers, Sikhs, who? For all it's not about the religion. It's about the reality. Everybody, anybody can become angry. Only the Buddhists or non-Buddhists they can become angry? Anybody can become angry. Whether believer or not. Whether scientist or not. Everybody, it is the reality. So where, what Buddha is telling is the reality, it's not the religion. Okay, so with this another factor, the mental factor which is so important in our life is mental factor of discrimination. Okay.

Why this is very important is because, okay just tell me the younger ones. Okay below who are yet to, who are in universities, who are in colleges or who are yet to start their career, who are yet to begin their job, business or whatever. Okay those who are yet to join their say the business, job, tell me. You give me say, okay tell me what you would like to become. Very quick. Younger ones. Anyone? Hey those from the colleges. How many of you are from college, universities, raise your hands. Okay, so you raised your, what would you like to become? Yash?

Participant: Professor.

Venerable Geshe Dorji Damdul La: You want to become professor. Where to, what subject?

Participant: Basically philosophy.

Venerable Geshe Dorji Damdul La: Okay you want to become professor in philosophy. Very good. Anyone else?

Participant: Counselling psychologist.

Venerable Geshe Dorji Damdul La: Okay counselling psychologist, very good.

Participant: Professor in philosophy.

Venerable Geshe Dorji Damdul La: Okay Yash why did you say professor, now everybody is saying professor? (GL)

Participant: Based on my masters.

Venerable Geshe Dorji Damdul La: No, so what do you want to become?

Participant: Indian philosophy professor.

Venerable Geshe Dorji Damdul La: Okay again professor. So Yash you have now created this thing. Okay now there is a second professor, the clinical psychologist.

Participant: Counselling.

Venerable Geshe Dorji Damdul La: Counselling. Very good. Anyone else? Now the professors they already withdrawn their hands. (TL) Okay anyone? Yes, Pema la? Drolkar la, what you want to become? Confidential? (GL) Anyone else?

Participant: A happier person.

Venerable Geshe Dorji Damdul La: Wow, (GL) that you don't have to wait, you are now already. I'm asking what you would like to become. No, no she does, she wants to keep it confidential I know. Okay. Stanzin la?

Participant: Not sure.

Venerable Geshe Dorji Damdul La: Not sure? Okay become a nun. Very good. Stanzin la?

Participant: Chef.

Venerable Geshe Dorji Damdul La: Chef. Okay very good. Then the girl here. Your name?

Participant: My name is Anna.

Venerable Geshe Dorji Damdul La: Anna, yes?

Participant: I am already a teacher.

Venerable Geshe Dorji Damdul La: Okay teacher already. Next to Kumud, yes?

Participant: Someone who helps other beings.

Venerable Geshe Dorji Damdul La: You are already doing it, right? You are already doing it. You want to be a professional one? Sorry.

Participant: More practical.

Venerable Geshe Dorji Damdul La: You want to be professionally more practical person. Wonderful. Okay. Oh Norbu la you didn't tell me.

Participant: Screenwriter

Venerable Geshe Dorji Damdul La: Are you sure? You are someone who drives everybody to Dharma, right. (TL, GL) [1:50:00] Very good. Okay anyone else? Sangye la?

Participant: Lawyer.

Venerable Geshe Dorji Damdul La: Lawyer. Okay good. And then okay Dorjee la?

Participant: Not sure.

Venerable Geshe Dorji Damdul La: Not sure. Okay Norbu la here.

Participant: I want to serve the country but then I.

Venerable Geshe Dorji Damdul La: Okay he is keeping vague. (GL) I want to serve country. Okay, good. Okay so we have the various answers coming. Namsa la?

Participant: Behavioural analyst.

Venerable Geshe Dorji Damdul La: Behavioural analyst. Okay, wonderful. Amazing. Okay anyone else now? Ahmed?

Participant: Professor.

Venerable Geshe Dorji Damdul La: Okay yes professor. Very good. Okay over there, not out there. You already decided.

Participant: Geshe la, I think I'm little old for this question but I still don't exactly know what.

Venerable Geshe Dorji Damdul La: Okay, okay. So what, next to Norbu la, your name. Norbu la the, here, here. No the next, next, the boy there, yes. Your name?

Participant: Suman.

Venerable Geshe Dorji Damdul La: Suman, yes. No what do you want?

Participant: I'm actually working.

Venerable Geshe Dorji Damdul La: Oh you are already working. Okay, good, okay. Yes, over there.

Participant: Not really decided.

Venerable Geshe Dorji Damdul La: Not really decided. Next?

Participant: Not sure.

Venerable Geshe Dorji Damdul La: Okay they are all, they are going to maintain confidential. Yes, over there next to Norbu la, behind Norbu la.

Participant: Professor.

Venerable Geshe Dorji Damdul La: Professor. What subject?

Participant: Buddhist philosophy.

Venerable Geshe Dorji Damdul La: Okay, (GL) Yash you want to become professor in philosophy? Okay you want to become a professor in philosophy like Arya Nagarjuna? You want to become that level, Arya Nagarjuna's level?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Yes, and then the psychologist, counselling, you want to become Freudian level? Freud level? Not Freud level, it's very dangerous. You don't want.

Participant: I want but I'll see. I'll see, I'll try to do it.

Venerable Geshe Dorji Damdul La: You'll try to do it. Why you are saying try, why don't you say that I will? Why? Okay, Yash why don't you want to, why don't you say that I want to become Arya Nagarjuna's level or Wittgenstein level or Russel's level? Bertrand Russel level, right, Bertrand Russel's level. Why don't you say that? Okay anyone from arts, anyone from creative arts? Anyone from music? Yes?

Participant: Fine Arts.

Venerable Geshe Dorji Damdul La: Fine Arts. Yeah Fine Arts you want to become the, like level of Michelangelo?

Participant: No.

Venerable Geshe Dorji Damdul La: Yes. So we all want to reach that level but that level, people who are at that level are so less. You agree with me or not? Right. Okay, so the point is what makes only one Einstein in this world, one only, only one Albert Einstein in this world. One only what the Freud, only one Freud, right. So these number of people they are so rare. Within the psychologists only Freud then what else? Psychologists let them speak. Who else?

Participant: William James.

Venerable Geshe Dorji Damdul La: William James. Okay two, right. And then the what else? Fuco. Very good. And then from the fine arts?

Participant: Van Gogh.

Venerable Geshe Dorji Damdul La: Van Gogh, then?

Participant: Rembrandt.

Venerable Geshe Dorji Damdul La: Rembrandt. How many of them are there? Thousands? Millions? No? (GL) Millions then, if you say millions then Michelangelo. Okay so the point is that we are only, there are only few, in whatever discipline there are only few who are outstanding. You're getting it? There are only few who are outstanding. Most of them are between that average and outstanding. Okay, now tell me which do you want to become outstanding one or the mediocre one? Outstanding. But the outstanding is so less. Why? Because this mental factor, mental factor of discrimination that decides the quality of what you are doing. That decides whether you are outstanding in your field or not, that decides the quality of your life. Mental say factor of discrimination that decides the quality of your life. If you want to become a philosopher what from one to ten, right. Say you want to be in the top ten philosophers in this world or just the average? Top ten for sure, we want that. If you want that you need to have the very sharp faculty pertaining to the aggregate of discrimination, mental factor of discrimination. Depending on how sharp is the mental factor of discrimination in that field of philosophy, in the field of fine arts, in the field of psychology, in the field of, hey in the field of medicine, in the field of history, neuroscience, engineering. Okay so depending on how sharp your, the mental factor of discrimination is that decides whether you are outstanding in your field or not. You're getting it? So this plays a very important role. And everybody wants to have a very refined, high quality life. How many of you like to have a high quality life? Raise your hands. How many of you who cares high quality life? Anyone who cares high quality life? Okay, how many of you would like to become a very prominent lawyer? Prominent lawyer means, it is not who cares. You're getting it? So the point is that what I'm saying is that what determines whether you are outstanding in your field or not that is determined by the mental factor of discrimination. It is so important. In fact say you are a lawyer and you are a practitioner lawyer, practicing lawyer. And then particularly if you are beginner, you just the lawyers can you name the big ones, big names in India.

Participant: Ram Jethmalani

Venerable Geshe Dorji Damdul La: Okay. (GL) So the who are into law raise your hands. Who are into, in law raise your hands? Sangey la is one. You want to go, right. Jeet, you are in law?

Participant: No.

Venerable Geshe Dorji Damdul La: Okay, not in law. But you are very informed. Okay so the point is say the okay say that whatever field that you are going through, right. Okay what I'm saying is that if you are painter, fine arts painter, if you are painter. Believe it or not when you are beginner, when you see the Michelangelo's painting, other very renowned painting and your teacher's painting. You compare the two. What is the difference? I can easily become one like Michelangelo, right. And then when will you realise that Michelangelo's painting is very outstanding, when you realise that? When you actually go through this, as you acquire more and more skills. As you skill becomes more and more refined then you will start appreciating Michelangelo's painting. By the way who painted the Mona Lisa?

Participant: Leonardo da Vinci.

Venerable Geshe Dorji Damdul La: Leonardo da Vinci. Okay so he painted this, [2:00:00] right. Okay so then when I was in, when I was very young, I painted, what is this painting? (TL) Right. When I was only, when I was painting first start, when I saw that it's so funny it's so famous what is really there? There is nothing really there, right. It is not colourful, right. There is nothing really there which is so impressive. And but it's a world classic. Okay so what I'm saying is that we'll, as our skills, our sense of discrimination becomes more and more sharp pertaining to the, pertaining to that particular area then we'll appreciate the depth and the profundity of the skills of the renowned people they have acquired. You're getting it? That is very important skill. We need to cultivate that. The aggregate, so that, because that mental factor of discrimination plays a very important role for what? To decide the quality of your life. Therefore this is classified as a separate aggregate, aggregate of discrimination. How many aggregates done now?

Participant: Four.

Venerable Geshe Dorji Damdul La: What are they?

Participant: Form.

Venerable Geshe Dorji Damdul La: Aggregate of form. Form. Consciousness. Feeling. Discrimination. Four done. Okay now the remaining out of 51 mental factors how many gone now?

Participant: Two.

Venerable Geshe Dorji Damdul La: Two gone. How many left now?

Participant: 49.

Venerable Geshe Dorji Damdul La: 49 left. Okay, so the remaining 49 they are all put into one category known as the aggregate of compositional factors. Why these are known as aggregate of compositional factor? It is just compositional factor, this is just a short form of, okay another synonym for impermanent phenomena is compositional factors. Compositional factor is another synonym for impermanent phenomena. In other words aggregate of compositional factor means aggregate of impermanent, the compositional factor or impermanent phenomena other than the earlier four. This is short form. Aggregate of compositional factor is the short form of aggregate of compositional factor other than the previous four. You're getting it? Aggregate of compositional factor other than the previous four. Okay, so we are done with the five aggregates. This is very important.

Now the five aggregates in terms of the order we must put them in a proper order. Order, very standard order is, okay how I explained it to you now that is for the sake of easy explanation, for me to explain it in an easy way. So how, what is the standard order is aggregate of form, feeling, discrimination, compositional factors, and consciousness. Okay aggregate of form, feeling number two, number three discrimination, number four compositional factors, number five consciousness. So these are the five aggregates. You're getting it? Okay make sure that in future

when somebody asks you or you have some discussions about the aggregates make sure that we know how to, the sequence, the proper sequence, putting them in proper sequence.

Okay, now before we go through the what is next? Five aggregates? Twelve sense sources. Eighteen elements. Okay before we go through the twelve sense sources, okay we'll go through the eighteen elements first. Eighteen elements, okay, we, okay what is in my hand?

Participant: Flower.

Participant: Rose.

Venerable Geshe Dorji Damdul La: Okay, rose, flower. Okay fine. Okay how many of you like this flower raise your hands? Okay how many, it's so boring to always see flower. (TL, GL) Okay how many of you it's so boring to say, always referring flower? Okay since that most of you are very, most of you like it, you like it. So now the point is that feeling of liking, a pleasant feeling when you see the flower, very pleasant feeling, right. That is a mental state. So this, right, okay, what is the texture of this flower?

Participant: Smooth.

Venerable Geshe Dorji Damdul La: Texture of this flower? Is this smooth or its rough?

Participant: Smooth.

Venerable Geshe Dorji Damdul La: Smooth. Wow. How do you decide that the texture is smooth? What decides the texture?

Participant: Touch.

Venerable Geshe Dorji Damdul La: What decides this texture? Your touch, right? You did not touch it and still you said that it is smooth. Okay, if somebody gives a flower and asks you okay tell me what is the colour of this flower? Would you put it to your ears? No. You're getting it? We see that this is, okay this seems to be very funny. In actuality this is something which we have never explored. Colour and physical shapes it is only through your eyes to decide. It is only through your eyes to decide. Smell only through your nose. Okay how many of you decide that the smell and you see whether the tea is sweet or not sweet, how do you decide? How many of you decide on the basis of smelling it whether tea is sweet or not sweet? Hey sometimes tea can be sweet, sometimes tea can be salty. You know that?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Right. How do you decide? You put sugar in it, it becomes sweet. You put salt and it becomes salty. Okay, oh it's a sweet tea. How many of you decide like this? Raise your hands. Okay, those people they don't know the eighteen elements, the who decided the taste on the basis of the smell, your nose is not for the taste. Sweetness is

taste or smell? Sweetness?

Participant: Sweet smell.

Venerable Geshe Dorji Damdul La: Okay that is true. Sweet smell, right, sweet smell. Okay the, so how to demarcate is that sweet taste is decided by smell or you're the tongue?

Participant: Tongue.

Venerable Geshe Dorji Damdul La: Not by the nose but people smell it, oh this is sweet, right. It's a sweet mango, mango is sweet, you smell it. How many of you do that? Mango is sweet or sour, right. Okay, Yash philosopher, okay. In fact one time I was so fascinated, in fact I did it myself. I decided the taste on the basis of the, through my smell, through my nose. And I was shocked because since my childhood I knew what a Tibetan tea is. How many of you know what a Tibetan tea is? Raise your hands. How many of you don't know what a Tibetan tea is? Raise your hands. Tibetan tea is sweet?

Participant: No.

Venerable Geshe Dorji Damdul La: No? What is that?

Participant: Salty.

Venerable Geshe Dorji Damdul La: Salty, right. There is a salt there. And there is little butter there, milk there. Okay and salt. That is Tibetan tea. So when I was young, meaning age five till age sixteen, seventeen there tea the one tea that I knew was Tibetan tea, salty tea, butter tea, salty, butter tea or the sweet tea. Only these two. And so these two I can easily identify even by looking at it. So one time there was a tea and then I smelled it, oh it's a sweet tea, I drank it, it was salty. I was shocked. How come that there is no correlation between the smell and the taste [2:10:00] there is no correlation. I thought that these two are, these two correlations are always valid. You're getting it? For the first time I realised that there is no correlation between what I smelled and the taste of the food. You're getting it? Okay, raise your hands those who decided the taste of the fruit on the basis of the smell, raise your hands. One, two, three, four, five, six, seven, eight, okay. So generally speaking it's fine but it's not a perfectly wise way of judging it. You're getting it? There is no correlation. Don't forget it. Okay.

So now with this what we are saying is that the eighteen elements, the world with which we interact they are, they can be classified into six groups. The world with which we interact, they are classified into six groups. If we don't have the nose sense, maybe one or two do not have the nose sense, cannot smell anything. Oh, are you sure? Badri ji you don't smell anything? Okay so if somebody cannot smell anything then the three things are gone. What are the three things? Smell is gone. Nose sense power is gone. And the nose sense consciousness is gone. These three things are missing for you. Okay likewise if you don't have the hearing, if you don't hear anything, sound is gone for you. Then the ear sense power is gone. Then ear sense consciousness is gone. So we see that this world that exists in this universe, right. Everything that exists in this

universe, outside, with which you interact they can, they fall under six objects. You are the subject, you interact with the object. And the object is consisted of three kinds, no six kinds. What are they? What you visually see, one, that is physical form. Then number two is what your ear can hear that is auditory. What your nose can smell that is olfactory. What your tongue can taste that is gustatory. And then what your body can feel, tactility. You're getting it? Ok visual form, then sound, smell, the taste, and the touch. In other words the visual object, then the auditory, then the olfactory, gustatory, tactility. Five plus the mental object. You're getting it? Anything that you interact with, your mind interacts with, you interact with the world they should necessarily fall under these three, six objects. So they are, the world is nothing but made of six objects. Okay these six objects for you if you miss, if you don't have the ear sense power, ear sense then you are cut off from the? Hey, if you don't have the?

Participant: Sound.

Venerable Geshe Dorji Damdul La: If you cannot hear you are cut off from the?

Participant: Sound.

Venerable Geshe Dorji Damdul La: The world of sound. What people talk, what kind of the what traffic sound, you are just cut off from all this music, everything you are cut off from this world. The world of sound. You're getting it? Okay, likewise the tongue, if you don't have the tongue sense power you are cut off from the world of the taste. If you don't have the nose sense power you are cut off from the world of the smell. You're getting it? Okay so because there are six objects, you have to interact with the six objects, you are the one who interact with the six objects. When you interact with the six objects. Okay how you, when did you say this in this class or in the earlier class, when you connect with the external world.

Participant: Here.

Venerable Geshe Dorji Damdul La: Here. Rebecca said it, right, the windows. Okay so just as the window is the medium through which you connect with the external world. You and the external world, what connects you they are the six windows. Six objects and there are six windows through which you interact with the external world. For the visual objects you need the eyes, window of the eyes. You're getting it? Seems to be very simple. You will, the moment you understand it more deeply, you will see the complication there. You're getting it? The window, the visual object is, you get access to the visual object only through the?

Participant: Eye sense power.

Venerable Geshe Dorji Damdul La: Eye sense power or the eyes. Eye sense, when you speak of the eyes it does not mean this eye organ. You're getting it? This is just the organ. We call, we talk about the eye sense power. And then for the sound we need the ear sense power, eye sense power cannot help you. You're getting it? Okay so, just as there are six objects there should be six different windows, mediums. These are known as the six sense powers. What are the six sense powers?

Participant: Eye sense power.

Venerable Geshe Dorji Damdul La: Eye sense power. Ear sense power. Nose sense power. Tongue sense power. Body sense power. And the mental sense power. Okay, so these are the six windows through which we get access to the six objects of the world, external world.

Okay so with these two things intact, okay for example let's say, okay do you see a flower in my hand? Why not? Do you have, do we have eye consciousness to see the eye consciousness?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Okay some of you say yes. You will have the eye sense consciousness which sees the eye consciousness, you will say yes. Eye consciousness to see the eye consciousness, you say yes. Okay do we have the eye consciousness to see the flower in my hand? We don't have it. We don't have the eye consciousness to see the eye consciousness the, you don't have the eye consciousness to see the flower in my right hand, you don't have that eye consciousness. Okay, now you have the eye consciousness to see the flower in my hand? Yes. You're getting it? Okay. So this is, this flower you can get access to only if you have the eye sense consciousness. Okay, so with this flower is required. Whereas if you are blindfolded, right, even if I raise the flower in my right hand, will you be able to have the eye consciousness to see the flower?

Participant: No.

Venerable Geshe Dorji Damdul La: You will not have. Why not? That eye sense power is not active that is blinded by the blindfold. So therefore this eye sense power must come in contact with the flower. You're getting it? So you should have the eye sense power. Some people they sleep with eyes open, right, some people. Okay they sleep with their eyes open but they, are they seeing the flower? No. The flower is there, eye sense power is there, but they are not seeing because their mind is fully absorbed in something else, not at all directed towards the flower. So we need three things, the flower, eye sense power and the mind which is directed to enquire whether is there flower or not. You're getting it? In other words the preceding mind to connect you to the flower. Three factors are required to have the eye consciousness to see the flower. Okay, with this only when these two things are intact the flower is there, the eye sense power is there and the preceding mind, these three things are intact then we have the eye consciousness to see the flower. So the third thing is coming. Now in you, now yes I can see the flower. The flower is the object, eye sense power is the medium, and then with these two things you will have a consciousness that sees there is an eye consciousness to see that there is a flower. You're getting it? Okay, so how many objects are there?

Participant: Six.

Venerable Geshe Dorji Damdul La: Six object's. How many mediums are there? Six mediums. And how many consciousnesses are there? Six consciousnesses. [2:20:00] Six into three is eighteen elements. So if you can think of any phenomena that exists in this universe they should

necessarily fall under one of these three elements, no, one of these eighteen elements. These three, these eighteen are known as eighteen elements. You're getting it? And the elements in future if you do come across the word elements in the Buddhist texts, Buddhist philosophy, Buddhist cosmology, the Buddhist meta-physics, elements don't think that it should be necessarily eighteen elements. There are so many ways of classifying the elements. You're getting it? Six elements, four elements, eighteen elements, three elements and so forth, there are so many ways of classifying, just classifying what the element is, there are so many ways. One way of classifying the elements is eighteen elements. Okay, so we're done with the eighteen elements.

Now this twelve sources they are very easy. Finally what we need is, I need to know what a flower is, I need to know what the smell of the perfume is, I would need to know the music, I need to know the teachings of His Holiness, sound of the teaching of His Holiness the Dalai Lama, I need to know the concepts, very complicated concepts, mental concepts. I need to know all these things. So these I know through the six consciousness. So these six consciousnesses are what I'm seeking. So these six consciousnesses they arise from their causes. What causes? Six objects and the? Hey? Say I want to have eye consciousness to see the flower that is what I'm aspiring, I'm so keen to look for flowers.

Okay in fact this Buddha's statue we got it from Malaysia. Brother K.C, he so kindly send it to us. Okay, when I was in Malaysia I was so keen to look for this particular because I saw this one, the one of this kind, bigger version of this I saw in Malaysia many years ago. Perhaps about four years ago, I saw that in Malaysia. Then I was so keen to have the Buddha statue like this. You just come and look at it, it's very special, particularly the face. It's so special. And the feature, the proportion, everything is so nice. I was so keen on that. And then I was enquiring where can I get something of this kind. And I even you know was requesting somebody, giving the idea that there is such a Buddha there in one center in Malaysia. And then finally when I was with Brother K. C, there in say in Malaysia this year in the month of June accidentally we happened to bump into one small what the artefact stall. We bumped in there, not for anything, just for some other reason, bumped in there. And I saw this statue. It's so beautiful. So we got it. You're getting it? We got it.

So now this one say all these many years what was I looking for? I was looking for, I was aspiring to get this eye consciousness which sees this beautiful Buddha statue. This is what I was aspiring. So now we all have this, we all can have this eye consciousness which I was aspiring all these many years, eye consciousness to see this beautiful Buddha statue. So that is the what we're aspiring. When we have the eye consciousness ourselves we are happy, right. This is what we are aspiring. So this is the result that we are seeking. So this result comes into being by dependence on the causes, *ye Dharma hetu prabhava*, comes into causes. And these causes are, causes meaning the source, the cause through which this consciousness arises. So the sources there are two, what are the two? Object and the sense source. By dependence on these two as sense sources then this eye consciousness seeing the Buddha image arises. So we talk about the how many objects are there as sources? Six Objects. How many sense sources are there as objects, as sources? Six. Six into two is twelve. So these twelve are known as the twelve sources, right.

In other words of the eighteen elements, eighteen elements are made of three sets. What are the

three sets? Eighteen elements are made of three sets. What are they? The set of the six objects, the set of the six sense sources, the set of six consciousnesses. You're getting it? Of the three sets within the eighteen elements, the first two sets, set of the six objects and the set of the six sense sources, no, yes, set of the six sense sources, these two together make the twelve sources.

Okay so we are done with the five aggregates, twelve sources and the eighteen elements. You're getting it? Okay once you know these things the benefit is that later on you read any book, physics, chemistry, biology, or complicated philosophy, logic, whatever you study and then you read any other say the religious books, Christianity, Hinduism, Islam, Judaism, Jainism, Sikhism, or Bahai' I, or any, you read any religious books so you see there is, you will get impression as though like everything is in my hand. Because you know the everything that you see mentioned there somehow they are into the eighteen elements, which you already know. So you get a feeling that everything is under my some kind of control. You're getting it? This is comprehension, under my comprehension. Okay, this is extremely important. And then once you know these eighteen elements, five aggregates and the twelve sources, later on particularly when you go into the philosophy, study the deeper philosophy you see that things become so easy for you. Okay, we'll stop here any question. Badri ji?

Participant: Geshe la this is a practical question regarding practice. Is it necessary for a person to have all five senses intact for the person to practice the path and attain Enlightenment? For example if the person is missing the sense of sight or the sense of sound.

Venerable Geshe Dorji Damdul La: Okay that's actually that is very good question. That is very good question. Okay, say, okay the answer to be very quick, the answer is it is not necessary to have all the senses. Anybody as long as their mental sense consciousness is intact, mental sense consciousness as long as that is intact and sharp and very disciplined Enlightenment is possible. Okay that is the quickest answer. Any other questions? Kunal? Here, here, Kunal.

Participant: Geshe la this is just a previous concept in light of today's discussion. Regarding we said all composite things are impermanent.

Venerable Geshe Dorji Damdul La: Yes.

Participant: Impermanence is further gross and subtle?

Venerable Geshe Dorji Damdul La: Yes.

Participant: So can it also be said that all, everywhere when we see impermanence it is also composite at the same time?

Venerable Geshe Dorji Damdul La: Yes.

Participant: So if I think about anything at all, anything in my mind or anything, everything is supposed to subtle,

Venerable Geshe Dorji Damdul La: Impermanent.

Venerable Geshe Dorji Damdul La: Okay, it's very good question. Did you all follow the question? Question is not only the composite phenomena anything that comes to our mind we see that they are so transitory, anything that comes to our mind not only what is composite, even the what we call as non-composite phenomena even they are so transitory, anything that comes to your mind they are so transitory. Is it alright to say that anything that comes to your mind is impermanent? So the answer is no. But what you are asking is [2:30:00] there is a deeper implication there, right. So the answer is no. Can you give me an example?

Participant: Example?

Venerable Geshe Dorji Damdul La: Can you give me an example of something which is not composite phenomena still you think is impermanent?

Participant: Actually Geshe la, everything for me is composite because everything seems to be of subtle.

Venerable Geshe Dorji Damdul La: No give me one example.

Participant: Of non-composite?

Venerable Geshe Dorji Damdul La: Of course. If you don't know what is composite, non-composite, finish then this discussion makes no sense.

Participant: Okay then, this consciousness alone?

Venerable Geshe Dorji Damdul La: No, consciousness we said consciousness, okay did we study this part say the, we did, not did, permanent and impermanent. Impermanent further divided into three. We studied that, right. Impermanent further divided into three physical form, mind, and the non-associated compositional factors. We studied that. So any of these three categories should necessarily fall under impermanent phenomena. So the mind, consciousness fall under mind. Okay, anymore questions.

Venerable Geshe Dorji Damdul La: Yes.

Participant: Your question to him was can you think of something which is non-composite. What about Buddha nature, I was thinking of that.

Venerable Geshe Dorji Damdul La: Okay, this is good question. The Buddha nature, there are two kinds one is the composite, one is non-composite. So the non-composite Buddha nature that is not impermanent, it is existent, it is a phenomena, but it's not impermanent, this is a permanent phenomenon. Okay, Norbu la.

Participant: Geshe la my question is from previous class. In previous class you told us that self-

centered attitude is afflictive stain, and self-centered attitude is afflictive and self-grasping ignorance is cognitive in nature. And we can remove the self-centered, self-grasping ignorance but we cannot, we can easily remove the self-centered, self-grasping ignorance than self-centered attitude from the root. But at that time you told us that from surface it depends. What do you mean by the surface it depends?

Venerable Geshe Dorji Damdul La: From?

Participant: You told us that by surface it depends but from the root we can only.

Venerable Geshe Dorji Damdul La: Okay, on the surface, okay. Good question, very good question. Thank you. I'm happy that you've been seriously thinking about this. So the question which, the point we discussed earlier was that self-grasping ignorance, self-centered attitude. Okay, don't worry too much because to go into deeper into this we have to study philosophy, deeper philosophy. For the time being what we said is self-grasping ignorance, if you can recall, say for example I said, okay there is a flower there. It's a blue flower there. Actually it's a red flower. It's a blue flower there. That is cognitively erroneous, that is like the self-grasping ignorance. So it is cognitive in nature. Cognitive error is there. Then I said that okay blue flower. I like it. And then Phuntsok la says blue flower, I don't like it, I like only red flower, I don't like the blue flower. Okay so then the affective, I like it, I don't like it, self-centered attitude is involved. You're getting it?

Okay, so the question asked is on a very subtle level when you speak about the, on the root and on the surface. On the root self-grasping and self-centered attitude these two are poisons. We have to get rid of them. But to get rid of them, self-grasping ignorance from the root it's easier to get rid of self-grasping ignorance. And self-centered attitude is more difficult, to get rid of the self-centered attitude from the root. Whereas on the surface more the grosser level, self-grasping ignorance is more difficult, self-centered attitude is easier to be gotten rid of. So what do you mean by that? This is the question.

Okay this is very good question. So let's say on the gross level, meaning conventionally or how the ordinary people view. You're getting it? From that point of view for example say we are all very thirsty, glass of water is there. This is my glass of water, I'm also very thirsty. And then I can see this as objectively real, this water is objectively real, I did not study philosophy let's say, I never studied philosophy. So this is seen as so objectively real not like a dream. But I'm very kind person. Okay earlier I used to be very selfish person, always me, me, me. And my say for, my brother has been exceptionally skilful, so he taught me how to be kind to others, right. The moment I say me, he takes away my chocolate. The moment I say oh I should be kind to others, I give something to, I give one rupee to another boy, girl, then my brother would give me a chocolate, right. Which costs me like 20 rupees. Every time I do something good he gives me a chocolate. Every time I'm being selfish he takes away my chocolate, right. So then slowly I learn how to give, how to give. Then it becomes a habit. The moment I give something I feel happy. The moment I don't give something I feel unhappy. Okay, it becomes a habit.

So with this then what happens that, yet, let's say I'm not exposed to any philosophy. I see

everything so solidly there, objectively real, this is self-grasping ignorance. So with this I'm very thirsty everyone is so thirsty. So Norbu la you are also very thirsty. Then who'll get this water. Oh please give it to Norbu la. Which means that my self-centered attitude conventionally speaking, ordinary people way of thinking, he has become a very kind person. Very kind meaning he is not selfish, he is very kind, he is very considerate towards the others, right.

Okay so there my self-centered attitude is down, my self-grasping ignorance is very active. I see myself as objectively real. I see Norbu la as objectively real. I see the world as objectively real. So this cognitive error is very strong but the affective side, I want it, I want it, that is diminished greatly. That is on the surface.

On the root self-grasping ignorance when you cut it fully, you become Arhat. Self-centered attitude when you cut it fully you become Buddha. And Buddha, to be, to achieve Buddhahood is much more difficult than to become Arhat. This is from the root. Good question. More questions? Anybody? Yes, Rebecca.

Participant: So Geshe la I've been wondering, you know, while coming here.

Venerable Geshe Dorji Damdul La: Yes, it's working, I think.

Participant: You know I've been listening to the teachings, so some things come to my mind that you know, intellectually the mind understands whatever the teachings are. Pardon me saying this, I find it very boring to take notes at times, I like to reflect and understand okay there is this twelve dependent links, you know, things like that. Geshe la I wanted to understand you like, you know, how do traditional monks study, or how do we reflect. Because I fear at times that I will be left with that intellectual high. How do I transform my mind, and how do we go beyond concepts? So what is the way to approach this study, I've been wondering for a while because, I, it's like smoking, you know it's bad, intellectually your mind knows but your mind doesn't do anything, you know anger is bad. So like this, studies, I've been absorbing, I've been listening but I really want to, you know, follow the method, understand like which should take us someday through this approach.

Venerable Geshe Dorji Damdul La: Someday.

Participant: And how do we.

Venerable Geshe Dorji Damdul La: Someday or today?

Participant: Today or may be in depth like, you know, how do we approach the study because this is not like a university study. Honestly I was very bored in the university, always. I don't know why I went, what I studied, I have no idea. This is the only place I have always liked to come, reflect but I don't want to be left with an intellectual high. This is my problem.

Venerable Geshe Dorji Damdul La: Okay, so this is a very serious question. Okay concepts there is nothing wrong with the concepts. Concepts are so precious. But say the mere concepts,

this is a problem, mere concepts, to remain in the mere concepts. Mere concepts meaning not being able to translate into the emotional states. [2:40:00] Okay on the experiential level that is the problem. So how to do that? So for that matter, reflecting the Buddha taught. So okay, let's say I know how to, if there a snake I know how to get rid of the snake, I know, right. If I'm sitting here and the snake is like 40 meters away from me, right. What will I do? Will I jump to remove the snake? What will I do? I may say that Ajeer ji there is a snake there, would you mind removing the snake? Or if you are very spoiled person listen mom, dad there is a snake there, right. Okay, if the snake is here, right. Would you say mom there is a snake here, would you say this? Rebecca tell me.

Participant: No.

Venerable Geshe Dorji Damdul La: No, what will you do?

Participant: I will try to, you know, move a little away so like I don't get.

Venerable Geshe Dorji Damdul La: Little away? Snake. It's a snake. It's not a snail. (GL, TL) It's a snake. Move little away you will jump.

Participant: Yeah, I'll jump.

Venerable Geshe Dorji Damdul La: You're getting it? You will jump. Okay, why in the first case you don't jump? Why in the second case you jump? Why? In both cases you know how to get rid of the snake. The snake bites, you know that, in both cases you know that. But in the first case you are not acting. In the second case you are acting, very actively you are acting. What made you to act so intensely in the second case? What made you do that? In terms of the knowledge it is the same. Sense of urgency. In the second case there is a sense of urgency. You're getting it? Only when you feel the sense, only when we feel the sense of urgency then we will act. For that some people will jump towards the snake. You know that? Some people they are scared they will jump towards the snake. They see a tiger, they are so scared they jump towards the snake, towards the tiger. This is where their sanity is lost. There are captured by the ignorance. You're getting it?

Okay now the point is sense of urgency for that you have to know where to jump, towards the snake or away from the snake. You have to know that. For that you have to learn how to jump. You may jump through the window and you kill yourself. That is very stupid. You jump in such a way that you escape from the snake and also you don't risk other fatalities, right. Okay, so with this the point is that we need to have a sense of urgency. With the sense of urgency then the, this knowledge will help you how to get away from this urgent situation. So the knowledge is so precious.

So I remember, I don't know whether I mentioned this in this class. But what I would say is that to gather the materials, to gather the ingredients for the food, for cooking, ingredients that is so precious, right. And then you keep gathering the materials, you don't cook at all. There is one person. Another person who said we have to cook, we have to cook, right, and not gathering the

materials at all. That is another person. And that another person who gathers the material, then cooks the food. So which is best? Rebecca tell me which is best?

Participant: Third.

Venerable Geshe Dorji Damdul La: Third one. Which is second best?

Participant: Second best is one who has the ingredients.

Venerable Geshe Dorji Damdul La: Very good. What is the third best?

Participant: Last person, the one who wants to cook without the ingredients.

Venerable Geshe Dorji Damdul La: Okay, so therefore one without the ingredients cooking the food is those people who don't know how, what is Dharma and say that you have to practice Dharma, what is the study's use, in what the study is used for, we have to practice it, without practice what is use of this. You don't study at all. Not gathering materials and then talking about Dharma, Dharma, practice, practice is like cooking food without the ingredients.

Some people they study, study they gather the materials they don't cook. Some people they gather the materials and then they cook, right. So those people who gather the materials and not cooking that is far better than those people who do not gather the materials at all. One day both will become hungry, very hungry. When they become hungry who will start cooking the food actually?

Participant: The one with the ingredients.

Venerable Geshe Dorji Damdul La: With the ingredients. The person who will feel the urgency. I am very hungry now, right, I cannot remain, I will die. Then cook the food. That is when this person will see the benefit of what you have gathered. Likewise we have to cultivate the sense of urgency. The next question is how to cultivate the sense of urgency? It is for this reason the Buddha taught the Four Seals. The first two seals are to build the sense of urgency. That the place that you are in is not where the snake is far away, the snake is right there. All composite things are impermanent. And that we are going to die very soon. And that within, before we die, after death experience is only miseries. All contaminated suffering, all contaminated things are of suffering nature. We have to reflect on these two points so well. The more we reflect on these two points more we see the snake nearby. The more we see the snake nearby the more we will apply what we learnt to escape from the problem. So the twelve links, of the twelve links how the inner most circle, what is that?

Participant: Afflictions.

Venerable Geshe Dorji Damdul La: Afflictions. Second circle?

Participant: Contaminated karmas.

Venerable Geshe Dorji Damdul La: Contaminated karmas these two are the causes. As long as we are with these two things then what happens? Number three, suffering, the six realms, suffering. We have to reflect of the, the suffering of each of the realms. The more we reflect on these this thinking about the seal number one and two, the more we reflect on seal number one and two, the more we get, the more meaningful you will see the seal number three. What is seal number three? Everything is of the nature of Emptiness and selflessness. This is so intellectually very rich, very profound. This will make sense to us, it's so not only profound and rich, it's so valuable. Because suffering is so urgent, right. By reflection of the first two seals then the medicine is found to be so valuable, right. Okay, so for that matter the Buddha taught the four seals. And then of the Four Noble Truths, the first two Noble Truths, the truth of suffering, the truth of cause of suffering. These are primarily to get, to let us have a sense of urgency. Once you have this thing, then you'll automatically go into the practically using the what we have learnt, not to leave things just intellectually there. Okay, very good thank you. Any questions? Yes, Adarsh.

Participant: I could not understand here is that. What is the sixth consciousness or sixth sense sources, and six objects except five senses?

Venerable Geshe Dorji Damdul La: Okay, good question. So we talked about the six objects and the six sense sources, right. Okay what are the six sense sources? Tell me what are they? Eye sense source. Ear sense source. Nose sense source. Tongue sense source. Body, five. Then the mental. What is the mental sense source? This is the question. Okay close your eyes, very quickly close your eyes. Okay think of India Gate. Okay, think of pink India Gate. Okay, open your eyes and tell me [2:50:00] what did you think? What came to your mind? What did you, what came to your mind?

Participant: Image of India Gate.

Venerable Geshe Dorji Damdul La: No I did not ask you to think of image of India Gate. I asked that think of the India Gate. Who told you to think of image of India Gate? Okay you are not serious. Do it seriously, close your eyes. Don't think of the image of India Gate, think of the India Gate. Pink India Gate. Okay now open your eyes and tell me what came to your mind?

Participant: Pink India Gate.

Venerable Geshe Dorji Damdul La: Pink India Gate. Wow. (TL, GL) Pink India Gate is it made of bricks?

Participant: No.

Venerable Geshe Dorji Damdul La: No bricks? Okay pink India Gate what is the, where was it now, where is it now? Where did you keep it? Is it India Gate or is it image of India Gate? What came to your mind? India Gate coming to your mind. (TL) That is amazing. What came to your mind? Tell me.

Participant: India Gate.

Venerable Geshe Dorji Damdul La: India Gate came to your mind. Wow. India Gate must be very big how did it enter the door? (TL, GL) It must be very big, how did it come to you? Okay look this is not the India Gate, it's the image of the India Gate. You cannot avoid the image of the India Gate. When you think it is not the eye consciousness which is thinking. This is not the eyes, this is not the five sense sources, not the five sense consciousnesses, it's the mental. So you get access to this image of the India Gate through this mental consciousness. So this mental consciousness is the source, is the sense source for you to sense what is the image of the India Gate. You're getting it? So this is like the medium through which you know, you can know the image of the India Gate, through which you can know your past life, through which you can know the, that the atoms. How many of you have seen atoms? But how many of you know atoms, that things are made of atoms, that the flower is made of atoms? We all know that but we have never seen that. You're getting it? So what made you to know that, which mind, your eye consciousness knows that? No, it is the mental consciousness. You're getting it? Okay this is the sixth sense source. Very good.

Participant: Consciousness.

Venerable Geshe Dorji Damdul La: Sorry it is the sixth sense source. This is like the what, so this actually creates it. This creates the image of the India Gate and then your mind thinks yes, India Gate. You're getting it? It is as though like these two are sequential but you can speak of, for example say what am I doing? I'm patting myself. So there I'm patting and I feel rested. Say if I hit my hand against the table, I rub it, I'm rubbing myself. I rub it and I feel the pain relief. Two things are happening, one is the cause and the other is the effect, pain relief. Both are happening to me. Likewise the mental consciousness in terms of the sense source, opening the door to have the, to get access to the image of the India Gate and in the form of the result that yes, it's India Gate. So both things are related to the mental consciousness. For the sense consciousness, what gets access to the object was the eye sense power and then the eye sense consciousness comes as the result. For the mental it is more simultaneous. But in the terms of the cause and effect then you can talk about the first moment and the second moment.

Participant: And then the image that we see through mental consciousness is that the sixth object?

Venerable Geshe Dorji Damdul La: Okay, this is good question. Okay this mental image of India Gate, is the object. Because it's the object it should be one of the six objects. Which of the six objects is, under which six objects, which of the six this falls under? What are the six objects, tell me? Visual object, sound, smell, taste, touch, mental object. Number six is the, or we call it the **Tibetan??(2:55:43)** or the phenomena, **Tibetan??(2:55:53)** It's a source of the phenomena, this is technical term. **Tibetan??(2:56:00)** In English source of the phenomena. So it's just the phenomena other than the five. Good. Anymore questions? Yes, Aditya?

Participant: Is eating non-veg, hinders in your spiritual path?

Venerable Geshe Dorji Damdul La: Okay, in fact I'm a great promoter of vegetarian, vegetarianism but I don't want to force anybody. I don't force either, right. I don't force but I try to gently persuade others, gently, skilfully persuade the other from being vegetarian. Okay so this will come under different topic, different discussion. So there are many things where if I go into the detail then people may even get fed up, they may stop coming to Tibet House, right. So we should be very skilled. Okay Kunal you have a question?

Participant: Geshe la it's regarding non-existence. Anything comes from my mind, again I'm going back to the existence, non-existence. When non-existence is in my mind as the object, am I interacting with the world?

Venerable Geshe Dorji Damdul La: Okay, this is good question. Okay, when Kunal comes to next class tell me, inform me. (GL) Okay, the question when I interact with the non-existent object, for example.

Participant: Unicorn. Last time that was the example.

Venerable Geshe Dorji Damdul La: Okay Unicorn or just fantasize, you know, just you fantasize something that I become the Nobel laureate, I become this, Nobel laureate is good. Okay so just leave the world, illusion unicorn for a simple example. So there am I interacting with the world this is the question? World means something existent and unicorn is non-existent. How am I interacting with the world? But what I said earlier was that 24/7 we are interacting with the world. So how am I interacting with the world when I live in this 24/7 interacting with the unicorn. So in what way I'm interacting with the world? This is the question. Anybody, quick, any answer? Tejal la you want to give the answer.

Participant: Interacting with the mental object. You create a mental object of this unicorn and you are interacting with that mental object.

Venerable Geshe Dorji Damdul La: Okay, you interacting with the unicorn, unicorn is the mental object?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Okay, unicorn is mental object?

Participant: The image of the unicorn.

Venerable Geshe Dorji Damdul La: No the Kunal is saying that say when you think about unicorn, when you are not thinking about the image of the unicorn. When you think about the unicorn how are you interacting with the world? Anyone? Okay, this is little technical and very important. Okay, let's say when I asked you to think of India Gate do you agree with me that you cannot evade the appearance of the image of India Gate. You agree with me or not?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Likewise when you think of unicorn you cannot evade the image of the unicorn, [3:00:00] right. What you are actually interacting with was, you are interacting with the unicorn, and you are interacting with the image of the unicorn, both. While the unicorn is non-existent but the image of the unicorn is existent. So you are still interacting with the existent phenomena, you are interacting with the image of the unicorn. Good. Any more questions?

Participant: Yes, but is it the same when I'm interacting with myself, like self.

Venerable Geshe Dorji Damdul La: Okay then interacting with myself. Myself is it the world, not? So other people they think of me, am I world or not? I'm a world. You're getting it? World does not necessarily mean the spherical object, something which is existent. But it is you, myself, I think of myself that is what known as the self-awareness, awareness of the awareness, awareness of yourself, right. So all these things you are interacting with the world of the self. Any more questions? Okay, we'll do the quick dedication prayer. 278.

Class 31 – Buddhist Psychology – Part 1 of 11

Session 1 of 13th Nov 2018

Subject : Buddhist Psychology
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
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Verified by :
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Starting Prayers And Meditation

(Main Teaching Starts) [00:13:27]

Venerable Geshe Dorji Damdul La: Okay, I hope you all got the book? Have the books been distributed?

Participant: We announced it, we're distributing it. We announced once, people have come later.

Venerable Geshe Dorji Damdul La: Okay so now the, today the topic is the Buddhist Psychology, not in detail. Detail we'll study, in detail we'll study as a part of the Nalanda Masters Course. So this is, but from, it's the same material. The material that we use for Nalanda Masters Course the same thing we're using here. Once in a while when necessary I will read through the materials there, otherwise what we're going to do is just to give you a picture, give you an overview of what is psychology. Okay, so always, as always the approach that we're going to take is not to follow blindly but to make sure that we, say we, deep inside us there is a Buddha nature, there is the seed of perfection within each one of us. Whether you are believer, non-believer, whether you are a Buddhist, Hindus, Muslims, Jains, Christians, even non-believer, even scientists, even who is totally against any form of religion, any form of say institutional, the institutionalised religion or system, even that person, the mind, the true nature of the mind is so pure, the seed of perfection is within each one of us. It's not that okay those people like say the Hitler, so bad, so rude, so cruel, so therefore this person does not have the seed of perfection. That is not true. Everyone has the seed of perfection, everyone. Say when the seed of perfection when this is obscured then we behave very differently. So the point is that we have to say the let this true nature inside, the perfection to come out, seed of perfection which is known as the seed of the Full Awakening. Full Awakening in Sanskrit is Buddha. Buddha does not mean say historical the Buddha Shakyamuni. It is not confined to the Buddha Shakyamuni. Anybody who is awakened, the true nature of the mind comes out. All the mental defilements, the stains are removed, the true nature inside comes out. The gold mixed with the soil, all the soil they are removed and the gold inside becomes vibrant and glowing that is the time you are known as the Fully Awakened One. Awakened from the sleep of the darkness, sleep of ignorance.

Okay so with this what is required from what we've learned thus far, what is required is that we have to separate the gold, the soil from the gold. We have to separate the two. Likewise the gold is the true nature of the mind which is so pure and the soil is the mental defilements. For example anger, attachment, craving, jealousy, competitiveness, fear, anxiety, stress, tension. Just imagine, say when you hear a bad news, when you hear that somebody dislikes you or say when you hear in worst cases say like loss of a very dear and near one. So what kind of agitation, what kind of fear, anxiety, stress, comes to you is so acutely painful. This is not your true nature. Say when you become angry, even the anger is not your true nature. Your true nature is so beautiful. Say the craving, this is not our true nature. Our true nature is so pure, it's so calm, peaceful, full of wisdom. Yet why that is not visible? Although the gold is there, why the gold is not visible? Because that is mixed with the soil. Likewise although our true nature is so pure, full of compassion, full of understanding, full of stability, and total peace. Yet why it is not, these things are not prominent? Why they are not visible in us now is because they are mixed with the soil of the mental defilements. So our job is to remove the mental defilements.

To get rid of the mental defilements we have to know the nature of the mental defilements. So this we have already learnt since long time ago. But we are going to revise, recapitulate what we already studied earlier. So say the mental defilements, what is the nature of the mental defilements? So what we have learned thus far is that all this mental defilements somehow they boil down to the ignorance. Ignorance and the subtle stains of the ignorance. Like the garlic [0:20:00] and the smell of the garlic. Say you smash a garlic in your mug and then say somebody accidentally smashed a garlic in your mug. And then who did it? You remove the garlic. And then your friend says oh I'm very sorry, I did it. And the friend say the apology and the say the friend washed the mug so well. Okay now there is no garlic, please take it. You smell it, it still smells garlic. So although there is no solid garlic there anymore but the smell is there. Likewise the ignorance is like the solid garlic. And the subtle smell of the ignorance which is known as the cognitive obscuration. Why this smell, smell of the ignorance is known as the cognitive obscuration? Cognitive meaning to know things. Cognitive means to know things, to cognise. This is a verb, to cognise, to know things. So cognitive obscuration meaning obscuration which stops you, which obscures you from knowing things.

Okay, how many of you know what your past life? Okay when you were born how do you know that? Raise your hands. How many of you know when you were born? Only Thapa la knows that, okay. And we have Aruna ji there. We have the Tara ji there, Deepesh la. Anyone else? Okay, Pooja la, then? Manya you know that? You know that, right. And here, Richa no? Okay, raise your hands say who likes to share with us as to when you were born. Don't say the date, date or the month. The year, don't say the month, no, don't say the year. That is complicated, right. (TL) If I ask the year, then. Okay, say just tell me somebody what date, which date you were born. Anybody raise your hands. Thapa la?

Participant: 27th.

Venerable Geshe Dorji Damdul La: 27th of?

Participant: April.

Venerable Geshe Dorji Damdul La: April. Okay, full stop. 27th of April how do you know that you were born on that day?

Participant: I saw the certificate.

Venerable Geshe Dorji Damdul La: Okay, (TL, GL) you saw the certificate. Okay. Very good. You saw that on the certificate, your birth certificate, right? Okay. How do you know that your certificate is very accurate? Okay this question is not only to Thapa la, it is to everyone, each one of us. My first question is how do you know that you were born on 27th of April. How do you know that you were born on that? Then Thapa la said that I know that through my certificate, right. Okay, how do you know that the certificate is very precise and accurate?

Participant: Belief.

Venerable Geshe Dorji Damdul La: Okay, you trust, you trust that, right. Okay, beyond this we don't know. If somebody says are you 100% sure that you were born on 27th of April. You say that I just trust the certificate, right. Okay and Sangey la would say that I know because my mother is here. Yes? Sangey la yes? Okay so maybe the when did your mother tell you, you were born on this date, Sangey la? Whatever date. When did she tell you that?

Participant: I guess she never really did.

Venerable Geshe Dorji Damdul La: Sorry.

Participant: I guess the same as him, read certificate.

Venerable Geshe Dorji Damdul La: Okay, same. So the okay Sangey is more keen to accept the birth certificate than the mother. (GL) Okay so the point that I would say is that say if you say that my mother is here, my mother told me. When did she tell this to you? Okay, many years ago when I was very young. You're getting it? So, you think I heard her saying like this, you may, you might not have, you might have now the memory must have become very weak. Even the memory, your mother's memory also must have become weak. Okay so all these complication, finally the trust, right. Rationally we cannot really prove that we are born on this or that date. You're getting it? It's the trust. Okay which means that we are not 100% sure, we are not 100%, we don't 100% cognise, know, we don't 100% cognise the date, birthday, date of your birth. We cannot, even the date of birth we cannot really know it, cognise it perfectly. Do you agree with me? Cognise so that, which means that although you are born on a particular date but you cannot 100% say that I was born on that day, you cannot cognise it perfectly. So something although you have the potential inside to know everything but today you don't know that, even your birthday you are not too sure. Which means that you don't cognise it. So there must be something to stop you from cognising it, cognitive obscuration. You're getting it? There is something inside me which obstructs me from cognising my date of birth, my exact date of birth. You're getting it? Okay.

So likewise how many of you know what you ate when you were the, when your 10th birthday.

How many of you remember what you ate. You must've eaten something, right. Hey, it's like the very young people, you are too innocent. You don't know whether you ate something on your 10th birthday.

Participant: Sweets.

Venerable Geshe Dorji Damdul La: Sweets. Only toffees? Are you sure? You remember that, you are guessing? It's guessing, right. It's like a guess. Okay guess means that you must've eaten something. What did you eat again you cannot cognise it. So what stops you from cognising even that? If you don't know even what you ate on the 10th birthday, right, how can you imagine to know all phenomena, to cognise all phenomena? So there is something inside us which stops us from cognising all phenomena. So what is that known as? Cognitive obscuration. You're getting it? So yet when you remove this obscuration then you can cognise every phenomena, you become an omniscient being. Your mind will be known as omniscience, omniscient. Your mind is omniscient and you become the omniscient being, right.

Okay, now the point is okay now that is important. So say finally we see that the why this incredibly beautiful treasure that you have, seed of perfection within us, right. Okay what would you feel say what do you feel if, tell me anybody just raise your hand, just volunteer to tell me your subject that you are taking in your college or university. Just raise your hand. Yes?

Participant: Philosophy.

Venerable Geshe Dorji Damdul La: Philosophy. Okay anyone else? Yes?

Participant: Buddhist studies.

Venerable Geshe Dorji Damdul La: Buddhist studies. Yes, anyone else?

Participant: Buddhist studies.

Venerable Geshe Dorji Damdul La: Buddhist studies. Anyone else?

Participant: Science.

Venerable Geshe Dorji Damdul La: Science. What science?

Participant: PCMB.

Venerable Geshe Dorji Damdul La: PCMB okay. So let's say that the Buddhist studies, don't worry because Arya Nagarjuna is very kind. (GL) Right. You don't have to worry. Say the PCMB, right? PCMB, physics okay physics let's say Newton. Newton comes to you. So what do you, what would you feel, right? And then the nature of Newton you learn that?

Participant: His laws.

Venerable Geshe Dorji Damdul La: No, I'm not talking about his inventions, his discoveries. This is not what I'm talking about. What I'm talking about is his personal nature. You think that he is like that Arya Nagarjuna very kind? Very brilliant but very kind, do you think so? If you read his biography it's very complicated. You're getting it? If you read Newton's biography it's very complicated, right. Okay in fact say he and another scientist, both of them produced I think calculus around the same time. One's say, claiming that this is my invention. And the other is saying no, no it's my invention. So two of them had the court case, fight. And who was the judge? Hey who was the judge? [0:30:00] Newton was the judge. You're getting it? Because in those days, those fights, pertaining to the intellectual claims, the fights they have to go there, there is a particular court, intellectual court, right. And the there is a judge there. Who is the judge? Final president is the final judge. Newton was the final president. So other person has to, had to remove, had to withdraw. You're getting it? Okay so imagine. Okay I don't mean to demonize Newton, right. Okay. So say somebody who is very haughty physicist, very haughty, very arrogant physicist. And if he is to have say dialogue with you in physics, what would be your say the impression, your feeling? Excited? Very happy? Your name?

Participant: Lhamu.

Venerable Geshe Dorji Damdul La: Lhamu la meeting with Arya Nagarjuna to have, you know, discussion in Buddhist philosophy. Would you be happy or not? Very honoured, right. Very honoured because he will never abuse you. He is very kind, right. And then somebody physicist, I'm not demonizing all the physicists. Some physicists are very brilliantly exceptionally kind but some are not. So those physicists who are, may not be so kind, who are so arrogant, right. If you are next to him what would you be feeling? Feeling of honour or feeling of little say nervousness and you being inferior complex. What would you be feeling? Most likelihood that you are diminishing, right. The person is so majestic with physics, about to say something which can be, you know, the person easily attack me. Okay, so the point is, why did I say this? Okay I'm just checking you, right. I'm seeing whether you are nervous or not. You are not nervous. Okay, good. So the point is that say why you feel so intimidated, why you feel so nervous in front of this very erudite, Nobel laureate in physics, why, why you feel so small, insignificant, the inferior, why? Why do you feel that? Because you don't, you know that you don't have the same knowledge as that person and that person is not just far, far better than yours. So this makes you feel intimidated. You're getting it? Okay, whereas in actuality you also have the much more knowledge than this person. You're getting it? There is no reason why you should feel intimidated. Your knowledge inside you, the true nature within you if that comes out your knowledge is far, far more excelling than even the Nobel laureate in physics. But today, why not. Why don't you have it now? Why is it not visible now? Anyone? Hey, why is it not visible now?

Participant: Because of obscurations.

Venerable Geshe Dorji Damdul La: Because that is obscured by some obscurations which obstruct you from cognising all phenomena, cognising all aspects of physics, cognising all phenomena. So what is that obscuration known as? Cognitive obscurations. You're getting it? So what is that, what exactly is that obscuration? I said the simple example that I gave you is the garlic and the smell of garlic. Garlic is like the ignorance and the smell of garlic is like the

cognitive obscurations which stops you from knowing all phenomena. You're getting it? Okay. Now, if this is the reality that while I have the tremendous infinite knowledge, infinite wisdom, infinite compassion, infinite power why can't I just, why don't I, why these three are not visible within me? Infinite compassion, infinite knowledge and infinite power, why these three qualities, each one of us we have these three qualities in the form of seed, why they are not visible? Because they are obscured by the cognitive obscuration, mental defilement. You're getting it? Okay, now if that is the reality do you want to remain like this or you want to make this treasure come out?

Participant: Come out.

Venerable Geshe Dorji Damdul La: Treasure come out. If you want to make the treasure come out what should you be doing?

Participant: Remove the obscurations.

Venerable Geshe Dorji Damdul La: Remove the obscurations. Very good. Remove the obscurations. To remove the obscurations what should we do? Apply the wisdom. Okay let's say okay this, this is not a chocolate, this is a flower. Is this a wisdom or this is ignorance? This is not a chocolate this is a flower. Wisdom or ignorance?

Participant: Wisdom.

Participant: Conventional wisdom.

Venerable Geshe Dorji Damdul La: Is this the wisdom or not?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Is this a knowledge or not? Wisdom maybe heavy loaded, right. Is this a knowledge or not? Yes, it is a knowledge. Okay, now say what kind of knowledge is required? What you said is that to remove this mental stain, mental defilements which is rooted in ignorance and the subtle smell, the cognitive obscurations to remove that you said that you have to introduce the counterforce. What is the counterforce? You said the wisdom. Okay, and the wisdom, which wisdom? This is question. You're getting it? Okay, which wisdom, this is the question. Now don't just say wisdom. You're getting it? Which wisdom? Okay, let's say that I come to, let's say that okay I come to say you are, say I'm a newcomer to Tibet House and you are maybe you have been in Tibet House for last 10 years, right. And then I'm a newcomer and I show up at the here in Tibet House and then from my body language you sense that I'm little nervous, I'm little scared, there is little a tinge of fear, I'm little scared. You could see that. Once you see that and then you, I know that you are very compassionate. So you don't, you are not happy to see that I'm little scared. So what will you do?

Participant: Make the person comfortable.

Venerable Geshe Dorji Damdul La: Okay you will make me comfortable. How, what will you do to make me comfortable? Anyone? Yes, Thapa la.

Participant: We talk.

Venerable Geshe Dorji Damdul La: Okay so Thapa la, so okay Geshe la don't worry Tibet House is a nice place, you don't have to be afraid, right. Oh because there are many good people, right, many good people who are new to Nalanda Diploma Course. Okay, so still I'm very scared, still I'm not happy. So what will you do? Hey, what will you do?

Participant: We ask that why you are unhappy?

Venerable Geshe Dorji Damdul La: Okay the Adarsh will ask me hey why you're unhappy? I'll try to make you happy by trying to talk to you, still you are not happy. What did you do, what should I do, you are unhappy. (TL, GL) I become even more unhappy, right. Okay, so even asking just by asking does not really help. You're getting it? Now then the okay then somebody comes. Who is going to be there? Somebody raise your hands. Volunteer. Anybody. You don't want to volunteer? Okay, Lhadol la comes. Lhadol la said that okay Adarsh his version is, you know, very intimidating, right, why you are scared. Lhadol la said don't be scared, right. There is no reason for you to be afraid of here in Tibet House. Tibet House is very good place. There is no elephant in Tibet House. There is no tiger in Tibet House, right. You must be scared of tiger, right. Okay is it true or not what Lhadol la is saying there is no tiger in Tibet House, don't be afraid there is no tiger. Is this true or not? That is true. Is that knowledge or not? Okay. Still I am afraid. You're getting it? Still I am afraid. Lhadol la said that there is no tiger, don't worry, have no fear, still I am afraid. Now tell me how are you going to remove my fear? Hey, Stanzin la?

Participant: You don't need to be here.

Venerable Geshe Dorji Damdul La: Okay now, (GL) now get lost, right. Geshe la get lost we can't do anything, right. This is Stanzin la's approach. Okay Geshe la [0:40:00] I am sorry we can't do anything now. Or anybody else?

Participant: I will crack a joke.

Venerable Geshe Dorji Damdul La: Okay (TL, GL) Norbu la crack a joke, right. Still I'm scared. Okay.

Participant: Offer chocolate.

Venerable Geshe Dorji Damdul La: Okay the rice, say the Name? Man, right.

Participant: Manya.

Venerable Geshe Dorji Damdul La: Manya. Manya will give me a chocolate, right. (TL) I quickly eat it and still I'm afraid. (GL) Okay, anyone else? Yes?

Participant: I introduce you with the rest of the people.

Venerable Geshe Dorji Damdul La: Okay. Your name?

Participant: Namkha.

Venerable Geshe Dorji Damdul La: Namkha la. So Namkha la is so kind. Don't worry everybody is so nice, right, introduce everyone. Richa. Your name, okay?

Participant: Stanzin Wangchuk.

Venerable Geshe Dorji Damdul La: Stanzin Wangchuk la. Other Stanzin la, Phuntsok la. Still I'm scared. Oh now the Diploma Course you cannot help me to remove my fear. Anyone? Yes.

Participant: I'll ask the same question as Adarsh. I'll ask you kindly.

Venerable Geshe Dorji Damdul La: Okay, very kindly, right. Okay tell me, right. Your name? Sorry.

Participant: Manan.

Venerable Geshe Dorji Damdul La: Manan will say that, right. Manan will not say that get lost. He will not say this, he will say that very kindly tell me what are you afraid of? Then I may say that I'm afraid of dengue, right. Then what is your answer? Then how would you help me now?

Participant: Then I would say that there are no mosquitoes here.

Venerable Geshe Dorji Damdul La: Yes this is a mosquito free zone. Mosquito free zone. Don't worry about dengue. As long as you are in Tibet House you will not have the dengue problem. You're getting it? Then my fear is gone. You're getting it? Okay. So who said that there is no tiger? ‘

Participant: Lhadol.

Venerable Geshe Dorji Damdul La: Okay Lhadol did not say this. I just exaggerated it. Okay so let's say if somebody says there is no tiger, don't be afraid. Is that a proper, is that a knowledge or not?

Participant: Yes.

Venerable Geshe Dorji Damdul La: That is knowledge but that knowledge does not help us to remove that ignorance, right. I'm scared of the ignorance that there must be dengue mosquitoes here. You're getting it? So the, to remove the ignorance you have to introduce the correct very appropriate wisdom. Not all wisdom. You're getting it? Not all wisdom. We must

introduce the correct appropriate wisdom. So for that wisdom we have to, you know, check exactly what is that ignorance? You have to ask me. When you ask me I say I'm afraid of dengue. Then the answer is that don't worry there is no mosquito around Tibet House. This is a very clean area, no mosquitoes. Then my mind will be freed and at ease. You're getting it? Okay, so the point is that we have to introduce the wisdom but the very precise wisdom, not all wisdom, not any wisdom. Okay, so with this what is the wisdom? What is wisdom? It's a discerning mind. Okay raise your hands. Anybody? Yes, Namkha la.

Participant: Wisdom is the discerning mind whose apprehension of the object tallies with the reality.

Venerable Geshe Dorji Damdul La: Wonderful. Thank you. Wisdom is the discerning mind whose apprehension of the object tallies with the reality, right. Wisdom is the discerning mind whose apprehension of the object tallies with the reality. Okay this is wisdom. Now the very precise wisdom, we have to introduce the precise wisdom, extremely precise wisdom. Okay, let's see this is so important now. This is so important. Okay, what is this?

Participant: Flower.

Venerable Geshe Dorji Damdul La: Some of you must be feeling bored now, always holding flower, right. Okay there is a flower there. Okay this is, is that knowledge or this is ignorance?

Participant: Knowledge.

Venerable Geshe Dorji Damdul La: Knowledge. In a loose sense is this wisdom or ignorance? In a loose sense it's a wisdom, it's not ignorance. It is a wisdom. Okay now so that there is a flower there in this hand this is a wisdom. Okay, what is your emotional reaction joy or feeling bored?

Participant: Neutral.

Venerable Geshe Dorji Damdul La: Okay, feeling neutral. Okay now you're feeling neutral, right. Say if it so happens that today is your birthday and right from the early morning, right, your parents presented you with the iPhone X as a gift. You are happy, not happy? Very happy. You have been dreaming of having a iPhone, the iPhone X, iPhone from last many years. You never got. And suddenly you got the iPhone X. You are just what do you call cloud nine. You are so excited, so happy. Okay whole day you're excited, now come to class what is this? Flower? What is your emotional reaction happy, neutral? Very happy. So you're seeing the same object, one point you are neutral seeing this same object. Other time seeing the same object but the mind is very happy. You're getting it? So what is the difference, difference in object or the subject?

Participant: Subject.

Venerable Geshe Dorji Damdul La: Subject. You're getting it? Oh there is a, the very boring,

dull, blue flower. Is this wisdom or ignorance? Hey, dull blue flower, ignorance or wisdom?

Participant: Ignorance.

Venerable Geshe Dorji Damdul La: Ignorance. You're getting it? Is there problem with the object or with the subject?

Participant: Subject.

Venerable Geshe Dorji Damdul La: Where is the mistake? Where the error, object error or the subject?

Participant: Subject.

Venerable Geshe Dorji Damdul La: Okay, subject error that is true. Okay so say the, is this a mental feeling or the say the mistake with the perception?

Participant: Perception.

Venerable Geshe Dorji Damdul La: Perception of object or perception of subject? Perception of the object. Perception of the object. You're getting it? Perception of the object there is a mistake happening, right. So mentally it is your birthday you got the iPhone X and you look at oh there is a dull blue flower, still you are very happy. You're getting it? So although you, object you are seeing wrongly but your mental state can be very happy. And object you may see it correctly, mental state you may be very bored or unhappy. You're getting it? So there are two things happening. One is related to the object, one is related to the subject. You're getting it? This is so important.

So now this ignorance also has two sides; this ignorance mistaking the object and the mental disturbance, with the subject mental disturbance, with the object error with the object, and subject disturbance. This is the ignorance. You're getting it? Now the wisdom should be object should not be mistaken, subject should be calm. You're getting it? The wisdom should be what? Wisdom should have two qualities; object wise it is not erroneous, subject wise it should be calm. You're getting it? Okay, two things.

Now how to make sure that object wise there is not mistake in object? How to know that you get the object correctly, that you are not mistaking the object? How to know that?

Participant: Correct perception.

Venerable Geshe Dorji Damdul La: Correct perception. How to, how do you evaluate that? Okay this is a very serious question. You're getting it? How would you know that the object is mistaken or not mistaken? For that say three thousand years ago thinkers, the great thinkers there was, they were exploring what I'm seeing whether the object wise, whether it is mistake or not mistake. Thinkers were exploring. You're getting it? Okay, so what they were trying to know

is they want to know precisely what is object. To know precisely what is object, technically it is known as [0:50:00] what is the ontological reality. The ontological reality means what is the object's reality, what is really there on the object that is known as ontological reality or ontology. Ontology or ontological reality. Okay, so that is one thing to explore what is ontological reality.

Then number two, who decides what is the ontological reality? Your mind decides. You're getting it? Mind is the subject or the object?

Participant: Subject.

Venerable Geshe Dorji Damdul La: Hey your mind is the subject or the object? Mind is the subject. You're getting it? Your mind is the subject. So now the point is we have to know the object so well. What is that knowledge known as?

Participant: Ontological.

Venerable Geshe Dorji Damdul La: Ontological knowledge. Ontological reality or the ontology. Just ontology, right. And then you have to know the subject so well, you have to know the mind so well, not only the object you have to also know the mind so well. Because the mind is the one which is playing on this object. You have to know the mind so well, right. Okay, so to know the mind so well again there was many thinkers, thinkers meaning people who are deeply into very contemplative, people who are very contemplative, reflecting, giving thoughts to it, how the mind works, what is the mind and so forth, right. Okay often times you will surely come across people who will say that in this world nobody can explain what the mind is. You're getting it? You will come across people who will make such a big statement, nobody knows what the mind is. This is a clear indication that this person does not know what mind is, right. In actuality so many thinkers already came and who thought about these things particularly we say the Buddha Shakyamuni who talked about, who taught about the mind so clearly. Because that you are totally ignorant about what the Buddha taught. So they think that oh in this world then nobody can explain what mind is. This is too big a statement that people are making. So the point is that you have to know what this mind is. To know the mind, to know the object you are trying to know the ontology. To know the mind initially say the psychologists, the psychology came into being. Study of the mind – psychology came into being. You're getting it? And then later on about like 100 years, 150 years then the neuroscience came into being. Getting it? Okay, to know how the mind work, psyche, to know the psyche. Psyche and the mind these two are same. Psychology is the study of the mind. Study of the psyche – psychology. And neuroscience is trying to study the mind on the basis of the brain. Trying to know the workings of the mind through the workings of the brain. This is neuroscience.

Okay now what is the ontological reality? What is the objective reality, what is the object there, what is the final reality of the object. So there then initially philosophers, the study of philosophy came into being to know what the ontology is study of philosophy came into being. You're getting it? Study of philosophy came into being. Then say within like 100 years, no sorry, 300 years time, Newton around his time then the physics came into being to try to explain the ontological reality. Before physics, philosophy came into being to explain the ontological reality

or to explain the psyche. To explain the ontological reality philosophy came into being then later on, on the basis of this philosophy like Socrates, Plato and so forth in the west, and in India all these Indian traditions like Jainism, Mimamsaka, Vedanta, Nyaya, Charvaka and then Buddhism, all these traditions they came into being in the form of philosophy to explain what the ontological reality is. Then within 300 years' time with the advent of the Newton then the physics became a very prominent. And then within like 100 years' time from now then Neils Bohr, then the Heisenberg, and the Albert Einstein they came to, they came with the say paradigm shift in physics. They came with total paradigm shift in physics, quantum physics, relativity theory, they all came into being as a revolutionary, revolutionised version of the physics from the Newtonian, classical Newtonian physics.

Okay now from this what we learn is that finally people are exploring what? People are exploring what is the ontological reality, what is the object and what is the subject, what is the psyche. You're getting it? To know the object philosophy came into being and physics came into being. You're getting it? And chemistry is there, biology is there. But that is more on the gross level. On the subtlest level say philosophy and the physics came into being. And then to know the psyche, to know the subject, what exists?

Participant: Psychology.

Venerable Geshe Dorji Damdul La: Psychology existed from the Indian, classical Indian tradition and then the say the west, Freud, Freudian psychology, Freud in the west. And then the neuroscience. Okay, so in other words psychology, neuroscience, and cognitive science. Cognitive science, neuroscience, then psychology. And then if you want to make it even more complicated, epistemology came into being, epistemology. Epistemology meaning how the say the cognitive mind, how the mind cognises, how the mind, interrelation with the object and the subject, how the subject interrelates with the, interrelates, cognises the object, right. So there the epistemology came into being, epistemology. In other words to know the object, to know the ontological reality – physics, primarily physics and philosophy. Then to know the subject well we have the psychology, neuroscience, cognitive science, and epistemology. Okay so this is what we need to keep in mind.

Now of the two – object and the subject, to know the ontology say from the, strictly from the Buddhist point of view we will study about the Emptiness concept. So that will come later. So today for the next few sessions we will do the, to know the psyche, to know the subject, we're going to study the Buddhist psychology. So here I'm saying Buddhist psychology but what I would suggest you is when you speak about this psychology, okay we learnt Buddhist psychology in the Tibet House, so according to Buddhist psychology. No need to say like this. For example say I show this. What did I show you? I show you Tibet House flower or I show you flower?

Participant: Flower.

Venerable Geshe Dorji Damdul La: Right. So okay when you go out according to Tibet House flower, right. No point because it's a flower. Wherever you take it, whosoever buys it, right. Whether it's Tibet House, DU, JNU or wherever, whoever, whosoever owns this, this is a

flower, right. You don't have to qualify this as according to Tibet House this is a flower. You don't have to say like this. It's a reality. With the reality you don't have to confine this to according to this, according to that and so forth, with the reality. You're getting it? With the reality. So whereas even with the reality you have to at times, you have to make references. For example say Richa what is your mother's name?

Participant: Rekha.

Venerable Geshe Dorji Damdul La: What is you're the mother's mothers name?

Participant: Indira.

Venerable Geshe Dorji Damdul La: Indra. Okay let's say so Rekha, Rekha ji is mother with respect to Richa, right. Richa will say oh Rekha is my mother. You're getting it? So that is, it's the truth. Rekha ji is her mother, it's the truth. But that truth makes sense as a truth only with the Richa as the frame of reference, right. So with the respect to Indra.

Participant: Indira.

Venerable Geshe Dorji Damdul La: Indra. With the respect to Indira as the, Indira ji as the frame of reference Rekha ji is the daughter. You're getting it? So [1:00:00] some truths we have to speak the truths with respect to the frame of reference. Whereas according to Tibet House this is a flower, right. From the point of view of Tibet House this is a flower. From the point of, from Tibet House what is in this glass is water. From the point of Delhi University this is not a, no, it makes no sense. So we have to be able to say be very discreet, there must be a sense of discretion as to when to qualify. So when you speak about the psychology here, although this is what is explicitly taught by the Buddhist scholars, initially taught by the Buddha Shakyamuni himself, later commented upon in great detail by the Buddhist scholars but this is the psychology, we don't have to say that according to Buddhist psychology. You're getting it? Okay this is what we have to keep in mind because he is talking about the. Whereas if I'm talking about something which is, something which cannot be rationally proven, even from the something which cannot be rationally proven and I'm saying something, right. For example I may say that Wongdu la, right?

Participant: Wangchuk.

Venerable Geshe Dorji Damdul La: Wangchuk la. Okay Wangchuk la your previous birth was a king, right. This is so weird the I have no proof. You cannot, you know, you cannot say that, prove that, right. And I cannot really prove that. I may be telling lies. Or may even be true, right. We never know. So from this, under such situation then you can say according to Dorji, Wangchuk la was a king in his former life, according to Dorji. Which means that we don't know. So we, according to him he is this, right. Okay, then Richa may argue that as to no, no, no you are not the king, you are the queen, in the past life you were a queen, right. So according to Richa the Wangchuk la was a queen in the past life. According to Dorji Wangchuk la was a king. That is fine.

But according to Richa this is a blue flower, according to Dorji this is a red flower. That makes no sense. You're getting it? So we have to know when to refer, when to specify somebody, when to qualify something with a reference, when not to qualify with a reference. So the psychology what we are studying here, this is purely, purely empirical in nature. Empirical meaning something which is so rational, something which is experiential. We are not talking anything about say something which you have to believe in, right. We don't have to have a mere belief in knowing the psychology that we are studying here. So this is the difference, right. This is the difference. So the study of psychology here what we call as a Buddhist psychology at the moment, so this, if you study this very thoroughly you become convinced you can apply this to any other study of psychology, western psychology or any other western, the psychology you can apply in this, right. This is extremely, you become authority in the psychology, even with the western psychology you become authority if you know this psychology so well. You're getting it? This is something which is so empirical. Empirical as opposed to something to be believed in, something to take it on the basis of belief. You don't have to belief. You don't have to take it as a mere belief, this is something which we can empirically experience.

Okay so in the process of our discussion of this psychology, of course we are not going to go into detail. It's just to give you a say overview of what the psychology that we are going to study here later on in more detail as a part of Nalanda Masters Course, right. So should in the process, should you feel that okay this is something which I don't really understand, it's the, I really want to know this, I want to be convinced about this you have, you feel free to discuss with me or with the brings up with questions or there are some who are from Nalanda Masters Course, the Deepesh la is there, Ajeer la ji is there, then we have the say the Tenzin Chodon la is there, the Pooja la is there, then Lhadol is there. There are number of the, you know, the say people from the Nalanda Masters Course. You can feel free to ask them. You're getting it? Okay and then of course you can, in the class you can, why not also ask me. If you see that there are some concepts what we study under the Buddhist psychology which is something which is you're not something the convinced. You're getting it? So the point is you must be convinced. Don't take it on the basis of the blind faith.

Okay, so with this because that the study of the object, study of the ontology, study of the psyche, study of the subject with these two things, one the philosophy is involved with the study of the object, then the physics is involved. You're getting it? Which is a science, what we call as the modern science. And then study of the subject what are involved? What disciplines are involved? Psychology is involved. Neuroscience is involved. Epistemology is involved. Cognitive science is involved. So again we see that neuroscience is this very solid hard science, science is involved there. It is for this reason that Buddhism studies both, meaning ontological reality as well as the subject. You're getting it? Buddhist studies they help us to learn both. Because of which His Holiness the Dalai Lama classifies the entire genre of the Buddha's teachings into three categories. This is so important for us to know. His Holiness the Dalai Lama classifies entire genre of the Buddha's teachings into three groups, three categories, three groups. One Buddhist science, science not really Buddhist science, as science. Number two philosophy. Number three is practice. Number one is science, number two philosophy, number three is practice. So Buddhist teachings subject, in terms of the subject matter anything that you see taught in the Buddhist teachings can be classified into these three categories, the science, the

philosophy, and the practice, three. And of the three the His Holiness the Dalai Lama says that whether you want to practice Buddhism or not this is entirely upto the individual. You're getting it? And centres like Tibet House and any other centres should not put effort to convert people to practice Buddhism. So therefore His Holiness does not believe in conversion. You're getting it? This is so important, does not believe in conversion.

But physics is a universal value, universal knowledge. Likewise the philosophy which we're going to study, the psychology which we're going to study and the science that we study within Buddhism, the philosophy within the Buddha's teachings, they are something universal. Taught by the Buddha but they are universal. Because they are universal values, universal knowledge, they are so precious, right. Just as for us to know physics what is the problem? For a Muslim to learn physics what is the problem? For the Christians to know physics what is the problem? Likewise for Hindus to know physics what is the problem? Likewise for Buddhists, Jains, Sikhs, non-believers what is the problem to learn physics? No problem. Likewise say physics is so important. Likewise all these empirical studies are of psychology, philosophy, and so forth which are empirical in nature they are the treasures of the world. So the people of the world should preserve these treasures. So to study as a science coming from Hinduism, coming from Judaism, coming Jainism, coming from Islam, coming from say the Sikhism, from any tradition, from Buddhism. Anything which is science. Buddha does not require blind faith, right. These are the treasures of the world not only the treasure of the say the Islam, not only treasure of say the Hinduism or Jainism, Buddhism, Christianity, Judaism, but are the treasures of the world. So the world people should preserve this, know these things and then see that these are the treasures. Okay, so that is something which is so important.

So the, under the science, under science, within the Buddhist teachings science, what comes under that section? So His Holiness the Dalai Lama is so keen that of the three groups, science within the teachings of Buddha the philosophy and the practice, he is so keen to compile all the teachings of the Buddha on science, all the teachings of Buddha on philosophy [1:10:00] separately and the practice part His Holiness says that this is individual business, right. He keeps it just, he just keeps it aside. So the first two things are so important.

So what comes under science there? So one, the most important part is the study of the mind, which is so extremely developed and refined. In fact one time the with the intention to compile the all the treasures from the various traditions Hinduism, Islam, Buddhism, Jainism, so forth with that intention I was trying to meet the scholars from the different traditions. One time to meet the scholars of the Vedanta tradition I went to Varanasi with that intention. And then I met a professor, one Hindu pandit, a scholar in Hinduism particularly Vedanta. So I was asking him about the Vedanta's version of the psychology. Then he said that if you really want to know the psychology you have to study the Buddhist psychology. This is what he said. If you really want to know how the mind works, what is the mind you have to study Buddhist psychology? He is a Hindu pandit, a great scholar from Varanasi and he advised me that you must study the Buddhist psychology that is the most complicated, that is the most elaborate version of the psychology. This is what he said. So with this in mind, the point is that the study of the mind that falls in the category of the science.

And then say over time we will also learn about, little bit about the particles not specifically as atoms. Atoms is something which is very modern, according to modern science. This is a very technical term, the used for a very specific the say the particle with a very specific measurement, with the specific the say the attributes like the nucleus inside, protons and the neutrons inside, the say the electrons whether they are revolving or whether they are in the form of clouds, this is all debates. Some physicists will say that they revolve around the nucleus. Some say it's like a cloud, it's not like moving around. It's like the form of cloud. There are various the points there, the debates are there. Okay, so whatever is the case say the study of the particles, study of the time, all these things come under the category of the study of science within the teachings of the Buddha, one.

Then interestingly parallel to the study of quantum physics, relativity theory, parallel to these two things then the study of dependent origination, concept of *shunyata* Emptiness, concept of dependent origination. These two come in the form of the study of the science pertaining to the, pertaining to or in parallel with the study of quantum physics, study of relativity theory. Particularly if somebody is exposed to quantum physics, somebody is exposed to relativity theory then you study the say concept of Emptiness, concept of dependent origination, you will see such an incredible great parallels between these two things. Say the concept of Emptiness and concept of say the quantum physics, these two are very close. To what extent they are close? Individual has to decide, individual has to study both. The relativity theory, in Buddhism there is one concept which is also known as **Tibetan??(1:14:36)** mutuality of the relativity, mutuality of relativity **Tibetan??(1:14:45)**. This is exactly what Albert Einstein taught relativity theory, even the label is also same, right. So we see that Buddhist study, if somebody is really exposed to the relativity theory, general theory of relativity, special theory of relativity according to Einstein if you study the Buddhist concept of the relativity you will see that there are incredibly great parallels between the two.

Okay, then of course within the two systems, two systems meaning quantum physics, relativity theory, within these two disciplines or systems, within physics you see that they don't really necessarily go together in parallel, right. Say for example Einstein at one point although he contributed a lot, not only in relativity theory but also the quantum physics, he also contributed a lot there. But at one point he is too happy about the concept of the randomness in quantum physics. So we see that there is a dichotomy within the two, the physics disciplines. Okay so that way we see that the Buddhist concept of the relativity theory, dependent origination, Emptiness, we can also put that in the category of science pertaining to the, in parallel with quantum physics and relativity theory. Okay then the, so this is one part the science.

Then with the philosophy then the say the okay and then also that is interesting, so more into the say the, also in the category of the science, then the say the concept of, for example how the mind works, how the mind interlinks with the objects, epistemology. This is such a detailed study of the epistemology in Buddhism. That also can come into the category of the science within Buddhism.

Okay, and then the study of law of karma, law of cause and effect, and the divisions of the causes, classifications of causes, classifications of conditions, classifications of the results and so

forth, they all can come under the category of the philosophy. Okay, so the with the philosophy it's the wide range of topics are there within this category of philosophy.

Okay and the say the with the *samadhi* practice of meditation, so forth, they all fall in the category of the practice. Meditation, right. The various versions of meditations and the various the say the stages, steps, techniques, all these things fall under the category of the practice. And the rituals they all fall under the category of the practice. Okay, this is what we have to know.

Now with this knowledge the question arises, okay why do we have to study the psyche, psyche meaning the mind. Why do we have to study the mind? Okay so the text book, if you open the text book it begins with this question, why study mind? This is question. Okay this is so important, right. The one thing which is, one thing, okay say I would share with you say the parallels between Buddhist teachings and modern science, and the divergent, divergence between Buddhist teachings and modern science. The parallels or the convergence, the points of convergence between Buddhism and the modern science and the point of divergence between Buddhism and the modern science. And the best points of convergence, best point of the parallels. Or the divergence between Buddhist teachings and modern science is okay, is twofold. One is paying importance to the need for objectivity. In other words objectivity that is the one of the greatest parallels between modern science and Buddhist teachings, the need for objectivity. In other words modern science, generally speaking, right, generally speaking modern science is trying to explore the reality very objectively. [1:20:00] This is so important. And sometimes the say the even the some of the scientists, not every scientist, right, not the bright scientists. Bright scientists are very exceptional scientists. Average scientist is also there, under average scientist is also there, right. Some average scientists who are applying for science they say it should be objective. And what is the meaning of objective? For example say if I believe in Buddhist philosophy you cannot objectively see the Buddhist philosophy, right. This is the blind belief in the understanding of objectivity. You're getting it? Somebody very bright, bright scientist will say that if you are extremely objective you understand this and then you can believe in it, right.

Okay, this is a flower, this is a real flower, this is not a real flower, this is a fake flower. Okay I know this, once I know this now somebody picks this up I say that this is a the fake flower. Okay I want a flower which will not droop after ten days. You can take this. Why? How do you know that this, you have this conviction? Yes, I have this conviction. So this conviction, I have this conviction. This conviction came, so therefore I can have a very close feeling towards this flower because I need the flower, whenever I need the example I need the flower, right. So then if the flower dies after five days, ten days, it's not useful. So, therefore I need a very stable flower, right. (TL) I need a stable flower. For that matter I have a very close feeling towards this. So this becomes like my flower. So this affinity that I have. If you have affinity you will not know this flower objectively because you have the affinity. This is too much. You're getting it? So to be objective, generally speaking, when the affinity is there you don't tend to look at the object objectively, generally speaking. But it's not always the case. You know the object first and then the affinity can come in, right. In many cases affinity comes in then with this affinity then you try to explore the object. Then you may not see the things objectively. You're getting it? So the point is that one of the strongest point of Buddhism which in parallel of modern science is the

objectivity. You're getting it? Where the subjective influence should not affect our exploring the objective reality that is something so unique. In other words no blind faith, no going for blind faith, right. Say you can ask questions. Okay this is one thing which is parallel with the modern science Buddhist teachings.

Number two thing, number two which is in parallel to go with the Buddhism, Buddhist teachings and modern science parallel is the resorting to the logic and the reasoning. To know something one resorts to the reasoning and the logic. You're getting it? Okay that is so important part. For example what is the ontological reality? Emptiness of objective existence. How do you know this? Right. To know the ontological reality we don't have to go for blind faith. You don't have to just follow a teacher. Through pure logic, pure reasoning you can get this ontological reality, what the ontological reality is. You can get it through pure reasoning and pure logic. So resorting to the pure reasoning and the logic in order to get to the ontological reality this is something which is the, what the common between Buddhism and modern science.

Now what is the point of divergence? The Buddhism while trying to, the purpose for exploring the reality, the purpose for exploring the ontological reality, the purpose is to finally achieve the ultimate happiness for you and to get rid of all your fears. That is the purpose. Whereas modern science that part is missing. Modern science, generally speaking, modern science to explore the ontological reality is for the sake of exploring the ontological reality, not for the sake of removing your fears and to achieve the maximum happiness. This is the difference.

Okay, because that Buddhism even to explore what the ontological reality is, there should be purpose, there should be a reason, there should be a purpose, a greater purpose. So for that matter, likewise what is the psyche, what is this mind to explore this you should the, to explore what the mind is there should be a purpose. Okay, so the question is why study mind? Looking for the purpose, okay, it says that, so we'll just quickly read this.

Both the world of sentients and non-sentients operate in all the multiple shades purely driven by the mind.

In other words we see, we look around, we see the world sentients, no, meaning animate objects. Animate objects for example the human beings, the animals, the insects, and so forth we see around. Okay. And then the inanimate objects for example the flower, the house, the trees, the traffic, the mountains, the water, the weather and so forth, inanimate objects. So when we see that all these things are operating, finally operating. What is the final driving force of all these things operating? We see that the final driving force is the mind, right. And don't believe in this. Don't just believe in this. This is just the, it is like Albert Einstein saying $e=mc^2$. You're getting it? $e=mc^2$, you can still ask how can I know that $e=mc^2$. So you have to ask this. Likewise everything that is operating around you, they all boil down, they, why they're operating like this is because they all boil down to the final driving force is the mind. How do I know this? You're getting it? How do I know this? This is next question. But the point is the like the equation $e=mc^2$ I said everything boils, finally how they operate boils down to the operation of the mind. This is like the formula. And then we can, we have to derive it. Derive it through more detailed studies. Okay, so first we have to study some of the formulas which the Buddha said, say Dhammapada, Dhammapada is originally, what, is something which the Buddha himself taught.

And then they say the Arhats later on they compiled. They compiled what the Buddha taught, they have been compiled by the Arhats. So Dhammapada where the Buddha said,

**Mind is the chief and precedes them all;
If with impure mind, one acts or speaks,
Miseries follows**

Miseries follow. Okay, English wise miseries follow.

Like a cart following the ox.

Okay so now don't just follow this say like okay I'm studying part of Nalanda Diploma Course, so I have to study this. No. What you do is that bear, okay most of you are very young, I would encourage you, just see in your life whether or not that is true, in your life what is being said there.

**Mind is the chief and precedes them all;
If with impure mind, one acts or speaks,
Miseries follow**
Like a cart following the ox.

Okay I remember maybe someone of the young ones, I don't know whether you remember. Those of you from Delhi for the last I think like four-five years, you will remember that. One time incident, one incident happened in Delhi. Okay near Delhi, either Delhi or Gurgaon. What happened was that a bus drove and it so happened that there was the motorbike resting there. And the young boy who was the owner of the bike and the mother, two were maybe nearby there. And the bus just hit the motorbike. [1:30:00] May be some scratch the spot. And, okay if this is what happened to you what happened to you what will you do? Hey, how many of you have the motorbike? Raise your hands. Pooja la. Anyone else? Boys, no, no motorbikes? Phuntsok la? No. Okay. How many of you drive motorbikes? What is the proper English drive the motorbikes or ride motorbike, what do you call it?

Participant: Ride.

Venerable Geshe Dorji Damdul La: Ride the motor. Okay how many of you ride motorbikes? By the way what about those behind that? Ride not ride?

Participant: Pillion. Pillion rider.

Venerable Geshe Dorji Damdul La: Pillion rider. Is it you already a rider (TL)? Okay so how many of you ride motorbikes? Raise your hands. So Phuntsok la tell me, if it is your motorbike and the bus accidentally, say the hits the motorbike. Sometimes it can happen, right, it can happen. And if there is single scratch happens, happened to your motorbike what will you, how will you respond?

Participant: I won't mind.

Venerable Geshe Dorji Damdul La: Wow, amazing. (TL, GL) Wonderful.

Participant: Traffic's so much in Delhi that it happens, it's a very common thing.

Venerable Geshe Dorji Damdul La: That is true. No this is the, your, okay now Phuntsok la's reaction is I don't mind, it happened. I can drive a, the, Phuntsok la can drive a bus and it can make the same scratch to another. If this can happen to me why not somebody else, you know, can do this and happen to mine one, you know. So it's mutual. So who cares, I don't mind. Very good. Okay this is one scenario.

Another scenario the owner of the biker became so angry he started to fight with the driver, he pulled down the driver and he was hitting the driver. And finally the driver died. And while the son was beating the driver the mother was telling the son to beat the driver more. And both of them entered in prison. You're getting it? So these are the real life examples. You're getting it? So see how to apply these your real life examples.

Okay now tell me, at the moment it did not happen to you. So therefore you can, your mind is there is a sanity. You're getting it? Your mind is, it's not, your mind has not gone insane. Your mind is not crazy, your mind is sound. You have a sound mind at the moment. With the sound mind you can think and you can make a proper judgement of what you should do, what you should not do. Okay which of the two actions would you imitate, what Phuntsok would do and what that gentleman did who went to prison with his mother? Which of the two reactions would you adopt? Hey, if your bike was scratched by the bus which of the two response would you adopt, Phuntsok la's response or the response by from the other gentleman?

Participant: Phuntsok.

Venerable Geshe Dorji Damdul La: Phuntsok la's. Why? Don't be afraid. Don't trust my face, right. So when I say why you must be oh something is wrong, right. Okay don't trust my face. Tell me why? It is not philosophy, right. Speak your mind. Just raise your hands. Anyone. Why would you adopt Phuntsok la's? Yes, Namkha la? Yes, mic, mic. Namkha la your answer is very interesting, I know. So everybody should know this.

Participant: Geshe la the fruit will be positive for everyone.

Venerable Geshe Dorji Damdul La: Fruit. You're getting it? Did you all hear this? Finally what you are doing, you are taking any action whether you say okay *chalega, chalega* its fine or no how you dare do this. In both cases you are expecting a result, right. How dare you do this, you are expecting a result. Which result is more meaningful to you? So what we have learnt when we started the, we started the Nalanda Diploma Course with the two agendas of your life. What are the two agendas?

Participant: Be kind to yourself.

Venerable Geshe Dorji Damdul La: Be kind to yourself. And?

Participant: Be wisely.

Venerable Geshe Dorji Damdul La: Be wisely kind to yourself. You're getting it? So fighting with the other person, is this wise or not wise? Because why not wise? Because instead of giving you what you want, instead of giving you happiness it gives you prison, right. It gives you the pain in the prison. Imprisonment is what you got. This is so unwise. You're getting it? So the fruit, you have to look at the fruit, you have to look at the effect, you have to look at the result. If the result is going to be very destructive, it is so unwise to go adopt that approach of fighting. You're getting it? Whereas say why should you have to go to the prison just with the scratch, so this scratch is responsible to throw you into the prison, right. And you'll support this scratch, support not having the scratch. But in the pretext of not the say the protecting your motorbike from the scratch you end up in, you suffer in prison. This is so unwise. You're getting it? So the approach should be more gentle as Phuntsok, the like Phuntsok la's approach.

Okay now tell me how come that Phuntsok la took this wise approach and the other person took this unwise approach. What makes the difference? Anyone. Namsa la you want to say something? What makes the difference?

Participant: Thinking.

Venerable Geshe Dorji Damdul La: Yeah, talk through the mic.

Participant: Thinking.

Venerable Geshe Dorji Damdul: Thinking makes the difference. Very good. Thinking makes the difference. Thinking is done by the bike or your mind?

Participant: Mind.

Venerable Geshe Dorji Damdul La: Mind. So mind plays the role. You're getting it? It says the,

Mind is the chief and precedes them all;

Your mind whether you end up in prison or you end up in shaking your hand with your driver, bus driver. And the bus driver, if he is more sensible, if he could see the whole scenario if he fights with me, he can kill me, right. Oh instead of killing me he is shaking, hand shaking with me, he may give you one thousand rupees to fix your bike. You get extra one thousand rupees. That is better. You're getting it? So the point is that finally whether you end up in prison or whether you end up with the smile, your, you know the bus driver is so apologetic, right. And then the bus driver may even help to take it to the garage to fix it. So all these positive responses, results and the negative results, what decides? Your mental thinking decides. You're getting it? Is that true or not? Okay this is what I'm saying, what we are studying just see how relevant they

are in your life. You're getting it? These are like the formulas. So you have to apply to know how to apply this in our day to day life. So what Samsung la said finally the thinking line is the one which decides, which precedes the chief and which precedes all your results. Precedes them all. Them referring to the experiences of happiness and miseries.

If with impure mind,

Impure thinking with the anger then-

one acts or speaks,

Acts with fights -

Miseries follow

The person ended up in prison, the miseries,

Like a cart following the ox.

Ox pulling the cart. So where the ox goes, then the cart comes. With the negative thoughts prison follow, miseries follow, right. Okay. Whereas on the contrary like what Phuntsok la adopted.

Mind is the chief and precedes them all;

If with pure mind,

Okay this can happen to anybody, right. Even if say Phuntsok la's bike there and Phuntsok la's father is the driver or the mother is the bus driver, even the mother may hit him more, right. The mother does not want to hit but it can happen to anybody. So with this thought anybody, no, no don't worry, its fine, it can happen to anybody, by anybody to anybody, I know, don't worry, right, you don't have to worry. So this very pure thought, with this pure thought one is stopped from having to go to prison. You don't have to go to prison. With the pure thought you will not fight. You're getting it? So therefore you are stopped from, then -

one acts or speaks,

How one acts, you act in a very gentle way, you speak in a very nice way, a very profound understanding then -

Happiness follows

You become friends, two of you become friends, right. Then the next time the driver may call the Phuntsok la for Diwali, right. Okay so,

Happiness follows

Like a shadow that never leaves.

So you and your shadow, where you follow, where you go your shadow will follow you. Likewise having, where your good thoughts, good thinking goes then the happiness will follow you. Okay this is beautiful. So therefore our thinking makes the whole difference. And the thinking is what [1:40:00] mental or the object? It's the mind. So we have to study what the mind is, how the mind thinks, how to make, to know the mind, by knowing the mind so well then you know how the mind with the mind how to rectify your thinking properly, how to learn to think properly not to think destructively. Okay. So we'll stop here. Any questions? One or two questions. Adarsh?

Participant: Geshe la this stanza or verse - mind is chief and precedes all, is it valid only for the miseries and happiness or for the all, you know, so for all the movements of the universe?

Venerable Geshe Dorji Damdul La: Okay, so this is valid for everything. So with the happiness, with the miseries they say, when you say that say the, when you say that the world or let's say the table, right, table. So there, this is a big table there. Then you can split this into two. And split that further in two. Go, keep going it becomes subtler, subtler and subtler. Likewise when it's say that it precedes, the mind is the chief and precedes them all, right. Meaning all meaning whole universe. So within this whole universe we see that universe on a, in a large scale, macro level. And then you see that universe, same universe in the micro level, right, micro level. In both the cases, say what is on the large scale, on the for example say the largest scale which, some of which are more obvious to our eyes, to our experiences, we can know this very clearly. From this then the deeper ones, more subtle ones we have to go into the extensive studies. With the studies you will know the subtle ones. You're getting it? Okay it applies to all. Okay, Richa.

Participant: Good evening Geshe la. My question is regarding the last lecture on aggregates or synonyms. So two questions I have, one is a query that the five aggregates, just want to ask, so permanent things, objects do not come under this?

Venerable Geshe Dorji Damdul La: So aggregates and impermanent phenomena these two are synonymous, we studied that, right. So within the aggregate there are five which means that all impermanent phenomena should fall under the category of the five aggregates, which means there is no room for permanent phenomena within the aggregates.

Participant: Okay. And so you were mentioning that everything can be divided into permanent and impermanent. So my question is, is there something which is neither permanent or?

Venerable Geshe Dorji Damdul La: Okay so that is like, okay let's say, let me give you, okay, just this is very important whatever we say, I'm not expecting you to be 100% confident just now whatever I say. You're getting it? So try you best to gain conviction in what you've learnt. You're getting it? So the question is we classify everything that exists into two. What are they? Permanent and impermanent. So the question is can there be something which is neither permanent, something which is existent but not permanent, not impermanent. This is your question? Okay. So it is like saying that can I, so impermanent, permanent, this even I learnt

from somebody. You're getting it? You are learning from me. But even without learning from anywhere I can right away say that everything that exists in this universe should be either this flower or non-flower. You agree with me or not? That anything that exists in this universe should be either this flower or should be non-flower, should be a flower or non-flower. You agree with me or not? That is simple. Flower, if it is not flower it should be non-flower. As simple as that. You're getting it? Likewise permanent, impermanent means changing. Permanent means not changing. Flower and not flower. You're getting it? Flower and not flower. Permanent which is unchanging. The impermanence is changing. Changing and unchanging. You're getting it? So changing and not changing. Therefore there is no third category.

According to, okay, in quantum physics okay there is a very complicated thing, Schroedinger's cat experiment, right. Interesting one. Whether or not this is true or not, this is also debatable. But the Schroedinger's cat can be beautiful thing. And you will all laugh at it. Say if there is a box. In the box you put the cat. And you put the poison. And the poison can easily, say it is the cap is open. And anytime the cat moves, right, cat moves little forcefully. Then the bottle, the poison bottle will fall and the cat will lick the poison, and the cat will die. Or the cat may not move at all, right, and the poison remains intact. And the cat is spared. Okay you put the two things in the box. Then the quantum physicists they ask this question whether or not the cat is, cat inside the box is dead. What is your answer? Hey, say there is a box, in that I put, oh, not me. (TL, GL) Quantum physicists they put the cat and the poison, open poison meaning the bottle. And if the cat moves the bottle can fall and the cat can lick the bottle. Or the fallen bottle the poison comes out and the cat dies. And if the cat does not move, right, cat does not move then the poison is intact, the cat will be spared. Okay, tell me. So now I, we close the box. Say two minutes, after two minutes I ask this question the cat inside is dead or not what is your answer? Hey raise your hands who would like to give the answer. Yes, Dorji la?

Participant: The cat will die.

Venerable Geshe Dorji Damdul La: Cat is dead. Okay cat is dead. Because?

Participant: Because the cat will surely move.

Venerable Geshe Dorji Damdul La: In two seconds?

Participant: Yeah.

Venerable Geshe Dorji Damdul La: Okay. Cat was very busy for the last two hours, so busy here, and he wants to have a rest, right. Okay so we are not sure, right. We are not sure that if he is very busy the last ten hours, very busy, running here. Somebody is chasing the cat, so tired. For now put in the bag, okay now I get a rest, resting. Okay tell me any answer? Yes.

Participant: It depends upon the cat.

Venerable Geshe Dorji Damdul La: It depends upon the cat. What the, what factors?

Participant: Like if he moves he might.

Venerable Geshe Dorji Damdul La: If he moves then he is dead. If he did not move he is not dead, right. This is our answer. But the quantum physicists, Schroedinger said that this is not the correct answer. How many of you agree with Wangchuk la? Raise your hands. Including myself, I agree. I don't agree with the quantum physicist. How many agree with Wangchuk la? Okay, we all, almost all of us agree with Wangchuk la, right. Quantum physicists they would say that it is, the cat is not dead, the cat is not alive. This is their answer. This is known as Schroedinger's very famous Schroedinger's cat experiment. You're getting it? Cat is not dead, cat is not alive. Cat is half-dead, half-alive. This is their answer, don't laugh. It's not my answer, it's their answer. You're getting it? Quantum physics. So this is what physics background is questioning whether this is half impermanent, half permanent, right. Okay. Any more pressing questions? Okay if not we will do a quick dedication prayer. Pooja la, you would like to do the dedication prayer? With the mic. Wangchuk la. Okay, no here take this one. You have to tell the page number, 278, page 278.

Participant: Page 278.

Dedication Prayers at the End

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Class 32 – Buddhist Psychology – Part 2 of 11

Session 1 of 21st Nov 2018

Subject : Buddhist Psychology
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
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Starting Prayers And Meditation

(Main Teaching Starts) [00:21:27]

Okay, we are on page the 19 of the text book. I hope you all have the text book. Raise your hands those who do not have the text book. Okay then, what we are covering this psychology the detail we are going to study as a part of the Nalanda Masters Course. So from what we are doing here, we are going to get a glimpse of what the Buddhist psychology is all about, one. Then number two that in what way the study of psychology is helpful to the individual, to all of us. Okay so from what we have learned last time was that to the finally say the mental states of happiness, unhappiness, miseries, all these things they are related to our the mind. So the mind, it involves two things, object that the mind sees and the state of the mind, two. So to know the object we need the study of philosophy, we need the study of. And then later on the philosophy, from philosophy for example like Socrates and so forth in the west, and in India, the in Asia particularly in India the many traditions evolved to explain what the reality of the object is, which is technically known as the ontological reality. Ontology or the ontological reality. And the say the subject, what the subject is like? For that matter the psychology.

And then as I said earlier for example say the from the, in the west, from the philosophy, not the, oh yeah more like philosophy, logic, Socrates, Plato, Aristotle, and from there then the various say the all these questions come into being. These questions that became more articulated and then started to touch the more empirical reality, then slowly evolved into physics. The Newtonian physics in the first and the followed by, it became more sophisticated, there is a paradigm shift that happened from the Newtonian physics to the quantum physics to the relativity theory and so forth. So these are to explain what the ontological reality is, what the reality is, what's the, the object is.

And then pertaining to the subject, the your mind. your mind since the time of the Buddha Shakyamuni, before the Buddha Shakyamuni here in India, in Asia and in the west, thinkers were there to explore the mind. And in the west, say the, of course, the because of the travels, because of the what do you call it, the trades happening between the west and the east, and because of the merchants travelling meanwhile the knowledge also the travelled. So then in the west Freud,

Sigmund Freud came up with the western psychology. Likewise many other scholars, you know, they also came up with their own thoughts. Then in the east for example say the west is very late Freudian psychology is very late as compared to the philosophy that we have in the east. Say within India for example so many traditions came into being. And then say one of the richest psychology, the tradition of which is the Buddha's the teachings on the psychology. So this is about the psychology. Then later on say within like 100 years back in time, 80-90 years, then the neuroscience became very sophisticated system to explore what the, how the brain works. And then on that basis they also try to explain the mind. Okay so this is the basic framework that we studied last time.

And then to say the finally everything that we see around, that we experience, everything finally is the Buddha said that is the result of your own mind, of your thinking. So it says, we read.

Why Study Mind?

Both the world of sentients and non-sentients operate in all the multiple shades purely driven by the mind.

Finally the mind decides whether you are happy, unhappy, and all these things. And of course we are not think of just the immediate the future, we have to think about the long term. For example say the what the world is today, it is not just why it was yesterday, it was because of the reason of millions of years ago. What the world was then that contributed to what the world is today. So likewise say for example what we are, so although in a simplistic way we can say it's simply by your past mind that decides what we are now. But which past mind? For example say the even the Arhats, the great, great Arhats. So when you go to reach the Bodhisattva level, particularly the Bodhisattva the paragame level. When you reach that level then you go into very different the say domain. Otherwise say the Arhats, those who are already liberated from Samsara. Arhats meaning the Shravaka Arhats, Pratyekabuddha Arhats. So there say that say in terms of their mind, it is already so pure, not completely pure. Not freed from cognitive obscurations. But they are pure to a great extent compared to our mind. But still the consequence of their mental state of, you know, the many lifetimes ago, they have to experience in that real life. So likewise we have to think about how the mind affects us immediately and from long time ago. So all these can really affect us, right.

Okay, so the mind plays a very important role. It is for this reason that the Dhammapada. Dhammapada actually it was the, initially everything was taught by the Buddha Shakyamuni himself. Later on the Arhats they compiled to put them together. So,

The Dhammapada says:

**Mind is the chief and precedes them all;
If with impure mind, one acts or speaks,
Miseries follows
Like a cart following the ox.**

Okay, so the say for example in the olden times the cart, say being pulled by the ox. So where the ox moves the cart also moves. Likewise the miseries, where the our the negative thoughts are there then the miseries will follow the negative thoughts. Likewise where the good thoughts are there the happiness will follow. Okay, so the example given was slightly different. Where the mind is pure then the example given was the shadow following the person. For example so wherever you go, your shadow also follows you. So likewise so wherever the virtuous mind go then the happiness will follow you. Okay this happiness whether you will experience in this life or the later part of your life, next life that depends. It's not necessary that happiness will follow just immediately. Okay this is what we need to keep in mind.

And if you know the, how the mind works then say what [0:30:00] can happen is that with the, one of the greatest benefit is that okay no matter what finally I don't want miseries today, I don't want miseries tomorrow, I don't more miseries next life, I don't want miseries 500 lives later also. Okay, if that is the case there are many things that we can do to avoid the negativities now, the consequence of which may be immediate, may not be immediate. But the consequence is going to be there for the next lives, the later lives and so forth. So from this even if you experience say a little bit of say the set back or difficulties and so forth in this life. You will, mentally you will not be affected because you know that finally this is the outcome of so many earlier causes. And then how can I expect somebody else to experience the result of that the cause which I accumulated many lifetimes ago. All this while say many people when they are not exposed to this kind of the psychology, philosophy, the problem is that for example say they go through tragedies, they meet with some accidents, and their near and dear ones they meet with some accidents. They go through some, you know, the say severe problems. And then I did not do anything bad in this life. Why should I have to suffer, right? So those people who believe in god, god is very unfair. Those who believe in law of karma, karma is unfair. I did not do anything bad. Okay, so this is, what happens is that whether you say I didn't do anything bad so why, right. Whether you say this, don't say this, this pain is pain. You cannot avoid it. Yet, when I say why this happened to me, your additional agitation arises. You're getting it? Additional agitation arises. So already you have the agitation because of this factor, right, the misfortune, the unfortunate event that happened to you, plus the mental agitation. Two things combined together, it can really make your body go wrong. Whereas if you know this psychology so well, then the say the okay problem is there, anybody will have the same problem but that additional agitation will not befall on you, number one. Number two that you then you accept that okay this is the effect of one of the karmas which I must have done in my past lives. So when you reflect on the efficacy of the karma, right, instead of becoming agitated you reflect on the efficacy of karma then there is a tremendous benefit mentioned is that there is so much cleansing of the negative karmas happened. Because your confidence, experientially your confidence in the law of karma is strengthened. That helps you to eliminate many of the misconceptions of the law of karma, experientially. And that helps you to cleanse many of the negative karmas. This is a very powerful way of cleansing the negative karmas.

Okay say some people okay so I'm just, so I should go through, okay so the effect is felt which is one of the previous karmas exhausting. But it does not help you to cleanse the other karmas. Whereas if you are aware that okay this is because of that then your confidence in the efficacy of karma builds up, it gets strengthened. When that is strengthened why we are going through all

these negative consequences is because of our, say negative karmas accumulate karma the in the past. What made us to accumulate negative karmas is because of lack of conviction in law of karma. You're getting it? When the conviction is built the lack of conviction of law of karma is severed. When that is severed then the cleansing, the ground for the negative karmas is severed. So your cleansing, purification happens so greatly. Okay this is the incredible benefit. And then so when you are at peace, when you are not agitated people around you, family members they are calm, they are very happy, otherwise you feel agitated why it happens to me, why it happens to me. Your family members are disturbed. You are very agitated, you are very disturbed. Then your family members they see you are disturbed, they are very disturbed. You see them disturbed, you again become disturbed. It's a very vicious say the cycle, very vicious cycle, it's an endless vicious cycle. Then both suffer terribly. Okay this is extremely helpful psychology to know this. Even just to know this is of tremendous benefit. Okay with this in mind.

The Dhammapada says:

Mind is the chief and precedes them all;

Them meaning precedes the say the negative experiences, positive experiences, them all.

**If with impure mind, one acts or speaks,
Miseries**

Experience in the form of miseries will follow if one acts with an impure mind.

Like a cart following the ox.

Now with a pure mind.

Mind is the chief and precedes them all;

Precedes all the virtues, all the happy experiences, painful experiences, them all.

**If with pure mind, one acts or speaks,
Happiness follows
Like a shadow that never leaves.**

The person. Okay, now the second part is little so the intellectual, little more complicated.

In Abhidharmakosha,

By,

Acharya Vasubandhu

This is from chapter four. Abhidharmakosha, chapter four.

**The diversity of the world arose from karmas,
Which in turn is, the intention and its actions.
Intention is the mental karma;
What gives rise to by (the intention) are physical and verbal.**

Okay what exactly is karma? So this is Acharya Vasubandhu's text Abhidharmakosha, this will tell us the very technical understanding of karma. So say for example people who are following Buddhism, who are following Jainism, who are following Hinduism, they all accept the concept of say the Sikhism, they all accept the concept of karma. But if you ask the second question, what exactly is karma, then people come up with all weird understanding of karma. To the extent that they can actually karma becomes like a say the, karma becomes like a concept which helps them to justify their misdeeds, right. And then one does not study at all, right, one does not study at all. Who just squander, you just, you know the waste your time like this and then finally you fail exam. And then your mother scolds you, why you failed? That is my karma, right. So, you blame on karma. So the karma becomes like a say the philosophy, karma becomes like a say concept which helps you to justify your misdeeds. So this is a clear indication of the people or not understanding what exactly is karma. If we get a very correct understanding of karma instead of this concept of karma becoming a basis to justify your misdeeds, it will become the basis for, to justify our good deeds, basis to say the, basis to pinpoint to our say the, to our the mistake rather than say support our doing the misdeeds. Okay, so the what it says,

The diversity of the world arose from karmas,

The world around us, world, diversity of the world, the world here. Okay world has two connotations. One is the inanimate world and the animate world. Inanimate world means the world in which we live, planet Earth or your house or for example India, Japan, Nigeria, Nepal, America, England. The countries, your house and the planet Earth. This becomes the inanimate world. The environment in which you are here, in which you are. And the animate world is the world of the beings, the sentients, the world of sentients. Sentients meaning sentient beings, the beings. Myself, you, my, the say the family members and people around, everyone. They are the world of the sentients or the world the animate world. Animate world and the inanimate world. Or the habitat and the inhabitants. Habitat in terms of the [0:40:00] inanimate world and the inhabitants, the beings who reside in this world. So the world can be thought of in two ways. Okay so all this world whether it's the habitat or the inhabitants both involve sentients or the external world. The diversity of the world you see, you look at the external world you see the diversity there, say the some places they are so beautiful, some places they are the very dirty and very chaotic and not at all hospitable. Okay, one. Then number two is that the world of the sentients, the some are prone to illness, some are prone to agitation, some are prone to say meeting with all unfortunate things, one after other, one after the other. Okay, in our life, just tell me anyone, in your life did you any experience, at one point in life that, at one point in your life that say everything seems to be against you, right. Okay today something bad happened, and the next day again bad thing happened. As though like everything one after other, one after the other everything bad seems to be happening back to back, as though like that everything is just designed to create problem, create the obstacles, create unfortunate things on you. Did it ever happen to you, right? Say your friend, your family members, family member A, B, C, your

neighbour, your workplace, as though like everyone is against you. Did it ever happen like this? Yes, it does happen. But it's not always the case. You're getting it? But one time these things can happen. Okay so there this is the world of the sentients is seen as though like they are against you, everyone is against you. And at times everyone is in favour of you, everyone is in support of you. Again this is another. This is the diversity that you see and experience. And the external world you go to some places they are so pleasant, so nice, you go to another place which is so inhospitable. You see the diversity in the lands, even the landscape, environment and so forth. So what is responsible for this diversity? *Ye dharma hetu prabhava*, all phenomena arise from the causes. So what is responsible for all these things? All these things beautiful things, undesirable things they are all responsible. What is responsible for that?

The diversity of the world arose from karmas,

This diversity is, karma is accountable for that. Karma is accountable. Whose karma? One's own karma and the collective karma. Individual karma and the collective karma, they are responsible for all these things. Okay, how? That is very different question. How? That is a very different question. For the time being we are learning very big, say the overview that everything come into being, comes into being by the power of one's, by the power of the karmas, one.

Now what is this karma? What exactly is karma? What do you mean by karma, right? And how the karma creates all these things that is a separate question. Now the question is, if karma is responsible for all this world, external world and the internal world, what do you mean by karma? You're getting it? What do you mean by karma? Okay, so now this is a professional the answer given here. It says,

Which in turn is, the intention

The karma. And between, okay, say of the four philosophical schools, Buddhist philosophical schools, often times when you speak about the philosophical schools we, people instantly go to innumerate the four Tibetan schools, right. So don't just confuse for the, particularly when we study here, we study of, except when we study about the Tibetan traditions that is separate. Otherwise when you study it is all according to the Nalanda mainstream, it has nothing to do with the Tibetan tradition. You're getting it? It's purely the Nalanda mainstream which is so pure version of the Buddha's teaching. And say from that point of view we speak about the four schools, Vaibhashika, Sautantrika, Chittamatra, Madhyamika. Okay the four schools.

Of the four schools say the psychology except for few points here and there, which of course I'll be happy to let you know, otherwise the four schools, except for few schools the presentation of the psychology is much more the same amongst all the four schools. And for your information the lower school which is Vaibhashika and the highest school which is Madhyamika, within Madhyamika there are two Prasangika Madhyamika. Interestingly there are many points which these two, the lowest and the highest philosophical schools, they agree and in between they come to a separate group, they come to one group, and the lower school and the higher school they agree becoming a separate group. This is what happens sometimes. Now with the, so here, what I'm going to present here is according to mainly Buddhist psychology, very precisely you

see that it is taught, more explicitly taught by the Sautantrika school. And of course what we're studying here this is mainly according to Sautantrika school. Don't forget it. From the second school point of view. Because that we have to extract all the information from the various sources and the main sources of the sources on Sautantrika school. But it does not mean that this is something which is to be rejected when you study Prasangika, no. When you study Prasangika we have to take that all there except for a few things. Where necessary I will try to explain as to what are the points which Prasangika may not, will not agree, will not accept.

Okay so according to Sautantrika school. So this is mainly according to Sautantrika school. Say what exactly is karma? Karma is say the mental factor of intention. Last time we learnt about the say the mind and mental factors, we learned about that. The five aggregates we learnt. We learnt the five aggregates. What are the five aggregates? Aggregate of form. Aggregate of visual form, aggregate of sound, aggregate of smell, they are five, right. Aggregate of form, visual form, sound, smell, taste, touch?

Participant: Form, feeling.

Venerable Geshe Dorji Damdul La: Very good. So these there are so many fives. So we have to keep in mind that this the aggregate, five aggregates, five forms. When you speak of the five forms then the visual form, form in the form of the sound, smell, taste, touch. Okay, so the five forms. Don't mix up the two things. Five aggregates. What are five aggregates? Aggregate of form, feeling, discrimination, compositional factors and consciousness.

Okay the, this is not difficult. It's not difficult only thing is that we have to do little bit of practice. You note them down, once you note them down and particularly I would highly recommend you to say have this book with you, The Blaze of Non-dual Bodhicitta with you. And then in then in the end we have the glossary there, we have the end notes there which are extremely, extremely helpful. So many people put so many effort here with this. Like say for example say the for the glossaries very precisely we have Tsamgo la, Tenzin Chodon la, from the museum the earlier, so two of them already now the resigned. So they worked so much on this. And then we have Tejal la now who worked so much on this. And in between we have Pooja la also on the glossary and the foot note part. [0:50:00] So the say they are all there. And particularly that you may not be able to, you may not go through all the glossaries and remember everything, for the time being what I would suggest is whatever we discuss in more detail, so this, go to glossaries and highlight them with the colours. And then make sure that at least what we study in more detail these things are on your fingertips, this is so important.

Okay so later on, slowly, gradually what can potentially happen is that at a point the five aggregates may not even innumerate what the five aggregates are. So therefore if you don't have the five aggregates on your fingertips then you are lost. Whereas if you take little bit of extra say the time and make sure that these things are on your fingertips then the classes are of tremendous benefit. You're getting it? And then you can also flow at the much faster pace. And then you will see that this is the meaning of my life.

Okay so with this what we're saying is that the we talked about the five aggregates, aggregate of

form, feeling, discrimination, compositional factors. What comes under the aggregate of compositional factors, do you remember? Remaining 49 mental factors. What the mental factors, so don't worry too much about that because we are studying the Buddhist psychology, in the psychology we are going to study what the mind and the mental factors. You're getting it? So in fact our mind has so many functions. Sometimes our mind, okay, it's very calm, anybody says something your mind is not agitated, very calm. Sometimes somebody says something easily agitated. And then say our mind, right, and sometimes your mind can be extremely fast. And sometimes your mind may be very slow. Sometimes your mind may be more compassionate. Sometimes less compassionate. Sometimes let's say memory is sharper. Sometimes memory is less. Okay we see that our mind has so many kind of functions. So it works in so many different ways, right.

Okay so these different functions of the mind technically we call them mental factors. You're getting it? Technically, we call them mental factors. On the different functions of the mind say there are thousand mental functions we say there are thousand mental factors. There are one million mental functions, we call them one million factor, mental factors. Okay, so of these we spoke about, of the millions and millions of mental there are 51 mental functions which are so relevant to our Dharma practice, to our spiritual growth, for our mental transformation. Of the 51 say the which we are yet to study what is known technically known as the five omnipresent, don't worry too much about this. Five omnipresent mental factors. Five functions are there which are so important. Every mind should necessarily have these five functions. Because of this these five are known as omnipresent. Omnipresent means present everywhere, present with all the minds, right.

Okay say I may be generous, generally I may be generous. At one point I'm little agitated and then say the I may not be generous, right. So factors can affect me. Which means that I'm generous in many cases but at times I may not be generous. In other words I may not be generous at all times. But these five functions which we're going to study later on, these five functions are there with all the minds. It's not that under this situation this mind does not display this mental factor. There are five particular minds or mental factors, functions. Of these five, okay I will share with you what these five are. Okay, what are the five the, what are these five those who studied the psychology? Feeling, discrimination, intention, attention, contact.

Okay, to make it very quick, okay for you to remember them very easily. Okay let's say that you are fast asleep, okay if you remember like this then this five will come to your mind very easily. If you are fast asleep and then it's your birthday. So your mother comes, right, and wakes you up gently. And then you are partially woken up, you say what is the problem mom. Okay, so you look at your mother and the mother shows you this, right. So what happens, your eyes are very hazy. You're getting it? Your eyes are very hazy, and you mother shows you something. Something red there. Okay what happens your eye consciousness comes in contact with the flower. You agree with me? First your eye consciousness comes in contact with something. What is that? The flower, right. So your eye consciousness comes in contact with the flower. So the contact, right. For example say the music is played, your eyes cannot look at the music, your eyes cannot meet with the music. Your eyes can meet with the physical objects not with the, visual objects not with the music, not with the sound. With the sound what will come in contact with

the sound? Your ear not the eyes, right. Okay, so your eyes open and then your eyes meet with the object that is the flower. First is contact.

With the contact then what happens, then what will you do? Okay, just tell me this is not psychology this is very simple. Tell me if mother says hey I have interesting thing for you, right and your eyes are very partially asleep, so therefore your eyes are asleep, still so hazy and then once you see this so first thing that happens is that the object and your eye consciousness comes into contact. Then what happens, then what will you do? The mother tells you that this, I have very interesting thing for you to do, for you. So what will you do?

Participant: Light the torchlight.

Venerable Geshe Dorji Damdul La: Okay so then because your eyes are very hazy you don't see it very properly, right. So what will you do? You look at it very carefully. Yes, no? Do you agree with me, hey? You look at it with very carefully, you are paying attention to it. Number two is the attention. Number one is contact. With the contact then you pay attention to this. Paying attention to this then what happens? You see a, okay, there is a chocolate or there is a flower. What happen to you? Hey? This is it, right. You pay attention to this and then you fully awakened, you are fully woken up. Fully woken up what would you see? Okay now the Diploma Course. Hey what is here?

Participant: Flower.

Venerable Geshe Dorji Damdul La: Flower, right. Okay there is a flower there. This is not a chocolate, this is a flower. So your mind discriminates the flower from the chocolate and from the other things. So number one is contact, number two is you pay attention, number three is your discrimination that is a flower, right. Okay if you are somebody who likes the flower so much then what happens? Very pleasant feeling will come to you. A very pleasant feeling will come to you. Whereas if you simply you are not it's your birthday and your mother said I have a very interesting thing for you. And you don't really like, you are not really fond of flower. And then you're what is that interesting thing? Just a flower. For you it's not interesting. You're getting it? So you feel that I'm expecting like iPhone X or what else, I'm expecting what? Rolex watch. Or for the girls what? Say anything you're expecting something, you know something which you consider as say valuable something. And then instead of that this is a flower. And you are totally dreaded flower. Then very unpleasant feeling comes in you. You're getting it? Unpleasant feeling comes in you. Whereas those people who really appreciate flower very pleasant feeling comes to you. Okay what is number one?

Participant: Contact.

Venerable Geshe Dorji Damdul La: Contact. Number two?

Participant: Attention.

Venerable Geshe Dorji Damdul La: Attention. Number three? [1:00:00]

Participant: Feeling.

Venerable Geshe Dorji Damdul La: Discrimination. Number four?

Participant: Feeling.

Venerable Geshe Dorji Damdul La: Feeling. Very good, wow. In few seconds you got it. Now with the pleasant, if it's a pleasant feeling then what happens? Then you grab it, thank you mother, thank you mom, you grab at it, right, intention to have it, intention to possess it. Whereas if you don't like it, intention to push it, right. Then with the feeling then the intention arises. Okay, how many, the what are the five omnipresent mental factors which accompany all the consciousnesses? What are the five? Contact, attention, discrimination, feeling, intention. Okay don't forget this. You're getting it? So within just few seconds you got all the five omnipresent mental factors. Very good.

Now what is karma this is question. What is karma? Of these five the fifth one is the real karma. Karma, real, real karma is the fifth one. What is the fifth one? Intention. Okay, let's say what is this? When you are showing this to me and then my eyes are little hazy because I was, I'm not fully awakened, not fully woken up, right. And then I pay attention to this, then I say oh it's a flower. Oh I like it, it's a very pleasant feeling coming to you. Then what happens? I like it. I like it means my mind moves towards the object. You're getting it? My mind moves towards the object. I don't like it. My mind moves away from the object. Either moves towards the object, moves away from the object. So movement takes place, movement of the mind. Karma is what? Action. Karma means in English action. What is action? Action is movement. Karma means action. Action means movement. So the movement of the mind, move toward the object, moves away from the object that is karma. The real karma is that mental factor intention that is the karma.

Now with this mental factor intention, right, okay here is the distinction that we need to know. The lower school Vaibhashika and the highest school Prasangika, these two come in say one, say the party. And then the remaining Sautantrika, Chittamatra, then Svatantrika Madhyamika these three come in a separate party. So the say the Vaibhashika and Prasangika they say that karma is not only the intention. Intention is the most important. But that karma is the, intention is the karma, along with that, with this intention then what happens physical expressions come, right. For example if I'm unhappy right I may bang at the table. So this action is visible, this movement is visible. And then whereas if I really say the appreciate you I may caress you, right, I may caress you. So that is something so visible movement, physical movement. That is also karma. And then verbally a very gentle tone, say a tone of compassion, when I talk. How do you know that a person is compassionate, not compassionate? Verbally you can feel it, physically you can feel it. You're getting it? So mainly it's the body language, the verbal language through this you can feel the mental state. So from this say the verbally, verbal is again action. When I say verbal, right, it's not always 'ver', from the 'ver' I move to the 'bal' verbal. There is a movement taking place. You're getting it? So this movement of the sound that is also action. Action is movement. So movement taking place not only in the physical thing, visual but also sound, there is movement taking place. So it says that the action is intention in terms of the mind. And then what is

displayed out of this intention verbal and the physical, right. Physical and verbal these two are revelatory. Revelatory meaning which you can easily, which can be revealed to you easily. That is known as revelatory. So whereas what is happening within the mind that is not revelatory, this is something that you can infer, it's not revealed, right. Sometimes mentally I may not be kind but verbally and physically I may pretend as though I'm very kind. So you may mistake that. Oh he is very kind person. You're getting it? Okay, so which means that what is inside is not revealed. Whereas the verbal and physical they are so obviously revealed. So these are known as revelatory actions or karmas. Okay so let's read further.

In Abhidharmakosha, Acharya Vasubandhu said:

**The diversity of the world arose from karmas,
Which in turn is intention and its actions.**

Intention the mental and then the actions meaning which is visible, physical and the verbal.

Intention is the mental karma;

You're getting it? So now of the two intention and the action **Tibetan??(1:06:29)** it's actions. Actions driven by that. Which that? Intention. Its referring to the intention. Actions driven by the intention. Intention itself is action, right. So what is that action driven by the, for example self-grasping ignorance is affliction. Self-grasping ignorance is affliction or not? It is affliction but we speak, when we count the five factors, miseries, contaminated karmas, afflictions, inappropriate attention, self-grasping ignorance. So how we count, how we innumerate these five is also, is as though like number three is the affliction and number five is the self-grasping ignorance, as though like self-grasping ignorance and the affliction these two are different. Actually not. Self-grasping ignorance is the chief of the afflictions. You're getting it? Chief of afflictions. So affliction mentioned there is the gross afflictions. Self-grasping ignorance is the subtle affliction. Likewise here intention is the main karma and then what comes out of that its actions. Its action meaning what comes out of this intention is physical and verbal. So this action here refers to the physical and verbal. So in total that intention is the mental karma, mental action, mental karma. And the action specified in the second line is what? Physical and verbal. So how many actions are there? How many karmas are there? Three. Okay. Abhidharmakosha is mainly according to Vaibhashika School, right. This is exactly what is accepted by Prasangika also. Okay.

What gives rise to by (the intention) are physical and verbal.

It's very clear now. What gives rise to by the intention, by this intention. It says second line,

Which in turn is the intention and its actions.

Meaning intention and its offshoot actions, offshoot what comes out of that. So what comes out of that?

What gives rise to by (the intention)

What comes out of that is-

physical and verbal.

So the second line action refers to the physical and verbal actions. You're getting it? Okay from this what we've learned is what exactly is karma. What is karma? Mental intention and its physical and the verbal offshoots. Its two offshoots; physical and verbal. In all there are three; physical, verbal and mental actions.

Okay now for your information say the because that this school Buddhist psychology that we are studying is mainly from the point of view of, from which school? Sautantrika School. So this the text which we studied here, this is from Abhidharmakosha. Abhidharmakosha is Vaibhashika, mainly following Vaibhashika. But the psychology that we are studying is mainly from Sautantrika School. According to Sautantrika School what is action, what is karma? Karma is purely the intention, right. Physical and the mental, we just give them the, it's just namesake as the karma, they are not karma. What is the karma? Only intention is karma, according to these schools. This distinction you have to know. [1:10:00] According to the schools in between Sautantrika, Chittamatra and Madhyamika, the Sautantrika Madhyamika what is karma? Karma is the mental intention. Whereas lowest school and the Prasangika these two say that it's not only the mental intention. Mental intention is the main. Along with the main karma there is also the physical and verbal. You're getting it? Okay.

Then the next page 19.

Acharya Chandrakirti said in Madhyamikavatara:

So why the say the, why we are citing this? In fact this text is more like compilation, the Tibet House we compiled this. Pooja la did the, took the main responsibility to compile this say the compilation. So why we cite many of these texts is for us to know that I see these are the texts that we have to study eventually, to know more detail about psychology. Okay.

Acharya Chandrakirti said in Madhyamikavatara:

**It is the mind itself that constructed the sentient world
As well as the utterly diverse container world;**

Habitat world, the world of the inanimate world, habitat world. Habitat world meaning the world in which we live.

So [the Buddha] taught that all beings are produced from karma;

In other words all the beings, the external world, the internal world. The internal world referring to the beings, external world referring to the habitat.

**[the Buddha] taught that all beings are produced from karma;
Without mind, there can be no karma.**

What exactly is karma? Karma is just a part of the mind. Karma is the intention and intention is part of mind. Without the mind there is no karma and the karma is what creates all these phenomena. In other words everything is the creation of one's own mind. You're getting it? This is how the mind, karma being a part of the mind and karma will be responsible for bringing all these things. It says that without the mind there can be no karma, without the mind there is no the world system. Okay.

His Holiness the Dalai Lama says in a dialogue with Western scientists in 1991:

“...There are two reasons why it is important to understand the nature of mind.

Okay why do we have to study psychology? Psychology means study of the psyche, study of the mind. Psychology is psyche. Psycho, psyche. Psyche is the mind. Why do we have to study the mind? This is so important. And if you know how the mind works, what is really happening within your mind you will be fascinated. It's amazing.

His Holiness the Dalai Lama says in a dialogue with Western scientists in 1991:

“...There are two reasons why it is important to understand the nature of mind.

Why we have to study the mind?

One is because there is an innate connection between mind and karma

Mind and the karma, in what way tell me just from how you understand it. Tell me what is the relationship between mind and the karma? Hey, tell me what is the relationship between say the boy and human beings? The boy are the human beings. Human beings may not be boys. Likewise what is the relationship between the mind and the karma? Karma is the mind and all minds may not be karma. You're getting it? This is the relationship. So in other words karma is the subset of the mind. You're getting it? Karma is the subset of mind. And the karma plays a very important role. So, therefore we have to know the mind.

One is because there is an innate connection between mind and karma (our actions.) The other is that our state of mind plays a crucial role in our experience of happiness and suffering.”

Say, experience of happiness, experience of suffering these are the resultant states. So, these results are the result of the? Hey? Experience of happiness, experience of pains these are the results. Results means they must be given rise to by the cause. So what causes these experience of happiness and the pains? Karma. So karma is the cause. You're getting it? So karma is the cause. So karma, one karma is the subset of the mind. So therefore we have to study what mind is. Then number two we see that results of the happiness, the results in the form of happiness

and the pains they are the mental experience. Yes? Mental experience and so to know what is really happiness, what is really unhappiness, right. For example let's say that okay if I look at this mug, it's a good mug or not good mug?

Participant: Depend on one's perception.

Venerable Geshe Dorji Damdul La: One's perception. Okay, tell me I'm not talking about your perception, I'm talking about the cup. Is it good cup or not good cup?

Participant: I can say good cup. Somebody can say bad cup.

Venerable Geshe Dorji Damdul La: Very good. Ravi ji will say that this is good cup. Ravi ji is very positive person, right. Another person may say it's not really good cup. You're getting it? It's not a good cup. So the thing is when you see that and then if it belongs to you. If somebody gifts that to you. And see you see this as a good cup. What is the feeling pleasant or unpleasant? And it's your birthday and somebody gifts you with this and you don't like this cup. What feeling comes to you? Unpleasant feeling. You're getting it? So this pleasant feeling, unpleasant feeling they are not purely because of this cup, right. So for some people pleasant feeling can arise out of this cup, for some unpleasant feeling comes in. Object is the same. Why opposite experiences are coming to you, why? Tell me anyone? Tejal la? Why the opposite feelings are coming to you? Why the opposite feelings are coming to two different people with the same object?

Participant: Because of the past habit of how we relate to that object.

Venerable Geshe Dorji Damdul La: Okay past habit. Okay past habit of how we relate to this. Kaveri la?

Participant: Geshe la we may have associations with this particular mug.

Venerable Geshe Dorji Damdul La: Okay we may have association with the particular mug. If this is the say even though the mug may be not really good but it is from, coming from your mother who loves you so much, it's so precious for you, right. Interestingly, I think last year I discovered some of the utensils which my mother, my father, two of them had been using before I was born, after I was born. I discovered those utensils. And I lost my mother at the age five. Which means 45 years ago. Suddenly I discovered that. So what kind of feeling? And these utensils by today's standard it's just nothing. So gross. But for me this utensil is so special, right. If somebody is to tell me that you want to keep one of this utensil or I will give you say the what very sophisticated whole set of utensils made of gold. I'll prefer the first one. Because it's emotionally connected with me, right. It's so precious for me. If somebody says your crazy, right, it's nothing, it's very basic, right. But for me it's very different. Okay so the point is that say pleasant feeling, in some cases same object gives rise to pleasant feeling, in other people it may give rise to unpleasant feeling. So the feelings pleasant, unpleasant, they are the direct derivatives of the past karmas. You're getting it? The feelings pleasant, unpleasant. And then other factors are there. It's not that it's just the one karma, karma 100% karma decides, you have no choice, no. It's say how the karma plays a role, it's very interesting. Say, okay, no, this is not really

interesting cup. And then the very positive Ravi ji he comes and says, no this is very interesting. In this world you will never find cup like this. Only the best sculptor or the potter makes this cup, you don't find it, it's so lucky, right. Then my attitude changes [1:20:00] oh it must be very expensive cup then. Okay this is something by Michelangelo. Then becomes very special. Then a pleasant feeling comes to you. Okay, so look initially unpleasant feeling was coming, negative karma was ripening and suddenly Ravi ji comes and changed my the cognitive thinking and then the pleasant feeling started to come. So that flow of negative karma is interrupted. And the positive karma, and the gate for the positive karma to ripen that is opened. You're getting it? This is how the, this is the intricacy of the workings of the karma. So while these are the direct effects of the previous karmas but it is not that this is, karma is the only factor, there are other factors also. The moment you change other factors the flow of the previous karma can be interrupted and the new karma can come into play. These things can happen. Don't forget it. Okay now we will stop somewhere.

So in terms of the cause of your happiness and miseries, in terms of cause it is the karma. And karma is subset of mind. So therefore we have to study the mind, one. Number two what we want is happiness, what we don't want is miseries. Miseries and the happiness are also mental states, the resultant states. In terms of resultant states they are also mental, so therefore we have to study mind. In terms of cause it is the karma. Karma is the subset of mind. So therefore we have to study mind. In terms of the result happiness and miseries, they are also the mind. So therefore we study mind. Whether from point of the cause, from the point of the results, in both cases we have to study mind.

Tell me causally speaking why do you have to study mind, causally speaking? Causally speaking meaning experience of happiness and miseries they are caused by the karmas. Causally speaking meaning go to the karmas. Causally speaking why do you have to study mind? Because causally speaking it is the karma which is the cause for all our experiences of happiness and miseries, and karma is a subset of the mind. Okay tell me in what way you think that karma is a subset of mind? In what way, right? Okay you will get, don't think that okay he asked a very complicated question, no. Just try to get information from whatever we have learnt just today. In what way karma becomes a subset of the mind? Why I'm asking you this question is because you are not the open class. This is a Nalanda Diploma Course, this is a professional class. You're getting it? So therefore if I ask these questions then your mind will be activated. Say if this is just a public talk I will never ask this question. You're getting it? Okay so you try to get the information from what I've just, the what I've, what we've have learnt earlier. From there you try to say formulate the answer, right. So in the process you will develop, your mind will be developed. Your mind will be developed to say the to articulate the concepts. You're getting it? My question to you is in what way they karma is a subset of the mind? Just speak your mind, it's not necessary that you should have 100% answer. Yes the Kabir ji.

Participant: I think it's that there were many mental factors and five omnipresent mental factors. And intention is fifth one. And the two are equated, karma and intention. So there are obviously lot of other mental factors that why karma is made subset.

Venerable Geshe Dorji Damdul La: Wonderful. So karma is what, the what Kabir ji is saying

is that the karma is one of the 51 mental factors. In other words karma is the mental factor. Mental factor, mind and mental factor both come, mind meaning primary mind and the mental factors, both come under the category of the mind. So karma being one of them. One of them meaning that of the 51 there is one group known as five omnipresent mental factors. So being one of them, so automatically it becomes the subset of the mind in general. You're getting it? Very good. Okay. So you know the answer, only this is that, only if somebody asks you this question then your mind actively starts to think. The moment your mind actively starts to think this is when your mind becomes habituated in this articulation of the concepts. Very good. Okay so now we'll quickly finish with this.

It is therefore essential to understand the mind to systematically purifying and enhancing the mind for the process of achieving Enlightenment.

In other words that the, so what is Enlightenment? The highest state of happiness. Highest state of happiness is Enlightenment. What you want is happiness. And where miseries are brought to zero that is Enlightenment. Miseries brought to zero and happiness maximum that is Enlightenment. So that is a mental state. For that matter we have to know how the mind works, what is mind, what is the mind. So therefore the study of the mind plays a very important role for to know what is happiness, what is miseries, what brings happiness, what brings miseries. To know these things so well. Then accordingly we can act.

Okay now the next part is extremely important. Next the sub-heading which is definition and the nature of mind. This is so important. Okay, we'll stop here. Any questions, one or two questions. One or two questions.

Participant: Geshe la in this phrase by Acharya Chandrakirti which is, it is the mind itself that constructed the sentient world, or the last line which is without mind there can be no karma.

Venerable Geshe Dorji Damdul La: Yes.

Participant: Then it says mind with cognising it?

Venerable Geshe Dorji Damdul La: Say it again.

Participant: Can we say without cognising the, can we remove that word or?

Venerable Geshe Dorji Damdul La: Okay.

Participant: Without cognising, it's cognising itself by constructing the sentient world.

Venerable Geshe Dorji Damdul La: So the what we do for the time being, for the time being what we do is that, okay for the time being what you do is that we don't try to interpret. You're getting it? Let's not try to interpret, just try to keep them as it is. Without mind there can be no karma. Keep it as it is. The thought that comes to you, don't delete that also. The thought that comes to you, don't delete that that is also very precious. Meanwhile first we have to have the

basic structure, right, quickly we have to have the basic structure, skeleton of what we are studying. Once you have the skeleton then we, when we try to furnish this, furnish the house then we can think. Okay I like this colour that colour and so forth. For the time being we need to say create the skeleton. For that matter let us not say the interpret anything. Keep it as it is. Without mind there can be no karma meaning the karma is the subset of the mind and if say the, if the mind is discarded then you cannot account for the karma. If you don't account for the karma then you cannot account for the external world of sentient, the external world of the habitat, and the internal world of the sentients. And the reality is that we are part of this external world and the internal world. You're getting it? So let us take like this. Meanwhile the thought that comes to you interpreting it. Don't delete it. Keep it aside. And then once we get a good structure of this, okay now I understand what the Buddhist psychology is. In other words what the psychology is, usually I'm not really keen to say Buddhist psychology because this is the reality. The moment you say Buddhist psychology then what is real psychology. This question can come, right. Okay, say so therefore the moment we know the empirical psychology, I may say this, empirical psychology. A psychology which we can actually say experience, we don't have to have a blind faith. You're getting it? We don't need to have a blind faith. So what we will study now, these are just the intro for the actual, the psychology starts from the definition. From the definition it all should be empirical. You're getting it? It all should be empirical and where you are not too happy, where you think it's not empirical it's doesn't matter. So the end there may be deviation between the schools, philosophical schools. You're getting it? The basic structure of the psychology must be empirical in nature. Okay so for the time being let us create the structure. You're getting it? Create the structure. Okay, any more question? Yes, Gauri la.

[1:30:00]

Participant: Geshe la this is actually regarding the last class. Mind is synonymous with?

Venerable Geshe Dorji Damdul La: Okay this is a good question. This is, comes in the next part definition and the nature of mind. What is mind? Still, we, still it is not explained, right. So we're just opening the importance of the study of mind. Why should we study the mind? This is what we have been discussing now, the two classes. Now the next class is going to be what is the new, what do you mean by mind, what is the mind. Is the brain the mind? Okay this is the very serious question. Yes, Kunal?

Participant: Geshe la there are five factors that you mentioned here. So from my neutral feeling as I woke up, and I got the feeling of happiness on seeing the flower. Is that the movement itself?

Venerable Geshe Dorji Damdul La: Okay, good question. Very.... Diploma Course seems like a Masters Course. Okay so basically the I'm yet to go into the mental factors. You're getting it? This is very important point. And say if you, say where is it, it's coming. We are on page 21, still we have 20 pages to go, right. We still have 20 pages to go. Page 40, okay 20 pages to go. It says 51 mental factors. That will come later. You're getting it? Okay, so don't forget this question. This question is extremely important. Don't forget it. You're getting it?

Okay questions which I say that hold it for the time being, keep it with you for the time being.

Why I'm saying this is that say some people they may be exposed to some of these concepts whether directly, indirectly, in some other studies, some other time and so forth, and or otherwise, you know, somebody can be very, you know, very intelligent, for whatever reason. So the moment I deal with this because that this is just the beginning and many other people will get lost. And then the say they cannot carry the momentum. For that, for the interest of the larger group I say that you keep it, hold it for the time being. But make sure that it is answered, eventually, right. So therefore if you have questions which I say hold it make sure you keep a note of these questions separately. And if not answered you must ask them at that point. Okay any more questions? Okay yeah here.

Participant: Geshe la I have a question regarding general Buddhism.

Venerable Geshe Dorji Damdul La: Yes, yes.

Participant: Can we say that Buddha's teaching is the philosophy or doctrine?

Venerable Geshe Dorji Damdul La: Okay, this is good question. Whether or not, whether the Buddha's teaching is a philosophy or a doctrine. Say the no doubt it has a great part of philosophy. Because what we studied from the earlier session, first session of the Buddhist psychology. We studied about why we have to study philosophy, why we have to study the psychology, right. Finally to improvise our own mind, to make our mind, to know the mind so well, how the mind works with the object, how the mind works with itself, know the mind and on that basis make your mind more happy, right. For that matter no doubt it is in great part in philosophy, Buddha's teachings. And a great part in psychology. Psychology, philosophy then in between the logic also comes into being, and the epistemology a great part of the psychology as well.

The now the thing is doctrine, whether or not it is a doctrine. Doctrine is an English word, so we have to understand it according to how it is understood in English. And English words like any other language has to be understood on two levels. One which is strictly in the linguistic form and the other in the vernacular sense. Vernacular sense meaning how the ordinary people use it. Doctrine has the connotation in loose sense, vernacular sense means a loose sense. In a loose sense doctrine is some kind of teaching. So in that sense yes the Buddha's teaching is a doctrine. Then the still another sense doctrine is a connotation of somebody dictated. And then whether you agree with that or not there is no room for agree, no agreement, you have to accept it. If that is the connotation then the Buddha's teaching is not doctrine. Because it has room for us to analyse. Only through analysis one is advised to accept it. Very good question. Thank you. Any more questions? Yes, this girl here.

Participant: Can we say that intention is the real karma?

Venerable Geshe Dorji Damdul La: Yes.

Participant: I was confused, the thought came like the animals like they don't really think before they act, right.

Venerable Geshe Dorji Damdul La: Okay, very good question. Thank you so much. Okay, let's say we really need to, these are things that we need to explore. The animals, do they have the intention, right. Okay this is good question. Do they have intention? Anyone who likes to help me.

Participant: Sometime yes.

Venerable Geshe Dorji Damdul La: Okay sometimes yes, sometimes no.

Participant: When we attack them, when they are afraid.

Venerable Geshe Dorji Damdul La: Okay.

Participant: When animals are afraid then maybe they will attack us just to defend them. So it is an intentional thought.

Venerable Geshe Dorji Damdul La: Okay other times there is no intention? Sometimes?

Participant: Can't say half the time.

Venerable Geshe Dorji Damdul La: Okay sometimes we cannot say. Okay, so basically the what Vivek ji said is right. The point is that anyone, for example say the okay animals are one, even the human beings when you go through deep sleep, when you go through coma, when you go through, you know, say the these states do we have the intention? Okay now what we have to learn is one thing what I told earlier that's why we have to create a structure, right. Once that structure is created, once the information is complete. Once you are with the complete information. Then we have to explore more. You're getting it? So according to the standard answer that not only for the say the animals, they are in a very active state, right, people in the deep sleep they are also, as long as there is a mind intention is always there. Where there is a mind, there is always the intention. So there when we go through this deep sleep or the process of dying the mind is there, the mind is very subtle, right. Again in a very loose sense ordinary people may say that there is no mind. In actuality, technically speaking there still is a mind, which is a very subtle mind. Because the mind is very subtle there is a very subtle intention. There is very subtle intention involved there. You're getting it? So in other words we, the animals also have the mind and as long as there is a mind there is always the intention involved. Intention is there. But the gross intention is not there, right. Planning is not there. For us intention means like planning. Okay, so from here it's already 8o'clock, no 7:35, okay still we have little time, usually it finishes like 8 o'clock. So now we have little time, so after this I'll go to Nescafe, what is that cafeteria. You make a plan. So that we call as intention, right. Some people when they have the plan they are smiling now, right. How come that he knows that? Okay, so that is, we, intention, loosely we interpret that as okay intention to do something, planning some plan. Okay so this is plan is a very coarse version of intention. You're getting it? So this even the, okay for the time being I'm not going to complicate it, the confuse it, right. The word intention, eventually once you know the context, once you know the meaning then we may not be too happy with the word. Because this is English word. You're getting it? So we have to use the

English words because this is how we learn for the time being. So the, say the point is that [1:40:00] in daily, in other words to make it very simple where there is mind there should be the intention. Whether you are, even when somebody is in a very deep sleep or in the state of coma or in the state of say the dying process. Ordinary people may say that oh now the mind is no more there but the mind is still there, mind is very subtle, because the mind is subtle, the intention the activity is also very subtle, intention is very subtle. Because the intention is very subtle we may not be able to diagnose it. Human beings the intention is very complicated and so therefore it is easily detectable. Whereas and, in the case of animals intention is little you know sluggish, it's not as active as the human beings. So therefore we may call that okay there is no intention, it's just more like what, what do you call it, autonomic activation but there is intention there. It's a very subtle intention. Okay, yes there. And then the Kabir ji. Yes. No, no first here, then second Kabir ji. Yes.

Participant: Geshe la you explained clearly how karma comes through mental intention and this part is clear that at this point perhaps contact, attention, discrimination the first three factors seem unavoidable that I see why karma doesn't come from there. Therefore, but with feeling it gets a little confusing. Like how does feeling not add to karma? Or how does karma not come from feeling?

Venerable Geshe Dorji Damdul La: Okay, very good. So this will all come under the five omnipresent mental factors which in turn will come as part of the mental factors. Now from the questions coming up, I'm very happy that you already laid a very good ground, ready to go to study the mind and the mental factors. You're getting it? So therefore all these questions keep it with you for the time being. And then later on the, often times what happens is that as you go down the line when you come to the main point you already got the answer. Many times it happens, right. For the time being it can be a question. In case if it is not dealt with even after reaching the point page 40 make sure that you ask me, right. This is very good question. Okay Kabir ji may be last question.

Participant: I think this is a very basic question but I just want to make sure my understanding is clear. So, there a certain people whose circumstances in this life are a result of their past karmas in their past lives. And therefore if you stand that thought there are certain groups of people who or individual people who are in a more comfortable or less comfortable situation in their life. Does that mean that their past karmas, for the people who are more disadvantaged are perhaps negative and for the people who are more advantaged they are positive?

Venerable Geshe Dorji Damdul La: They are happy.

Participant: Positive past karmas. And then that's the first part of the question. Then if you expand that there is certain groupings of people whether you call them countries or slightly, economically, I know I'm just talking about the subsistence level, who are you know more comfortable, let's say. Does that mean that the entire group of people have somehow better karmas and another group of people who are less advantaged have collectively more negative karma?

Venerable Geshe Dorji Damdul La: Okay this is a very important question, extremely important question. And often times this can also create complications. If we, okay, let's say that I lost my mother at when I was five years old, right. So other people how they respond to me with this piece of fact. Is this a fact or not that I lost my mother when I was five? Is this a fact or not? This is a fact, right, this is a fact. But how other people use this fact. People can use this fact to make me very disturbed. And yet, another group of people can use this fact to make me extremely happy. You're getting it? Often times say the say because of the misconceptions, not being able to use the facts in a proper way can create a disaster in the community, right. Okay so this question is so important and because that the I'm expecting like more than 500 or 700 people eventually listening to this, they should get this message. This is so important. So important.

Okay, say okay if somebody tells me that you are such an unfortunate person, right. You have not even experienced your say the love and affection from your mother, even such an early age, you are such an unfortunate person. Like this it will make me very unhappy but what he is saying is fact. On the other way person, okay but this can happen to anybody, it's not only you, it can happen to anybody. And then say that but it's amazing that despite you not getting the opportunity to be with your mother at this age, still you are able to render so much love and affection towards others. It's amazing, right. It makes me so uplifted, the same fact. The same fact can be used to make somebody unhappy, same fact can be used to make others very happy.

Okay, now this law of karma can easily be, this concept can be abused to the extent that the say some groups can really feel averse to this concept of karma. For example say, let me not go too far away, say the Tibetans. Tibetans, we lost our nation. Not only that we lost our nation, the rich culture, there is a tremendous fear that this culture can disappear from this Earth. And let's say the Nalanda tradition, incredibly rich tradition of philosophy, psychology, anybody say Buddhists, Hindus, Christians, Jains, everybody studies physics, right. Studying physics does not mean that you have to quit your tradition. You can become a, you can remain a very good Buddhist, study physics. You can become a Nobel laureate in physics and still be a Buddhist, still be Hindu, Muslim, Jains and so forth. Likewise so why, we can see that as knowledge of the world. Likewise the psychology, the philosophy which is so richly developed in India, the Buddhist psychology and the philosophy they are also incredibly precious knowledge of the world. So that knowledge is dying. At the moment it is in the hands of the Tibetans. To speak very honestly. It is in the hands of the Tibetans. Now with all these different situations we see that Tibetan race is dying and the whole this knowledge is dying, right. So now from this we see that okay so you know people can say this okay this is your own karma which you did in the past, now you are. Yes, that is very true. But so for somebody like me who studied the logic, the philosophy, psychology and so forth and then know all these things would say yes, of course it is. But all the, it's not that all Tibetans know psychology. It's not that all Tibetans know this philosophy or law of karma. The moment you, the moment somebody says like this, right, they can become so agitated that this karma concept is something unacceptable, right.

Okay so this is what is happening to many of the groups. The moment you speak about the karma that you suffer because of this problem because of your karma, your previous karma. This is how the concept of karma right is becoming like a weapon to hurt somebody. And then other

person feel say too repulsive of this concept of the karma.

Okay so in this [1:50:00] connection the say the we have to deal with things in a say contextual way. Contextually we have to deal with things say the individually. For example say let's say caste system. Caste system is not only in India. Caste system is in many places, including Tibet to be very honest. Although not encouraged by the Buddha but somehow Tibet was Tibet even before the Buddha came, before the Buddhism came to Tibet. Tibet was Tibet. Which means that Tibet existed before the Buddhism came into Tibet. So Tibet existed meaning that before Buddhism came to Tibet, Tibet already had the many cultural, many societal norms and so forth. All these caste system and so forth existed way before the teaching of the Buddha came to Tibet. You're getting it? So now the remnants of that still exist. While Buddhism so actively went there, took root there still the remnants are there. So, it's not only India.

Now the point is that those who identify as from the low caste. Oh you are born in low caste because of your karma. The moment we say like this, instead of helping them we are harming them. So we, in a way we're saying that so this law of karma is the one which, you know, which makes others happy to abuse us. So we don't accept this law of karma. Okay the moment that happens that is very unfortunate. Instead the same truth can be seen from different angle to see the beauty of this truth that for example say many people, for example particularly the caste, caste is very easy. The caste part. Say the caste it is purely because of the say the people so called in the high caste that they don't understand the law of karma well that you were abusing somebody else as a low caste you are accumulating negative karma for you to experience suffering in the future. It is their failure, this ignorance, people who are presently experiencing what is known as the karmic positive effect that this effect is not being positively used. They misuse this and try to abuse others, in the process they accumulate negative karmas, so for them to suffer in the future. Now people who suffer because of this situation it is their responsibility to prove that what is happening is not because of karma, it is because of their abuse, abuse of the people in the other category, their abuse of the system. We have to prove them. How? For example in India say generally speaking say someone who is really competent, he or she can become the chief minister of the state and eventually become the prime minister, president, and the chief justice. You have the, you can do all these things so why not we prove that what these people are doing to undermine your group is actually not because of karma, it's because of their abuse. Abuse of the system. Prove that this is not true. We also have the good karma. We, everyone has the same good karma. Only that this system is a wrong system. Prove that by working so hard and become the chief justice, become the vice chancellor of the universities, become the chief advisers in various capacities. Become the top ranking medical doctors, become the top ranking engineers, become the top ranking CEOs, and prove that we all have the same capacity. It is not that we are born in this and you can rise up but we don't have this the potential or whatever. That is not true, you have to prove it. And to prove that it is not the karma, it is the abuse of the system by some people, right. If you look at it like this, this can be, this will not be the room for them to you know discard the concept of karma. Otherwise failing to understand in this way then some people they may take advantage of this and then some people they okay this is what you don't like, karma part I don't like, keep it aside. So this is because of their failure to understand how the karma works. Okay this is extremely important.

So the of course later, in later time particularly coming closer towards the end of this Buddhist the psychology and if you have more questions I'm sure you have more questions, I will be very happy, these must be dealt with, very important. So the misconceptions can be cleared. Without the questions coming up then the misconceptions all remain, always remain as misconceptions. Okay thank you, we'll stop here. Okay yes one question, last question. Okay after this should you have more questions we will reserve them for the next class. Very good.

Participant: From the five omnipresent mental factors you said karma is the intention. When you look at a person like soldier, when he is in a war, his, though his intention is to save all the people of his country but on the other side he has to kill his enemies.

Venerable Geshe Dorji Damdul La: Other side, yes.

Participant: What kind of karma is he accumulating, is it positive?

Venerable Geshe Dorji Damdul La: Okay this is again a very serious question. Thank you. Your name?

Participant: Lotus.

Venerable Geshe Dorji Damdul La: Lotus. Okay, Lotus la, the question is very good, right, very serious question. This is in fact the question recently one of my friends asked the same question to me. This is very serious question. What kind of karma one accumulates? For example let's say that the say, let's say that a group of people goes to Bodhgaya let's say, Bodhgaya or Jerusalem or the Amritsar or wherever for a pilgrimage, right. And say the rest of the people they have a very pious thought particularly very pious thought during that time. Okay now we are going on a pilgrimage, very pious thought, of course it's very positive thoughts being cultivated. And then one person is not happy and totally against them. But there is no choice other than to go with them, totally against, right. Although everybody is going towards the same place but the rest of the people they accumulate positive karma. One person accumulate negative karma. Simply by the action per say does not mean that one is accumulating negative karma. You're getting it?

Okay now I'm going to make main point that say somebody in order to defend the nation enrolled as a soldier and then particularly in a war zone and then you have, there is no choice other than to say the engage in war. And then so you are defending your people, you are defending your nation but you are killing somebody, right. So what kind of karma is accumulated? So that heavily depends, actually per say does not say anything. So if you are, if there's tremendous anger there within you, tremendous anger. Anger means whether it's you or whether it's others anger is always destructive, right. Anger to defend your home, defend yourself, defend your people, right. Anger to defend the whole world. And then you bang at the table like this, to defend the world, then you bang the table with the anger that is, that anger negative and the action there is negative, negative karma. You're getting it? Defending with the intention, intent, with the intention defend that part is a separate mental factor. That part is virtuous. This virtue so look this is how the say for example say I pick a handful of say from,

sometimes in the rivers you find gold [2:00:00] from the river. You know that? Not the solid gold, mixed like that from the sand in the river say you just pick up the sand in the river you get gold there. So in that place if you pick up handful of sand, everything is gold, everything is sand? It's a mixture. You're getting it? So we call this, this action of the soldier engaged in the war is that virtuous non-virtuous? It is, it has so many parts in it. Some parts are virtuous, some parts are non-virtuous. Some parts are neutral right. The anger towards the other side that is purely destructive, negative, non-virtuous. And the thought process to defend your nation that is virtuous. Within that there are so many complex things. And thought of defend if that overrides the thought to kill the other side, so your virtue is more than the non-virtues. If the anger overrides the thought of defend, right, then your non-virtues override the virtues. So it consists of so many things inside, right. So we have to split that, you have to divide that into various aspects. Yeah. Okay, we'll stop here. Tejal la end dedication prayer.

Participant: Let's turn to page 278. Additional Dedication prayers.

Dedication prayers in the end

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Class 33 – Buddhist Psychology – Part 3 of 11

Session 1 of 28th Nov 2018

Subject : Buddhist Psychology
Teacher : Venerable Geshe Dorji Damdul La
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Starting Prayers And Meditation

(Main Teaching Starts) [00:29:10]

Okay, last time we were talking about the mind. Two things we covered. The first one is as to what, the why we have to study mind. And knowing that the what we read from Dhammapada that all experiences of happiness, all experiences of pain they are nothing but the reflection of your own mind. In other words these experiences are in the form of resultant states and the experiences, the mental experiences they are the resultant state and they should necessarily arise [0:30:00] by dependence on the factors, mental factors, meaning the mental states. And these mental states which serve as a cause to give rise to the experience of pain, experience of happiness. So these are the all the mental states. So in other words whatever we experience joys, happiness, pains and so forth they are nothing but they arise from their respective causes and conditions. Particularly the cause and conditions, pertaining to what our mind does which is known as the mental intention or the mental actions. So that the, that causal factor in the form of the thinking, in the form of our mind that is responsible for all these experiences. So therefore the mind plays a very important role. All the happiness that we experience, all miseries that we experience they should necessarily arise by dependence on the earlier sets of mind, earlier mind. In other words everything is nothing but the manifestation, but all caused by the mind. So it is for this reason that the Buddha said in Dhammapada that -

**Mind is the chief and precedes them all;
If with pure mind, one acts or speaks,
Happiness follows
Like a shadow that never leaves.**

And again the,

**Mind is the chief and precedes them all;
If with impure mind, one acts or speaks,
Miseries**

Will -

follow

Like a cart following the ox.

Okay so this is what we have done. In other words for the time being we can't really expect that we'll get a very clear impression that everything is nothing but the our mind. Everything is nothing but determined by the mind. At the moment we just learned this, it will become like an intellectual understanding. And then the say through more exposure to this, through great exposure to this then the reflection will come to us that okay indeed everything is actually finally coming from your mind. Finally our mind decides all what we are going through, experience of pain, pleasure, and so forth. And then with the further studies you will see, you will unfold so many things, you will be able to unfold so many things about the mind. How the mind it is not just the mind serving as a causal factor for all these things what is happening but simultaneously they are all nothing but coming from your mind, they are nothing but the radiance, but the say the manifestation of our own mind. So that will come little later. For the time being just learn that okay this is interesting thing that everything is determined by one's mind. Okay as long as we know this at the moment, so this will make, pave the way to our deepening of the understanding later on to see the wonder, that wow it's amazing, everything is nothing but the manifestation of my own mind. Even each one of us that you are, that I'm seeing you, even this book that I'm seeing, even the picture of the Buddha that I'm seeing, everything is nothing but the nature of my mind. And then to go in even deeper we come to realise that everything is nothing but my mental projection or my mental say the imputation. So everything is just mind.

So this is what we are bound to experience, we are bound to experience these things if we just pursue this journey and this is the greatest of the gift, this is the greatest of the meaning of our life. And that we see is so rewarding. Say the other subjects, any other subjects - quantum physics, neuroscience, biology, arts and so forth they are like okay. They are good, it's fine. One, it can be your passion. Number two, it can be a source of income for you, for your living. And then number three that you feel that you are a part of the community. So that, they, these are benefits there. Finally, what really matters and what really makes you feel that it's so rewarding, sense of reward is this understanding that everything is coming from your mind. And then you see that your mind is under say the total the control, management, administration of yourself. So you can, then say that say whether you are happy, unhappy, you will see that it's in your hand. Okay this is very important.

And meanwhile say the last time we also, then the second part – then what exactly is mind? That is what we also discussed, little bit about the definition of what the mind is. So the anyone who remembers how, what is the, as to what it means by a mind? What is mind? Do you remember what we did, what we mentioned earlier? Agent of clarity and knowing. Do you remember that? We did that last time. Agent of clarity and knowing. Okay who was present last time? Kunal ji you were there? So we did that, not did that?

Participant: No.

Venerable Geshe Dorji Damdul La: No? Are you sure?

Participant: Yes, we didn't.

Venerable Geshe Dorji Damdul La: Okay so which means, okay I can sense, now I remember so we did it in Mumbai recently during my Mumbai visit. Recently just three days ago, we did it there in Mumbai. Now I'm mixing up two things. Okay so now here the page 20 second part is what exactly is the mind. What do we mean by mind? This is extremely important. Okay thus far say with the different modern studies, long the education, thus far, say what is seen, one of the subjects which is seen as very intricate and sophisticated is physics. Thus far one of the subjects. I won't say this is the subject. One of the subjects which is considered as very intricate and very scientific science, so that is physics. Within physics what I would say is that in terms of the subtlety, say the what the physics touches is not really, okay this we will understand it only later on. What I'm saying now, otherwise if I bring a hard-core physicist and then if I say, make this statement. He will feel wow he is making such a big statement, right. They may not agree with me. They will not agree with me. But only if somebody is exposed to these the philosophy, to see the nuances of the reality then the you will be fascinated to see that the physics, what the physics touch at the moment later on there could be further paradigm shift happening. So from the Newtonian physics to the quantum physics relativity theory, there is a tremendous shift in the whole paradigm. So the classical physics which was then seen as so obsolete and the when looking at through the lens of the quantum physics, relativity theory and still there is a possibility for further paradigm shift happening in physics. A great possibility there. So the, in terms of the object, object can become subtler and subtler and subtler. The object of analysis of Newtonian physics that is much grosser as compared to the object of analysis of quantum physics and relativity theory. So likewise it can become even subtler later on. Okay, so with this what I'm saying is that the openness is the of your mind is much required, if you really want to see the wonder of the subtle the nuances of the reality, if you want to see this wonder we must maintain a very open mind. And then keep growing in our analytical skills. That is so important. For that matter how to keep growing is study these texts more and more. Study these texts and wherever there is a the distinctions made you must try to explore what this distinction is. And try to understand it intellectually as well as on the reflection level, as well as experiential. [0:40:00]. Okay that is very important.

So with this in mind the question is what is mind? Okay the definition the nature of the mind as we, as can be seen here page 20. Okay the mind is defined as clear and knowing. You want to make it even more say the ease of sentence, ease of the structure of the definition we can say the agent of clarity and knowing. Agent, an agent of clarity and knowing. Otherwise you can say just clear and knowing. But if you want to make it say the, complement it with ease then say the agent of clarity and knowing.

Okay what does it mean by clarity? What does it mean by knowing? We should be, we should have, we should understand each of these two the characteristics – clarity and the knowing. Let's say that the mirror, if the mirror is very dusty, can you imagine reflection forming there on the mirror? Why not?

Participant: Because light is not getting reflected.

Venerable Geshe Dorji Damdul La: Okay because the light is not reflected. Why the light is not reflected? What stops it? Because of the dust. So the dust obscures the clarity. The moment we remove the dust the clarity comes out, clarity of the mirror comes out. With the clarity then the image is formed. Likewise what is my mind? What is our mind? Mind, one part of the definition, one side of the definition says that clear and knowing, clear, clarity, one.

I remember myself, very likely I was in my early 20's, very early 20's, maybe I was 20 or 21. So there the one of my teachers Venerable Gen Lamrimpa, later on you will come to hear about him more and more, right. Venerable Gen Lamrimpa who was incredible great the say practitioner and highly realised being and full-fledged the hermit throughout his life. I remember when I was just about like 19, no, 20 or 21, because that in the studies of the philosophy we see that there are so much mention of the mind, clear and knowing, and so forth. I'm so curious what this mind is like, what is this mind like? I was so curious and despite all these studies of the seven-fold divisions of the mind, valid cognition, subsequent cognition, debating all these points but still I'm not sure, I was not sure what this mind is like. So I actually I was more curious about the experiential part of what the mind is like. For example if you keep telling me that, if you keep telling me what the say cheesecake is like. Oh cheesecake it is little, what, how do you describe it? Cheesecake? Creamy.

Participant: Sweet.

Venerable Geshe Dorji Damdul La: It's sweet.

Participant: White.

Venerable Geshe Dorji Damdul La: White.

Participant: Melts in the mouth.

Venerable Geshe Dorji Damdul La: Melts in the mouth. What else?

Participant: Yummy.

Venerable Geshe Dorji Damdul La: Okay, it's yummy.

Participant: Okay so we see that with all these descriptions if somebody has not really, if somebody has never tasted, seen or tasted what the cheesecake with all these descriptions will not give any information what the real yummy or the chow-mien is also yummy, momo is also yummy, right. And even the ice-cream is also creamy. Ice-cream is also say white sometimes, right. Then ice-cream is also sweet. The person would not get a clear picture as to what a cheese-cake is. You're getting it?

So I was so curious what this mind is like. So where I was following the traditional debates, studies, memorization, discussion. So there we took for granted that there is a mind. And what is the mind? Clear and knowing. What is clear? What is knowing? No clue, right. So luckily nobody

pushed me into this. I was more interested in knowing by myself what is this clear and knowing. What is this? I really like to see it in the form of substance. Like what is you know cheesecake, like it's a substance. What is that like? Okay that is a very say the extremely important the mode of analysis, mode of enquiry. You're getting it? So what is this in terms of the, actually I was more looking for experience. Experientially speaking what is that like. Say what I can see, right, I can experience. So this was what I was looking for.

And then my the Venerable Gen Lamrimpa because this question I don't remember having asked this in the debate courtyard. I never asked this question. And nobody asked this question also. Pooja la did somebody ask you this question? Nobody asked. Okay in the debate courtyard, this is something very unconventional. But I was always curious what is this mind like, right. The brain is fine but what about the mind? Right. And with the Buddhist psychology we learn that the brain and the mind these two are different, these two are different entities. If these two are distinct entities what is this mind like? So one day I asked my teacher, Venerable Gen Lamrimpa who is not my the philosophy teacher but he is the hermit, my like what do you call it personal say the mentor, personal mentor like. And then any of these questions, the I would feel so comfortable asking my teacher there. And the some of you may be interested to know my teacher in the institute, Institute of Buddhist Dialectics, Venerable, incredibly great, learned scholar, extremely sharp, gifted with sharp and amazingly profound and vast compassion. Vast and very profound compassion. And yet people cannot feel it easily. He was the principal, the main principal, the principal of the Institute of Buddhist Dialectics, the late Venerable Geshe Lobsang Gyatso la. Extremely, extremely courageous, Bodhisattva's courage and the warmth inside is so vast, so profound. And yet people cannot feel it easily. So the people don't really, nobody really dared to go close to him to ask questions like this. So the personality is very different. Both are incredibly great practitioners of compassion. Yet, the personality is very different between the two.

Only at one point I realised my teacher Venerable Geshe Lobsang Gyatso la the principal, his say, I went to ask questions on Emptiness when I was still not yet into the Emptiness class. So way ahead of time meaning the say several years before my the exposure or say my enrolment in the Emptiness class. So I have so many questions on Emptiness so I went to ask this question. Okay, so the Venerable Gen Lamrimpa he said something which is, he made it so easy. Yet at that point I could not get it. What he said was that I, I asked what is this mind like, what is this mind? Right. So I know definition, I can debate on this but I don't get it what this mind is, I don't feel it, I don't get it. What is this mind? Then he said it as though like it's very [0:50:00] easy. He said that don't you see something inside like a mirror where any reflection can happen. He is just said it and finish that is the end of discussion of the what mind is. And it, and I was looking for something like a mirror inside, I was looking for it. I could not find it. You're getting it? And then through many, many more years of study, debate, study, debate reflection, then slowly what my teacher said in those days it was just my second year or third year of introduction to Buddhist philosophy there. So what was said then made sense when I was completing like 8th, 9th, 10th, more the years passed by with the studies, reflection more what he said made sense.

Okay, so the point is that what I'm saying is that we learn these things and then the say because that this subject is very, very subtle. It's very subtle. You can articulate these concepts at the

same time it requires a very different lens through which to appreciate these nuances of the workings of the mind and the mind itself. So mind is defined as the clear knowing, as my teacher said it is like a say the mirror inside where any reflection. So mirror what reflections can happen? Green, blue, square. What reflections can happen on the mirror? Infinite. Any reflection can form there, reflection of any physical object can be formed there, any colour, any shape can be formed there. He just said it like this and then he stopped.

Okay so now what I would say is that say this mirror, although don't expect that you will see mirror inside you. Don't expect that right now. You're getting it? It will take little time. So you have to get all this information first and then keep exploring. Once you get the torch, once you get the light then with this light you keep exploring then you will see subtler and subtler realities.

Okay with this say the mind is defined as the clear and knowing or the agent of clarity and knowing. Clarity here meaning that the mirror, any mirror, if that is not clear instead if it is just the full of dust on the surface. You cannot expect reflections to be formed there. You're getting it? Reflections to be formed there. If the reflection is formed on the surface of the mirror it tells us that the mirror is free of the dust. You agree with me? The mirror is clear. It does not have the say the surface filled with dust. You agree with me? So the clarity helps us to have the image formed on the mirror.

Okay now close your eyes and think of India Gate. Okay now open your eyes, don't close your eyes for too long, you may fall asleep. Okay tell me what came to your mind? Hey, what came to your mind?

Participant: Picture of India Gate.

Venerable Geshe Dorji Damdul La: India Gate come to you or image of India Gate come to you?

Participant: Image.

Venerable Geshe Dorji Damdul La: Image of India Gate come to you. Okay, good. So the image of the India Gate where did it, where was this image formed? Image means there must be a surface on which the image is formed. There must be a surface. Where did the form, where was the image formed? Hey, did the image came to your mind or not?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Are you sure? Or you are joking? Are you sure? Yes. 100%? Okay, so that image was formed where? Image means say the reflection on mirror should be formed on the surface of the mirror. Likewise this image formed where? Where did it form?

Participant: Mental consciousness.

Venerable Geshe Dorji Damdul La: Okay it is formed in the mental consciousness. What is that mental consciousness like?

Participant: Because I don't see it in front of me but it's in my mind.

Venerable Geshe Dorji Damdul La: Very good. Okay what is that mind like? Okay you are not being serious. Do it again. Okay do it again. Close your eyes. Now don't let me repeat, right, don't let me repeat. Just think of India Gate and then see where this image is formed. Two things what are you seeing or what are you perceiving or what is coming to your mind? Image is coming to your mind, one. Okay, continue, continue meditation, continue to think of. Now next is where, this image is formed where? What is that surface on which this image is formed? Don't just look at image, now look at surface on which the image is formed. Just as a reflection in the mirror is formed on the surface of mirror. Likewise what is that surface like? Just look at the surface. Okay open your eyes and tell me the image is formed where? Over there? The image is formed where? Over there at the end?

Participant: Sir, so what was the experience of the definition that was given to you by your teacher? It seems.

Venerable Geshe Dorji Damdul La: No, no just don't quote anybody. Tell me what your experience. What is that thing, the surface on which the image was formed? What is that surface? Or in other words what is the surface on which the image is formed, the image of India Gate is formed?

Participant: I cannot explain what it's like, the surface.

Venerable Geshe Dorji Damdul La: Did you see that?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Okay you saw that. Okay anybody else who saw this and you were able to, you share something, not necessarily you have to articulate so well. Yes, Nilisha ji.

Participant: Mirror of the mind.

Venerable Geshe Dorji Damdul La: What is that like?

Participant: Reflection. It is a mirror.

Venerable Geshe Dorji Damdul La: No, no, reflection is the image. Image is formed on the surface. What is that surface?

Participant: It was my mental mirror.

Venerable Geshe Dorji Damdul La: Okay, what is that like?

Participant: Clear. What is that like?

Venerable Geshe Dorji Damdul La: If you have seen that you should be able to describe it. Or anyone else. Yes, Vivek ji. Vivek speak through the mic.

Participant: In front of me I can see the India Gate.

Venerable Geshe Dorji Damdul La: Okay so the India Gate is in, not the India Gate, image of the India. Image of India Gate is fine. Image of India Gate is a reflection that we're all happy. Yes, this is formed, 100% image of, image is formed. But where was it formed?

Participant: The mind.

Venerable Geshe Dorji Damdul La: Oh what is that? Did you see that mind?

Participant: No, but in front of me I can see.

Venerable Geshe Dorji Damdul La: Okay in front of you that is fine which means the image is in front of you literally or the metaphorically?

Participant: I feel it literally.

Venerable Geshe Dorji Damdul La: Okay you feel it literally but nobody could see that only you could see that.

Participant: Yes.

Venerable Geshe Dorji Damdul La: So what is that screen on which the image is formed?

Participant: It is mental image like.

Venerable Geshe Dorji Damdul La: No, no, what I'm saying is that what is that like? Okay anyone else? Rebecca.

Participant: I don't know like the others, my experience is different. I was transported to that place. When you said where is the surface? The image vanished. Every time I looked at the surface my mind or I don't know my body comes back, the image vanishes. Every time I stop looking at the surface I am there in that space, completely there, not just an image.

Venerable Geshe Dorji Damdul La: You are not there, you are in the imagined there.

Participant: Yeah imagined, yeah. But when you say the surface.

Venerable Geshe Dorji Damdul La: That, what is that imagined there? Is that in your mind or its outside? When you are thinking, when you are imagining, when you are thinking, visualising.

Participant: Yeah.

Venerable Geshe Dorji Damdul La: Were you in Tibet House or you went out to India Gate?

Participant: No, I was there in India Gate.

Venerable Geshe Dorji Damdul La: You are not here? (GL)

Participant: Mentally there.

Venerable Geshe Dorji Damdul La: This is known as imagination.

Participant: Yeah imagination.

Venerable Geshe Dorji Damdul La: Okay imagination or real? You are mentally there, you are not there.

Participant: Yeah I.

Venerable Geshe Dorji Damdul La: Okay so now in this class, this is a very, it's a professional class [1:00:00]. So you, we have to speak, don't speak metaphorically. You're getting it? If you want to speak metaphorically, qualify that now metaphorically speaking, you have to qualify that with this word. Otherwise speak say oh you are here in Tibet House and you say that okay I'm in Dharamshala now. Don't say this. I'm imagining I'm in Dharamshala. You're getting it? Don't say that I'm in Dharamshala. So this is a very professional class. Whereas if it is just an open class, public, you know, any public discourse then you know we can speak like. Whereas if very technical, also try to be very precise in usage of the vocabularies. So Rebecca was mentally there but she was not there, right. She was in Tibet House but mentally she was there. You're getting it? Mentally means something is coming in your mind as though like you are there. So that within the bound of your thought process not in reality. You're getting it? So that thought process, what is that like, what is that thought bubble like? What is that like? Any experience? Whitish, blackish, or like a water flowing or what like wave or like what? Phuntsok la?

Participant: Blackish.

Venerable Geshe Dorji Damdul La: Okay.

Participant: Geshe la what I have imagined is, you know, something blackish around me, you know, I know that blackish image or thought, I think that area is kind of.

Venerable Geshe Dorji Damdul La: India Gate also blackish or it's white?

Participant: It's not blackish.

Venerable Geshe Dorji Damdul La: That is white?

Participant: Yeah.

Venerable Geshe Dorji Damdul La: Can you imagine India Gate in the day light?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Which means it should not be blackish.

Participant: No.

Venerable Geshe Dorji Damdul La: Okay can you imagine now, imagine it.

Participant: Yes.

Venerable Geshe Dorji Damdul La: No, no imagine it, seriously. Can you imagine it? It's not blackish.

Participant: No.

Venerable Geshe Dorji Damdul La: Very good. If it's not blackish what is that the screen or the surface on which the image is formed? What is that surface like, describe it. Okay. You're getting it? Okay so this is an intro to a subtler phenomenon. Why I'm saying this is that if you are successful in this, it will take little time. If you are successful in exploring this you are entering from the domain of very gross physical body, always seeing the table, your body, look at mirror, you look at your face, very gross. Eat food, very gross, right. Then catching a the mental very gross. And then say pick up a book, very gross. And then most of us who are always on the mobile very gross, right. On Instagram. What else?

Participant: WhatsApp.

Venerable Geshe Dorji Damdul La: WhatsApp, Facebook, right and the younger ones Instagram. Otherwise in 24 hours you lose the message. It's you know a great problem, right. Otherwise you are not updated. People will say that you are so weird, you are so laid back, right. So you have to do it right away. Okay these are all very gross. Keep the mobile away, right. Keep the mobile away. And then think, just go into this, if possible first you may do with your eyes closed. Once you are little familiar with this then do it with eyes open. With the eyes open see the, think of India Gate. Think of anything. Let's say think of your mother. Somebody who is very striking to you, right, like mother or somebody who is very striking. Okay, and then once the image is formed in your mind see where this image is formed. Second phase don't focus on the image, focus on the surface on which the image is formed. Just focus on that. And sometimes it can be so say it can be very disheartening. You will not find it, right. You will not

find it. It doesn't matter. You will not find it because you are expecting a needle, say a very fine needle. What is the size of needle? A very fine needle, what is the size? It's as big as the elephant, no. It's as big as your cup? No. It's very fine. You're getting it? So, for you if I ask the young child, hey I lost my needle please look for the needle. The child may get impression that needle means some kind of metallic say the like this metallic bottle, looking for the this size metal bottle. He will never find the needle. It's not because the needle is absent because he identifies the needle as something very gross. So we are addicted to seeing things as very gross, right. Food very gross. Your body very gross. The morning you get up and look in the mirror, you brush your teeth very gross. The water that you use very gross, right. And then finally say the making sure that everything is fine, in fact putting the clothes, everything is very gross. And then you go to say the, you hold the books very gross. Then you go to the metro, the cars, whatever they are very gross. Everything is so gross. This is what we are addicted to. Now from this very gross thing did you not find needle? I gave you two hours. Still you don't. No, it's not there. What do you mean by needle? What do you understand by needle? Oh needle must be something like this bottle. Then impossible you get it, right. Needle is not that, it's very fine like a very fine say the what is that the pine, pine wood. The what is that, what do you call it, needle? Pine needle, right. Which is like yeah pull one pine needle. It's something like this pine, it's not big. And cut it into small pieces, it's like this, right. Look at it. Then you start to find it, start look at it. Are you getting it?

So likewise our mind is like the child's mind. Our mind which is addicted to only these gross things, never the subtle things. The moment you go like this, the mind is introduced to a subtler reality of the mind which is very different. You're getting it? Very different. And initially it could be very disheartening, you don't find it, you cannot locate it. Because we are so addicted to seeing things very gross, physical gross things. So this is extremely important practice. If you are successful you will see the wonder there. Wow, the reality is even the subtle, the subtle reality there. Then finally this will help you go into the practice of what is known as the awareness of awareness meditation, right. And then through this then you go subtler into Emptiness, which is even subtler. So with this the point is that the just say at the moment we can't expect that opening the book and then introducing to you to what this mind is, it will take time. And then in some cases where the learning is not so emphasized, studies are not so emphasized they will directly encourage you into this meditation. It's quite risky. So therefore it's the safest thing, the wisest thing to do is study the mind, Buddhist psychology so well. Once you study this so well and then you, and then also try to get the these, the distinctions among the different layers of Emptiness. Then you will see that the same reality we can see it from different angles and see the subtler versions of the same object, we can see in different shades of reality, subtler and every time subtler and subtler reality.

Okay so for that matter first one clarity. So unless the mirror is very clear and clean. Clarity meaning clean. Unless the mirror is very clean of the dust, reflections cannot possibly be formed. The fact that when you close your eyes and think of India Gate, reflection of India Gate came to you vividly. You agree with me? Reflection of India Gate came vividly. Which means that the surface on which that reflection is formed. In the first place there must be a surface on the, on which the reflection is formed. And this reflection, nobody can deny this reality of the existence of this reflection. Nobody can deny that such a reflection the occurred to your mind. You're

getting it? That is nobody can deny this. This is a fact. Now if this is a fact. The reflection means there must be a surface on which that reflection is formed. What is that surface? This is the next question. So that surface must be very clean. [1:20:00] If it is not clean then the reflection cannot possibly happen. So the fact that we have experience that the reflection of the India Gate came to us so vividly, the surface must be very clean. That surface is the surface of the mind, in other words is the mind. That mind is nothing, that it is very clear in nature. It's very clear. Unless it's clear reflection cannot be formed. The fact that reflection is formed means the mind is very clear. You're getting it? Okay like the mirror, the mirror is clear then the reflection is formed. Any reflection can be formed, one.

Okay tell me say if I bring a mirror. By the way is there anyone who has the mirror with you? Mirror, literal mirror anyone? No. Okay no. Okay say if there is a mirror there and then I put it say the facing the clock here, table clock here. So the mirror, reflection of the table clock will be formed. Mirror of the, reflection of the table clock is formed on the mirror. This reflection, where is the reflection formed? Reflection of the table clock formed where?

Participant: Surface.

Venerable Geshe Dorji Damdul La: On the surface of the mirror. Okay so the mirror is clear. This is fine. But the second question, does the mirror know that the image is formed? Does the mirror know that the reflection of the table clock on the mirror is formed? The mirror does not know this. Mirror has the quality of the clarity, it does not have the quality of the knowing. Whereas did you know that the reflection of the India Gate happened to your mind?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Did you know that? Very good. So you have the, your mind that surface, your mind not only that it is clear. It is, not only that it clear, it also knows that image is formed on it. Not only that it is clear, it also knows that the image is formed on it. So that agent which is clear and which also knows that the image is formed that agent is known as mind. This neuroscientists cannot see. Okay neuroscientists can see in his or her own mind but cannot see that in you. You're getting it? That agent which is clear and knowing which you experiences directly, yes the image is formed, yes I know this. That agent within you, which you have a first hand experience is what the neuroscientist with the most sophisticated FMRI scan CT scan, with the most sophisticated machines they cannot see that in you. Whereas you have the first hand experience. You're getting it? So what you, the first hand experience that you have which the neuroscientists cannot see that is your mind. Which the neuroscientists, which you cannot see for example the neurons, synaptic connections, the transmission of the neurotransmitters, from one the neuron to the other and the neurons, firings happening, right. So these things the neuroscientists can see, you cannot see it. How many have seen you, the brain waves, how many have seen your neurons. Nobody has seen that. Yet, this is what the neuroscientists can see, not you. What the neuroscientists can see which you cannot see is known as your brain which you have the experience of, first-hand experience which the neuroscientists cannot see is your mind, right. So this mind which you could experience which the neuroscientists cannot see in you that is the central figure of the whole universe for you, with

respect to you that is the most important thing. In that experience happiness is felt, miseries are felt, depression are felt in that state and that cannot be denied. Why the mental science is becoming important? So much money is spent on this is because of this agent. This agent which has the capacity to experience the happiness, which has the capacity to experience the depression. So that is so important that the mental sciences all the nations, communities they spend so much money after this. So and yet according to contemporary neuroscience that agent which we are discussing now that is being ignored, according to current neuroscience, that agent that we are talking about now, that is being ignored unfortunately. That part is ignored they think that it's just what neuroscientist can see that is mind. That is where they are going wrong. You're getting it? So therefore we need to make a distinction between the brain and the mind. The brain is something which the neuroscientists can see in you including the synaptic connections, including the transmitters being transmitted from the body, from the one neuron to the other, including the neuro-circuits, right. So these are your brain. What you experience, first hand, yes I could that the reflection is formed in my mind. And I know that it is formed so that agent which has these two qualities – clarity and knowing, that agent which you have the first, which you only in this world you alone have that experience of what is going within you. Nobody else, scientists cannot see that in you. Neuroscientists cannot see that in you. The machine cannot see that in you. That is known as mind. That is responsible for the rebirth. You're getting it? Brain is not responsible for the rebirth. Don't forget it. This agent which is something empirically we can experience and yet we cannot quantify this. Because it is not quantifiable, science cannot touch it, modern science cannot touch it, neuroscience cannot touch it because this is something which is not quantifiable. This is something which you cannot replicate it. What you have, you have, finish. You cannot replicate it outside. Because of which the neuroscience they cannot replace it with something new, right. Whereas the neurons and the brain parts they can remove it, they can fix, put something else. Thus far neuroscience did not reach to that sophistication of the advancement, right, to replace the brain. Say for example thalamus, amygdala, the brain parts, thus far there is no say the research where your amygdala is removed and the amygdala is, you know, put. No. So the brain science is still, it is extremely developed to a great extent from the point of view of what we were 100 years ago back in time. As compared to that it's a great development. But still if you think about these complications amygdala, there is a heart transplant can happen, liver can happen, kidney can happen, right. Why not brain? This is question. But the brain is very sophisticated that thus far that we did not reach to that level of sophistication. Okay, so the point is that the this is what we need to know. Okay.

So with this clear and knowing or the agent of clarity and knowing. Don't forget this. This is the meaning of the mind. If somebody were to ask you. In fact the once I was in the university, a renowned university and then okay I'm not going to mention where. And then the HOD of that, of the Buddhist Studies department in that university. Okay you may think that it is Delhi University, it's not, alright. Otherwise you may, okay he is related, Delhi University, maybe same Delhi University. No. Okay, so that HOD of the Buddhist Studies department there. And if you want a more clear description, it's not in India. Okay so there I was talking the, the HOD was very kind to introduce to me [1:20:00] about his department. And he said that we also incorporate say the nowadays the research, brain research as a part of our department. And then about the mind and brain. I said that is amazing. It's amazing we must actually, if that is done this is so good. We must be able to explain how the mind is different from the brain. Instantly

the HOD said that this is very difficult. The moment you go into mind it becomes very abstract and then it's, it cannot be done. I said no this is a ground, it's a department of Buddhist philosophy, it's not the department of neuroscience, it's the department of Buddhist studies. There is no harm in including neuroscience, you are including it, it's amazing. But being a department of Buddhist studies Buddhist teachings there the mind is a ground, and the mind is something which we can empirically explain. It's not like that you have to believe in it. It's not just a blind belief. It is empirically what you can explain. Why not? Then he said no, no mind is very abstract; Emptiness, all these are very abstract. He said it. I was just shocked. It's the HOD of the Buddhist studies department in this prestigious university. And I was quite shocked. Then I could not resist myself from explaining to him how the, how it is not difficult to explain what the mind is, how the mind is different from the brain, yet empirically we can convince somebody that the mind exists as different from the brain. I was explaining to him and he did not comment anything, he was just listening. Then only when the, when it was done, when our discussion finished, when I was leaving then he said something which is very interesting. He said that it is the first time I'm hearing on how the mind is different from the brain. What you said is very interesting, it's the first time that I'm hearing. In fact my friends who were accompanying me there they were even shocked that the HOD of this Buddhist studies department he did not hear these concepts. That is where we are going wrong. So therefore the studies of these things as to how the mind is different from the brain. So we don't have to force somebody, we don't have to impose on somebody that you have to believe in it. Because this concept of mind is something empirical, it is not to be blindly believed. It's not that you have to have a blind belief, right. There are many things which we have to just blindly believe whereas mind is not like that. But whereas if you cannot articulate what the mind is, right, then there is no choice other than to have a blind faith. Otherwise the mind per say it does not fit into the category which you have to seek conviction in only through blind faith, no. Mind belongs to the empirical reality. Empirical reality means a reality which is something which we can experience, which we don't have to believe in it, which we can experience. And which is tangible or something which we can experience, which nobody can deny that experience. So it falls in this category. So therefore it is known as empirical reality.

Okay so with this definition let's turn to page 20 the sub-heading which reads;

Definition and the Nature of Mind

The definition of mind or consciousness

Okay, mind and here the consciousness, deliberately we put this – the consciousness there. Because this word consciousness, keep in mind that the various classical Indian tradition, various classical Indian religious traditions they, almost all use this word consciousness. And simply because here we use the consciousness and the mind as interchangeable, you might get the impression that oh this is a very standard way of using it. And then anybody who uses the word consciousness, you may interpret that to mean the mind here. This is not. Keep this in mind. I'm giving you the warning here. The consciousness in anyways it is an English word. In any way this consciousness is not an Indian word, this is an English word, consciousness. So when explaining what the psyche, what the mind, what the self is which were highly developed and explained in

the Indian traditions, various Indian traditions. For example say the Jainism, Vedanta, Samkhya, Mimamsaka, Vaishayshika, then the Buddhism. So there when we explain, when we try to explain the various the things like the mind or the say a self and so forth, then people borrow this, explain in English they have to borrow the English words. So all these traditions borrow this English word – the consciousness, from English. It's not native Indian word, English word.

So how they use, they can differ drastically. Don't forget it. They can differ drastically. In fact this I was, nobody found this before, suddenly I entered in some conferences, and people were so, you know, easily using these word, so comfortably using this word – consciousness. But how they explain is very different. Then I realised that okay so we should be a good listener, right. A word is used by somebody don't take it to mean the way you understand it, the way you, way this word is used in your studies, don't literally take it that way. Just listen to the other person so well. Be a good listener. You will see that the same word consciousness is used in many, many different ways. You're getting it?

So here in the Buddhist context, particularly say the Tibetan Buddhism this word consciousness is used as interchangeably with mind. But don't think that this is how it is used in all other traditions. You're getting it? Meaning say the Vedanta, Samkhya, Mimamsaka, Jainism and the in the other traditions you have to listen to them well. If you really want to have discussions and so forth, listen to them well as to what they mean by consciousness, listen to them so well. Then some can the, some may, some use this word consciousness for the self. And some will use this for the mind. Mind but a very different mind, very different from how that is explained in Buddhism, right. So don't be, don't go with the fixed position that okay consciousness means this, right. And then you are using it wrongly. No, they will say that you it wrongly. In anyways this word consciousness is not the, is not intrinsically tied with the Buddhist concepts or the Jain concepts or the Vedanta concepts or the Samkhya concepts or the Sikhism concepts. This is only a pure English word. You're getting it? Okay so be very flexible and be very sympathetic to listen to how this word is used in the other traditions if you really want to have a good discussion with other traditions. Okay.

The definition of mind or consciousness is that which is clear and knowing.

You can put it either way. Clear and knowing. Just as simple as clear and knowing. Or the agent of clarity and knowing. You can put it in either way.

His Holiness the Dalai Lama describes the intrinsic connection between the clear and knowing aspects of the mind this way:

So, how, in what way? Okay I already explained to you what is clarity, what is knowing, I already explained to you. Let us see how His Holiness puts it.

The knowing nature, or agency... is called mind and this is non-material...

So this is, why we say clarity and knowing, right? Clarity is of course, clarity the moment you go, we talk about the clarity we are not talking about the say physical objects, right. It goes little

abstract as compared to the physical, tangible objects, it becomes little abstract. If it is something tangible why don't we say the use this word which is something tangible which is much easier for us? So there is nothing tangible, there is no tangibility there. Clear and knowing. Clear is also abstract, it's nothing really tangible. Knowing is even worse, right. So there is no tangibility there, there is no concreteness there. Okay that is how we have to understand it. It is not material. In other words it is not material, physical material, it is not a physical material thing.

this is non-material... Cognitive events possess [1:30:00] the nature of knowing

Cognitive events, meaning that for example cognitive events to know that okay I'm in Tibet House. Okay now what time he'll stop, right. I have some laundry to do. I have to go to look for milk and bread for the tomorrow morning breakfast. So when will he stop, right. Okay so these are all cognitive thought processes. Okay some of you may be oh no, no he should not stop it, right. Okay at the moment there is a flow happening. Okay so these are all cognitive processes, thought processes.

Cognitive events possess the nature of knowing because of the fundamental nature of clarity that underlies all cognitive events.

So all cognitive events – our thought processes, our thinking, our mind, it the fact that there is clarity there, clarity that allows all so for all cognitive processes. Cognitive meaning? Cognise means to know. Cognitive means something of knowing, right. Something related to knowing, cognitive. Say for all the cognitive thought processes there must be the image formed in your mind, right. That object should come to your mind. For that to come to mind, the mind must be clear. If the mind is not clear, image cannot be formed. You're getting it? So therefore all this, the active cognitive processes, thought processes the mind must be very clear, right. Okay sometimes we may speak of okay today don't bring these complicated topics now, my mind is little hazy. How many of you said it sometimes? How many heard people saying this? Maybe if you are into university or the more into the academic lines you may talk about these things more. Otherwise in the business we don't need to talk about that as much, right. In the business, right, it doesn't go into these nuances. It's okay. Anyway this is not my business. (GL) I can talk about business, it's not my business. Okay so the point is that say the say oh today I'm, my mind is little hazy. I cannot think so much, okay, can we have the meeting tomorrow, right? So mind is hazy which means mind is not clear, right.

Okay, so interestingly there is the clarity of the non-clarity. Non-clarity becomes clear to you. You are very clear that it's unclear. You're getting it? Non-clarity becomes so clear to you. Again there is a clarity there, right. Okay so,

This is ... the mind's fundamental nature,

That the mind is clear, always clear. Even if the mind is very defiled the mind is very afflicted, very defiled still the mind is very clear. That is something the nature of all the minds, right. For example the mirror, external mirror can be clear, can have full of dust. But our mind, however afflicted it is, however defiled it is, it is always clear. It is so clear, extremely clear. To the extent

that non-clarity also comes very clear, right. Anything can come to this mind so clear. Okay that's the nature of the mind. In other words what we learnt from what His Holiness is saying is that one the mind is immaterial, it is not a material thing. Material thing means it is a very gross object. It's not that gross.

So therefore I told you that the moment you go into this what is this mind like, I ask this question to you. Then the say the Rebecca said it very interestingly, the moment you think about what is this, where is this surface even the image disappears, everything shatters. Which means that we are not used to seeing this subtle object. The moment you enter subtle object our mind becomes hazy. You're getting it? Okay, so this requires exercise.

This, but I would say if you want to do it, do it. This exercise to see what is that, the surface on which the image is formed. You're getting it? Do it. But don't do it for too long. If you don't, if you do it too long it can very dangerous. You're getting it? Okay, say if somebody say gets up in the morning and then sit on the bed, okay not doing anything like this. Okay some of us may have this habit, right, get up. Get up meaning just lying down then get up. Then you don't step out of the bed, you sit there like this not doing anything for ten minutes, 20 minutes. You're getting it? So there what happens the mind it becomes a very bad habit of the mind not to be active. You're getting it? Okay if you are doing this, see how to undo this habit, right.

Once you get up oh there is no harm in sitting on the bed continuously you can read books or do something or do meditation or do recitation. Do something, right. Don't just sit like this. Particularly when your mother wakes you up or your dad wakes you up. Maybe mother wakes you up more gently. Dad wakes you up very differently. I don't know, right. And then you have to get up. And as soon as you, oh you may say two minutes, five minutes, right. Okay so the point is so you get up and you just sit. Don't worry. Try to undo this habit. You're getting it? Okay this is what? This is with the, say the it's a really physical so you get up and then without physical activity you see like this. Worse is with the mind, right. You just look at, you try to look the okay image of the image of what? India Gate or whatever apple, image of a flower, image of mother. You know whatever is striking to you. You just try to think about it. Then the image is formed. And then you try to look at the surface on which the image is formed. And then you don't get it. Then just sit there. Then your mind is blank. If you sit your mind with blank, total blank, sit for long. It can become an extremely bad habit. And the mind can just develop the state of inactivity. Very passive state. You will build a habit of passivity or inactivity. Which is so dangerous. You're getting it?

So whereas if you just keep observing it and then it is okay say one point you can keep observing it, one you are observing it, deliberately observing it the mind is so active. Although superficially other people may see that your mind, you are just still, no. You are still but very active, actively still. Whereas say like the person when you get up, in the bed, you just sit. So, there the mind is going blank. Worse than that is that you deliberately go into the mind to see what the mind is like and then you find the mind and still you sit like this. It can be very dangerous. You're getting it? Very dangerous. So therefore if you want to do it for the sake of knowing what is definition of mind clear and knowing. You want to do it, do it. But don't do it for too long at this stage. You're getting it?

And then if you go to some other teachers, some other traditions they may encourage you directly into this and you, may encourage you to do this practice, it's very dangerous. Don't, you know, don't think that you are somebody like Jetsun Milarepa. You know what, who is Jetsun Milarepa was? Highly, highly accomplished teacher who became Enlightened within a single lifetime, right. If you are another second Jetsun Milarepa you are exception, right, you can do it as long as you like. But otherwise what I would warn you is study the psychology so well, Buddhist psychology so well and then study a little bit about Emptiness. Study that and get some experience. At least some intellectual or reflective experience of Emptiness. And then you can do this meditation. It will be fine and safe. Okay, flow is required then it says that -

Mind can be classified in a number of different ways; a major way of division is known as seven fold division of mind.

Okay, [1:40:00] so the mind, so knowing that this is mind clear and knowing, or the agent of clarity and knowing. Once you know that as a definition of the mind then our job is to say first enrich yourself intellectually as to what mind is. Not only with the definition but with the different say the functionalities and the different aspects of the mind. You're getting it? That is so important.

Okay I don't know whether it is the correct time here. Let me say like this, say ocean, I remember in Israel at the coast of the ocean there was a restaurant. My friends took me there. And from the restaurant just at edge of the coast, restaurant there, from there I can see the ocean and the waves are very rough, right. If somebody goes down, down. It's not the beach, right. If somebody goes down finish. Okay from there you could see that. And I was so fascinated while looking down the people what is that the boat, the machine, engine.

Participant: Motor.

Venerable Geshe Dorji Damdul La: Motor boat, okay. The say when the, when people drive the motor boat then the all these bubbles were created on the surface bubbles were created. It becomes lie whitish thing and then you don't see the bed, you don't see that. And when the boat is gone then still the bubble is there. Slowly the bubble inside becomes less, less, less. And then the water is so clean that you can literally see the bed. Of course it's not the middle of the ocean, it's on the side. You could see the bed there. Maybe water wise it may be like very likely maybe six, seven, eight or ten feet. But the water is so clean that you could literally see the bed. The stones, the pebble, literally we could see from the top, from the restaurant. Look at down you can see it. I was just looking at it. It's amazing. So amazing.

Okay why I'm saying this is this water is like your mind. This water, the ocean water, right, is like your mind. When the motorboat was, what do you call, what is the boat drive or sail or what?

Participant: Motorboat ride.

Venerable Geshe Dorji Damdul La: Motorboat, riding the motorboat. Okay motorboat ride. So when the riding the motorboat, somebody riding the motorboat there, right. Then the waves

are created, one the waves are created and the bubbles. You don't see anything it's just a whitish thing. You're getting it? Okay. Then to the extent that what is on the surface for example like small leaves, smallest even the leaves cannot be seen because the waves are created and then it bangs against the rocks, right. It's quite a ferocious waves created. And the you don't even see what is on the surface the leaves and so forth. Then when the waves subside you will start seeing the leaves on the surface. Okay these are the leaves there from the trees leaves falling, leaves are there. But you don't see the bed, you still see there are the bubbles there. You're getting it? And then the bubbles subside then not only the leaves on the surface you also see the bed. Ocean bed, you can see that. You're getting it?

Okay so the point is that this ocean on the side, the part of the ocean the side that is like your mind. So when the with this the boat ride, motorboat ride, with this motorboat ride then the waves are created. Then even on the surface you don't see the leaves there, it's so, it becomes so rough on the surface. This is like say the sense consciousnesses, eye consciousness, ear consciousness, nose consciousness, the tongue consciousness, the body consciousness, these are the very rough state of the mind. And then say the that also includes the mind; anger, attachment, craving, depression, fear, so forth. They are the very rough state of the mind. You're getting it? So there you don't even see what is wrong there on the surface, the leaves and so forth. Say I want the ocean to be very clean with no leaves, no something underneath the ocean bed. I don't want anything, I want the ocean to be so clean on the surface and the bed also, right. So forget about removing the what? Removing the pollutants of the ocean on the bed, even what is on the surface we cannot see that. If you cannot see that how can you remove it? You're getting it?

So therefore we see that say the Buddha's teachings, mainly the teachings for example say the teachings on Pratimoksha – personal liberation, and the teachings on say the even Mahayana teachings for the, let's say the sutra Mahayana teachings, so they are like, see these teachings are given in order to, say when the waves all subside, what pollutants will you see? When the waves, so this is the example of this particular situation when the waves subside then what pollutants will you see? The leaves on the surface or at the bed? Because the bubbles are still there, right, very active bubbles are still there inside, on the surface the ferocious waves all subsided, right. So if you see some pollutants or the dirts or not really dirts as such, pollutants I would say pollutants which make the ocean dirty. Where will you see on the surface or in the bed?

Participant: Surface.

Venerable Geshe Dorji Damdul La: Only on the surface you will see that. And then because you see the pollutants on the surface like the leaves or the water bottle and so forth, plastic bottle and so forth, then you can because you can see that you can clean this, right. You can clean the surface. But can you clean inside the bed? Why don't you? Because you don't see them. What blocks you from seeing them? The bubbles are still there, white bubbles are there. Only when I could see that, when I could observe that that really fascinated me. That is incredibly wonderful example that we get to see what our mind, how the mind works.

Okay now so this is the say seeing the pollutants on the surface like the bottle, what is that,

plastic bottles and then the what? Leaves. then what else? The Lays packets, right.

Participant: Plastic bags.

Venerable Geshe Dorji Damdul La: Kur Kuri? Or what is that?

Participant: Kur Kure.

Venerable Geshe Dorji Damdul La: Kur Kure packets and so forth lying on the ocean. When you see them then you can look for ways and means to remove them. You're getting it? So what is clean now, surface or the bed?

Participant: Surface.

Venerable Geshe Dorji Damdul La: Surface is clean. You're getting it? This is one way of cleaning. So finally our job is *gate gate paragate parasamgate Bodhi svaha*. To clean our mind and to make this Buddha nature, make the treasure of happiness within you to manifest. So for that you have to clean it from the surface or bed also?

Participant: Both.

Venerable Geshe Dorji Damdul La: Both. You have to clean both. So the teachings on the pratimoksha teachings which the Buddha gave, right, to achieve personal liberation [1:50:00] you don't achieve total Buddhahood. Why? Still the remnants are left there, subtle cognitive obscurations are left there at the bed. You're getting it? You only remove the gross defilements. What are the known as?

Participant: Afflictive obscurations.

Venerable Geshe Dorji Damdul La: The gross one. Subtle one is known as cognitive. The gross one is known as?

Participant: The afflictive obscurations.

Venerable Geshe Dorji Damdul La: Okay raise your hands somebody. What is the gross one known as?

Participant: It's known as afflictive obscurations.

Venerable Geshe Dorji Damdul La: Thank you. Okay, so the gross ones known as the afflictive obscurations. So we are able to get rid of the gross ones. You're getting it?

Okay now gross ones. Now the subtler, right. You have to look to get the subtler. Within the gross ones again there are two things. One is the very gross the plastic bottles and so forth, and the other like more the tiny leaves. You're getting it? So which is worse, tiny leaves on the

surface or the say the plastic bottles, the Lays plastic, papers and so forth. Which is worse?

Participant: Plastic.

Venerable Geshe Dorji Damdul La: Plastic bottles and so forth, right. So removing plastic bottles and so forth. And then the subtle, smaller leaves are still left there. This is one part. Next one is remove even the leaves from the surface. You're getting it? Okay, so removing the plastic bottles and so forth. It is like removing the cognitive [should be afflictive] obscurations. And from this distance you see okay now the ocean is clean. But it is not clean still there are the smaller leaves left there, small tiny leaves are left there. But overall speaking we say the ocean is very clean, right.

Okay now the Mahayana teachings, teachings meant to remove all the stains. So there it is classified into two Sutrayana Mahayana and the Vajrayana Mahayana. You're getting it? So Sutrayana Mahayana, so what it does is again all three seeking personal liberation to remove afflictive obscurations, seeking to remove cognitive obscurations. And seeking to remove cognitions again two. What are they? Sutrayana Mahayana and Vajrayana Mahayana. So all three they are working on the mind. Don't forget it. They are working on the mind. For that matter all three if you try to follow any of the traditions you must have to know the nature of the mind, right.

Okay so now following the Sutrayana Mahayana what happens is that not only you remove the plastic bottles and so forth. You also see the subtler leaves there. Subtle leaves and even the what, what is that, nettles, needles, what do you call it, that the tree?

Participant: Pine.

Venerable Geshe Dorji Damdul La: Pine tree, pine needles. So these are there, you remove them. So that is like the Sutrayana Mahayana. So because there even this although it is subtle there, they are much subtler as compared to the plastic bottle and so forth. But they are still on the surface, not on the bed. You're getting it?

Now what is Vajrayana? How people interpret it and to make it a very popular Tantrayana, Tantra, in most cases it's very far, far away from the real Tantra. You're getting it? So many people because it has, Tantra has so many aspects, right. Physical things, appearances, rituals and so things are involved. So people they forget the internal thing. The main engine is lost and surface is left. Rituals and so forth is left. And then rituals is very easy as compared to the internal discipline. Ritual is very easy. So therefore they go to the rituals, right. And then end up all the disasters. So whereas the inside the real practice that is missing. Okay, so that becomes a very popular tantra. So that is not the real tantra, essence is lost. So what is the real tantra? So these all the external rituals and so forth, these are simply means, these are not the real tantra. What is the real tantra is to let the bubbles inside the water, settle the bubbles to see the depth. Only when you see the depth then you will see what is in the depth, whether there are some you say the what the pollutants they are on the bed of the ocean, right. Pollutants there, you explore it and then you remove the pollutants. Only when you see the bed, bed is the subtlest of the,

subtest or the lowest level of the ocean. Only you see the bed. The deepest. Then you can see whether it is clean, dirty, then you can make it clean. So Tantrayana the real, real Tantrayana is not the external things, all the rituals and these things. This is not the Tantrayana. Tantrayana is to actually go deeper in your mind, really go deeper into your mind let the bubbles of the mind, the disturbance of the mind inside to settle and see the subtlest of the mind like the bed, the deepest of the ocean. You see that. Once you see that then you see whether it's clean or not. Of course it is not clean. Only when you see that, you can then see that it is unclean. The moment you see that it is unclean then you can remove the pollutants and make the deepest of the ocean clean, right. So for that matter you have to first clean up the surface. Only if you clean up the surface you can go into the depth. You're getting it? Then first you have to see the bed, the depth. Once you see the depth then you think of removing the dirt from the depth.

So Tantrayana is to help us to discover what this the depth of the mind is. The subtlest, in technical terms it is known as subtlest of the mind. What the subtlest of the mind is like. It helps you to identify what that. Once you identify that then see how to clean this. So therefore Tantrayana is the means to help us identify the subtlest of the mind and on that basis not only remove the cognitive obscurations from the gross but the cognitive obscurations associated with the subtlest of the mind. So that makes you to achieve Buddhahood very fast and effectively. So that is Tantrayana.

So with this, for this we can't expect to go directly into the depth. And some they directly, say there is a very direct path. No. It can be very direct path for only few exceptional people like Jetsun Milarepa. But for us don't expect that. Don't think that you are Jetsun Milarepa, right. Don't think that you are second Jetsun Milarepa, right. Okay so it is always safer. For example say if there is say one out of one million people, if there is exception it is better to include yourself amongst the one million rather than the one out of one million. If you think of yourself as one out of one million you are living in the world of illusion. You will not get anywhere. You're getting it? Safer to think of yourself as one of the one million people, right. Accordingly then follow. Because one out of one million, this is how come that somebody become one out of one million? Because he or she already went through all these processes in the past life. Not that he or she is special. Already did that from the past life.

For example say that in Stephens's college right one of the most prestigious colleges say somebody came and joined the St. Stephens College in the third year directly. Oh this person, this girl St. Stephens College in the first place, nobody is, actually to get admission is very difficult. And not only that directly went into the third year. I will also become a, I can be also be one of them. Don't, if you think like this we are living in the world of illusion. That person must have done something, must've done the first and second year in Harvard University, right, Harvard University. There must be, it must be a say university exchange program, right. So St. Stephens College from there the students must've been to Harvard and the Harvard students must be coming here. And third year, directly joined the third year. Don't think that we are one of them, right. It's better to always go the safe path. You're getting it?

It is for this reason that all the great, great teachers from all these different traditions Sakya, Kagyu, Nyingma, Gelug [2:00:00] all these traditions, the great, great teachers who are exposed

to both the traditions they always encourage people to go through renunciation, Bodhicitta, wisdom of Emptiness and the single pointed meditation, they encourage us to go through all these processes not directly. If somebody takes you directly which means that it's very questionable. You're getting it? It's very questionable. Questionable of the two things; either you must be very special, right, that is questionable. And the other one is that teacher is questionable. Whether the teacher is the standard teacher. Okay these are the things that we need to keep in mind.

Whereas the very standard teachers from all the four traditions; Sakya, Kagyu, Nyingma, Gelug, all the four traditions they make sure that you follow the proper path which will actually give rise to results. You're getting it? Otherwise we end up doing very sophisticated practice and then ten years, five years pass. Okay first one year pass, it's quite exciting. You have a label that I'm doing very sophisticated practice. Keep it confidential. Yes, deep inside I'm doing very special thing. And then five years pass, nothing is really special there. I'm same person. Ten years pass then you become even more confident that nothing is really happening, I'm the same person, right. Only those things like being compassionate, things are impermanent these things which I learnt earlier they really benefit me. Otherwise what is known as very sophisticated teaching it does not really help me anything, right. And then 20 years pass, you are very guaranteed, 100% that actually what happens to me, ordinary person, I'm ordinary, very ordinary. From my last 20 years, from my last 30 years, 40 years, 50 years, 60 years I realise that I'm ordinary person. I'm not really fit for this thing. What really help me to maintain calmness, peace, compassionate, loving, sensible is all because of the teaching of compassion, teaching on the Emptiness, impermanence, teaching on the single pointed meditation. These actually help me. The sophisticated teachings from all the traditions, Sakya, Kagyu, Nyingma, Gelug, you know, all the very sophisticated teachings there, they actually did not help me. Okay this conviction you will get out of say what, 1000 practitioners this experience will come to people, sensible people, 990 people will get this feeling. Out of 1000 people 990 people will, sensible people, they will get this feeling that what really helped me is these teachings.

So from the beginning if you go through these teachings very stably then go into this clearing the surface, let the first thing the rough wave settle, the wave settle. When that is settled then look at the dirt, pollutants. Remove the leaves from the surface then you will start seeing inside, let the bubble inside next that the bubble inside calm down through various techniques. And the bubbles calm down then you will see the bed there. Once the bed is seen then try to remove the. So this is the process, this is the only process that you can go through. There is no short cut. If there is a so called short cut there it is only for those people who already practiced these things from the past lives. And don't imagine that you are one of them, right. Including myself, we are not to imagine that we are the special ones. We are the chosen ones, don't, right.

So if you follow this trend then you can go into any tradition, Sakya, Kagyu, Nyingma, Gelug, any tradition they are just wonderful. They will take you directly towards Enlightenment, provided you are intact with all these conditions, intact. So knowing how the mind works, how the mind works in the gross part. How the mind can be settled, can be stilled. Still the mind and how we can see the bed. Okay these are the things that we need to keep in.

Now the next part we go into the technical part of the divisions of mind. What kinds of mind are there? You're getting it? Okay. So we'll stop here for today. I think okay maybe two questions, one is there. Okay two questions there. Okay three questions.

Participant: Geshe la we read that mind is the chief which precedes them all. And then we also said that you can control the mind yourself or mind is seen by you. So then what is this yourself or you which sees the mind or controls the mind?

Venerable Geshe Dorji Damdul La: Okay so to put it very quickly say not only you can see the mind, you are the person and the mind is the part of the person. Mind is the part of the person. Because I have a body, I have a mind. I am the whole and I'm made of my mind. I'm made of part, the body. Body and mind these are the two parts of this me. You're getting it? And in fact more directly, more dramatic is the mind sees itself, right. Not only I see the mind. I see the mind is very easy to explain. Mind sees itself. How the mind sees itself is that second moment of the mind can see the first moment of the mind. You're getting it? Third moment of mind can see the second moment of mind. Okay this we will study more when we go through the Entering into the Middle Way by Acharya Chandrakirti's text, Entering the Middle Way which we are going to not study in Diploma Course. This is what we have been studying in the Masters Course. You're getting it? Okay the Badri ji.

Participant: Geshe la I wanted to know the principal of interdependence. It works at the level of the nature of the mind. And whether it is the subtle clear light mind which is the cause of rebirth or is it the obscurations which cover it, this is the cause of the rebirth?

Venerable Geshe Dorji Damdul La: Okay so I don't want to go into too detail at this point because it will only complicate the rest of the people. So the cause of rebirth and what takes rebirth, these two are different questions. You're getting it? What takes the rebirth and what is the cause of the rebirth, these two are different. For example say person A goes into prison. Who goes into prison? And what caused the person A to go into prison? These two are different. Say person A is say mistakenly arrested for a crime which he did not do, right. And some people they may have been plotting it, deliberately plotting it in such a way that this person is arrested. Okay so what is the cause of this person going to prison was these nasty people behind it. Who went to the prison is the person A. You're getting it? These two are different questions.

So the what travels to the next life is the subtle mind, travels to next mind. What causes this subtle mind to go is the karmas, contaminated karmas, projecting karmas. Okay.

Participant: The question is on interdependence.

Venerable Geshe Dorji Damdul La: So basically interdependent part, so the it is like say the interdependent, first we have to study separately, right. In fact to make it very quick everything that exists in this universe operates on the basis of the principle of interdependence. You're getting it? So how the principle of interdependence is applicable the subtle mind, its operations so forth. We have to study the whole Buddhist psychology. On top of that we have to add the tantric Buddhist psychology. Yes, Richa?

Participant: Geshe la I was reading the Dhammapada by Buddha and there is a line that says the fool thinks I have children, I have wealth, indeed when he is not even the owner of himself how can he possess children or wealth. So my doubt is the third line where indeed where he is not even the owner of himself. So what does this mean?

Venerable Geshe Dorji Damdul La: Okay this is a good question. Say this can be understood on two levels the gross and the subtle. Did you follow the question? The question was, okay the question is, the from Dhammapada it reads, the fool thinks I have children, I have wealth. Indeed when he is not even the owner of himself, how can he possess children or wealth? Okay this is one thing the, it's very delusive. Say some people, okay this is something which is more internal in this group. Say, okay let's say there are two families. One have okay say two, three children. Other does not have children. So those who do not [2:10:00] have children. Okay let me first take it like this say very conventionally, very gross conventional, say with children, without children, the parents or the couples what they have in mind is the innate desire for happiness and not wanting suffering for themselves, guaranteed. You agree with me or not? Whether somebody has children or without, you don't have children. What is common between both is that there is an innate desire for total freedom from suffering and to have the maximum happiness, guaranteed. Agree, not agree? Whether somebody has children, whether somebody does not have children. This is fact. Now going to the very conventional, very grossly conventional world, very grossly samsaric conventional world. Some people, right, looking at the family where there is no child, right. They feel very complacent, very happy, pleased that oh we have our children, right. So after I die they will continue. What continue? You are going to take birth to next life, right. It is as though like you are in a guest house, right. Say ten people come to the guest house at different times. And you are the senior, right, who was already there in the guest house for ten days. And then the newcomers they came as a guest. And then say they respect you as a senior. And you think that I'm senior, right. Oh this is my group. There is another hotel again similar thing happening. This is my group. What is my group? You are a guest. Others are also guest on this earth. And two of you are totally disconnected. It's not that the other person is your, part of your body, part of your mind. No. Because of some karma you come together in the same guest house, right. In the same guest house because of some karma two of you come together or three of you come together, five of you come together. And when you die, you die separately, right. You leave, right. They cannot take you okay mom, dad, brother, sister, there is one beautiful place to go please go this way. No, nobody can show you this path. Only your virtue, non-virtue will decide where to go. It's a guest house, right.

So being a guest and forgetting that I'm a guest on this, in this house. And we think I have no problem even if I die, my the family members. It's like saying that even if I die my the other guests will continue, right. Okay this is something which may be too radical from the point of view of the very conventional, samsaric, conventional world, right. But this is a fact. This is what we forgot.

And then particularly when you see another family without children that oh poor family, right. After them, when they leave then what will happen to their property. Don't worry about property. You don't have any right to the property. After the death, whatever you don't have the right even for this body. Even this body has to be discarded. Everything has to be left behind,

right. So for you, finally you, I want happiness, I don't want suffering this is reality. We have forgotten that. We live in the illusion of how the conventional world is creating illusion in our mind. And okay in my case I'm fine, this poor family they don't have children. This is the problem for them. For me its fine. You know my family they will continue. What continue? You are totally a stranger on this earth, you are totally a stranger in this family. And then you feel connected as though like it is, we are travelling to next world, everywhere together. No. It's just a moment of time.

Say in a guest house ten people are together. Finished that's it. When you leave you have to leave everything behind. The AC, these are the ACs, not yours. You don't have the right. You may say that oh I'm the billionaire, I have this number of cars, I have this number of bungalows. So when you die you are not entitled to take even a single bungalow with you, even a single penny with you. We have to leave everything. These are simply what you borrowed, right. Borrowed on the basis of the credit that you have shown from your karma, with credit card of your karma that borrowed you this. You use it, finish, right.

So therefore say the, so why did I say this? Okay say the, okay so this is on the two explanations, one is on the gross level. On the gross level the fool thinks I have children, I have a wealth. Indeed when he is not even the owner of himself. On the gross level say the when he is not the owner of himself that he cannot own. Own means I can do whatever I like with myself. You're getting it? I can do whatever. For example say this mug is mine, I own this. I can give it or I can break it or I can keep it or I can sell it. I can do whatever. With the self I cannot do whatever I like to the self. My karma decides. You're getting it? For example I don't want to go into say the undesirable birth next time. But if the negatives over, the overpower the rest of the karmas invariably we have to go there. There is I don't own myself. In which case I don't have the right, I don't have the freedom. I have the freedom say when I say that I own this mug, I have the freedom to decide what this mug is going to be. Whereas I don't have the freedom for myself. Where this self will go, I don't have the freedom. My karma decides. Only when we reach *gate gate*, somewhere second *gate* and the *paragate* then the freedom becomes more and more. Until that we don't have the freedom. We don't have the freedom to decide what I will be, whether what kind of wealth I will have in the future, what kind of destination that I will be in the future. What kind of say the body that I will achieve in the future? If I don't have the freedom to choose that, right, how can I say that I own myself? If I don't own myself how can somebody own the children, the wealth and so forth? These are just like borrowed on the basis of the karma that you have shown. So they are, you know, given to you on the rent. With the karma they are given on the rent and then when you're the, when your time in the guest house is done then you have to leave everything there, right. Finish.

So this is how the people, yet people feel very comfortable, very ease, okay when I die I don't have to worry, my children are there, they will continue the lineage, they will continue the heritage. What is this? This is just the guest house. You, your children, everyone they are just like guests. Guests from different, different places coming together in one place. And they feel the oneness from our group with the Hotel A, right. There is another Hotel B, again there are several people they will say that they are from Hotel A not from our hotel, right. From my family not their family. This is what the ordinary people, the word used is fools. It is not to denigrate

somebody but to tell us that do tell yourself that it's totally unwise to think like this. Instead think of following *gate gate*, right, to make sense of your living. Don't think of like this I have children, I have wealth, I have this, I have that with this then you remain very complacent, right. And no study more for your, no, I'm happy with, you know, my life. God has given me this, I'm very happy. This is so unwise. Okay and some people may say that Buddha has given me this, I'm very happy. Some may god has given me this, I'm so happy. This is actually we are fooling ourselves. This is only mundane level. Only very subtle level that even the self appears as objective real self. In actuality even the self is just like illusion. Objectively nothing really exists as independently there. Nothing really there is independent, nothing really there has an owner. Owner, independent, nothing is really there. It's just like a dream, right. So you fixated things, you objectified things, my wealth, my children, my family and so forth. You objectify these things and you are very happy. Stay there. And then meanwhile you don't put effort to follow the path, *gate gate* the meaning, you lost the meaning of your life. Okay this is meaning. Okay Pooja la some [2:20:00] the dedication, you want the mic?

Participant: Please turn to page 278.

Dedication Prayers in the End

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Class 34 – Buddhist Psychology – Part 4 of 11

Session 1 of 5th Dec 2018

Subject : Buddhist Psychology
Teacher : Venerable Geshe Dorji Damdul La
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Starting Prayers And Meditation

(Main Teaching Starts) [00:13:34]

Okay continuation from the Buddhist psychology last time we were on page 21. Okay so the, of course we are not going to go into great detail of the Buddhist psychology. It's more like the intro for us. But keep in mind that the purpose for learning this Buddhist psychology, the one thing, one aspect of this the psychology that we are studying which is so the important and which is I would say the strength of this study is that it is so empirical. Empirical meaning that you can actually feel it; what your mind is. You don't have to say go for a blind faith, go for a belief in somebody. We can actually feel. So all those things which are actually happening within our own being, experience, that is something which we are discussing in this psychology. And we see that everything is self-contained there in this system which is the very important. And meanwhile whatever we study just see if you can really feel it. And there are some areas which require say the which some philosophers accept, where other philosophers may reject. These the debates, these things are there. But overall speaking whatever we learn may sure that it's actually something which our, which I, meaning each one of us we can comprehend. So and then relate this and then apply this in your transformation. Transformation of one's emotions. Okay.

In this connection what I'd like to say is that say the don't forget the basic, the two basic agenda of our life. One is be kind to yourself. Number two is be wisely kind to yourself. These two agendas. Never forget that. That is so important. With this mind, what does it mean by be kind to yourself? Anyone? I have to remind this, you and myself also as often. What does it mean by be kind to yourself, anyone? What does it mean by that? So this is not any philosophy. This is something which we have to the basic framework. Then from there we'll go to philosophy, we'll go to psychology, we'll go into logic, metaphysics and so forth. So the basic structure that we should be kind to ourselves. Which means what we seek is happiness, what we shun is miseries. As simple as that. And this is a fact for everyone whether you are a Buddhist, Hindus, Muslims, Jains, Christians, Jews, non-believers, or the say the Bahai follower, or the Zoroastrian followers, or non-believers. Everyone falls under this category - wishing for happiness and shunning miseries. This is reality. So be kind to yourself means do the say the give yourself the maximum happiness and get rid of the suffering from you. This is the as simple as that be kind to yourself,

right. Don't start with I'm a Buddhist, I'm a Hindu, or I'm a Muslim, I'm from this, I'm from that, don't start with this. Start with I should be kind to myself. From there then you go to see the say in what way, what does it mean by be kind to myself. To give yourself happiness. What do you want? I want happiness. what you don't want? I don't want suffering. Get rid of suffering, give yourself happiness.

Then next is be wisely kind to yourself. That is the first one is talking about the result, second one is talking about the cause. If you want happiness embrace the appropriate causes. If you shun miseries make sure that you shun the appropriate causes of the miseries. As long as causes are there, causes of miseries are there even though we dislike miseries, miseries are invariably, which is miseries are bound to happen to us. Although we want happiness but we don't embrace the cause of the happiness. Even though we like happiness, happiness will never come to us randomly. So this is the two, these are two basic agendas of our life. For everyone, not only say the somebody practicing religiosity, believers, everyone whether you are believer or not, everyone. These two should be the basic. We see that these two are the basic agendas of the people.

Now next question is, so how to embrace the cause of happiness and how to discard the cause of the miseries. This is next question. For that the cause of the miseries and the cause of happiness, they are all, finally we see that external factors are there, internal factors are there. Be very realistic. Don't say that say we tend to go into the extremes. Some go to the extreme of materialism thinking that happiness comes from external, miseries all come from external, pure external. Then one strives so much for the, for money, for the earning some livelihood, just try your whole life on that. And finally what you get? Say some money. [0:20:00] And then what is this money for? For my happiness. Now say what kind of happiness because of all this you drained whole your body, whole your life and then there is energies, so forth. Then you suffer ill health. Then the your life is at stake. Okay, so we see that the purpose is not really there. Purpose of your life is not accomplished. And whereas so this is where somebody goes to extreme materialism and mentally you are very unhappy, right. And in some cases may be successful in getting some money, becoming okay say huge amount of money. But mentally you are very unhappy. So the purpose is defeated. So money we think that it is, it'll give me happiness but in the end it does not give you happiness.

Okay then some people they go to the extreme saying that oh nothing, everything is just purely mental, everything is mental. You go this extension of extreme, this is again another extreme. It's purely mental, pure, this is another extreme. Then you discard the reality of the existence of the external factors. So the sound of a clap cannot possibly be only with one hand, it should be with, only with two hands together external and internal. Both are involved. Let us not forget that. So meanwhile while taking care of the external factors let us not forget to take care of the internal factors as well. For the internal factors, internal meaning your mind, mental. For that matter we have to study the psychology – how the mind works.

And for this matter. What I would suggest is that, say we are, we all except for one or two maybe out of one out of one thousand, if not one out of one million, including myself. We are bound to have our own shortcomings. Shortcomings are there, acknowledge them. Let's say little bit of

short tempered, being short tempered and say the restless, restlessness. And then say the laziness. And then say the craving for food. Craving for something. And then say the a little bit of jealousy towards somebody else. Then the chauvinism, male chauvinism. Then the race, caste chauvinism. I belong to this caste, superiority of the self. And then denigrating others. So these are all the limitations. We acknowledge that we have this, whatever. And then be very realistic again, be very realistic. And to acquire the skill to be realistic. This is another extremely precious skill. Some people they say that oh I'm just bad, I'm not good at anything, this is totally unrealistic. Somehow you are good at something. Again this is another extreme saying that I'm good at nothing. I'm the worst person. I'm just hopeless. I don't know why I'm surviving, why I'm living. This is another extreme. So which means that. And some people they are too narcissistic, right. You are seeing everything good in yourself. You don't see anything bad in yourself, you see everything bad on others. This is another extreme. So try to be very realistic.

This skill to be realistic, okay it doesn't mean that once you become realistic, right, and then you become Enlightened, no. You can become realistic. This will make you to identify the reality as it is. The reality of who you are; that you are not perfect, that you are not totally bad, that also you have limitations. What limitations you have we have to know them. Mental limitations. Physical we cannot do as much. But mental we can, the mental limitations just identify what they are. This is so important. And these mental limitations, for example somebody is short tempered, simply by attending Tibet House class today, learning about how limitations are there like short tempered and so forth. And then you go to your, go home and you short temper disappeared. Don't expect that, right. Know this and then don't say yes to these two, these negative habits. These are like habits. Don't say yes to these negative habits. Acknowledge that these are my weaknesses.

And yet these weaknesses are not intrinsic. However dirty the water is, the true nature of the water is not dirty. You know that already. Likewise even though one may be short tempered, even though one may be, you know, say infatuated with food or infatuated with say the relationships and so forth. And then say the, say habit is always looking faults in other people, being judgemental, right. Always seeing good things in yourself or always seeing bad things in you. Okay so these limitations, we have to first of all have this quality, have the skill to identify these limitations within yourself. And then within others also. There is nothing wrong in seeing what is wrong in others. Only when your, what do you mean by judgemental? Judgemental does not mean that you are not supposed to see the mistakes, errors in other people. Judgemental means on the basis of this, on the basis of the errors, shortcomings of the other person then you tend to look down upon the other person, denigrate the other person, denounce the other person. That is when we are being judgemental. Okay he is like this, she is like this, right. Okay look so from how he does, it's easy that he, you know, he does not really know this. Oh from this you know how she dress up, it's easy that she is like this, he is like this. This is clear indication of our sense of the superiority of the self and denigrating others. So that is judgemental. That is being judgemental.

Whereas the mother should know all the good sides and the bad sides of the children. If the mother does not know the bad sides of the children the weakness of the children, mother cannot rectify the children, mother cannot help the children. Teacher's job is to identify the weaknesses

and the strengths of the children, both. And then seeing the weaknesses, the teacher's job is not to denigrate the child but to see how to uplift the child, remove the weaknesses, to mitigate, to improve, let the child improve by removing their weaknesses. That is so important.

So that way the point is that we have to acquire that skill to see by observing your own mind. How one behaves, how, what is the nature of one's mind. Not the true nature. True nature is so pure, everyone, full of love, full of wisdom, right. If the true nature is manifested we will never have any discord with anyone guaranteed. If the true nature of your mind, each one of us, if the true nature becomes manifest we will never have any discord with anyone, right. Every moment 24/7 you will feel the feeling of incredible love and affections 24/7. There is no room for discord with other people. The moment the discord is there, discord and then agitation. More, more than the discord is the agitation. Agitation happening, external factor may be there. 100% the internal factor is there, right. So we already talked about external factor, internal factor, all these the last several months we have been talking about that. So the moment agitation is coming within us, I'm talking to you, within me also. Even if conventionally speaking it is not my error and somebody comes to abuse me. And then I feel agitated inside. The moment the agitation is there, two hands already they come, they met. External factors are there, I'm not denying external factors. External factors are there. But the agitation is not the two hands. Agitation is the sound. The sound of the clap. So that indicates that the two hands already met. What are the two hands? External factors and the internal factors. We have contributed internal factors there.

So now the point is that don't extend, to what extent after identifying your [0:30:00] errors, after identifying your errors, the mistakes, the weaknesses and the strengths. Not just the weaknesses, we also think of the strengths. We all have strengths and weaknesses. Identifying what the weaknesses are, strengths are. Then try to see how to take steps to get rid of the weaknesses. What are these weaknesses, what are these strengths? These are the mental qualities. For that we need to know how the, what is the mind, how the mind works, how the mind behaves. You're getting it? So the study of the mind particularly Buddhist psychology this is so beautifully being studied, it's so relevant. This is something which we can directly communicate with neuroscience. Because neuroscientists, they talk about the empirical experiences, the correlation, the brain correlates of the empirical experiences of the human beings and of the animals. Okay so therefore the study of the mind is so important.

So practically speaking what I would suggest is that when you go home, right. One thing that, okay what we are doing now is the study of the Buddhist psychology. Meanwhile one thing that we take home from this is that just observe your mind under any situation. Say at times you become irritated, agitated or feeling little low, depressed, stressed, tension and then say little bit of conflict with your say the with your say the family members, with your say the colleagues at the work place. When you feel any of these things happening. And then say feeling of elation, feeling of joy. Just observe your mind how does the mind work, right. And then what we are studying now, what we are studying so just try to correlate what we are studying with the kind of experiences that you are going through. That is so beautiful. You will be fascinated to see how relevant. We don't have to really believe in it. What is being said there, we can actually see it within us. Anybody can see that. Okay this is so beautiful.

So the I'm very happy that particularly say the people who are coming for this class, I see that you are more consistent in your class attendance. And there are many who are doing it online. And of course some who do not really have time to come and who are not in Delhi. Okay so generally speaking the point is that if you are very consistent with the study, right. Don't expect that attending say like okay, you, crash course on Buddhist psychology for two days, three days I get everything. This is just illusion. From my personal experience. Okay in my case say we've been just doing all these many years of studies. Keep that aside. But after say the giving teachings, classes, Buddhist psychology, on Emptiness, so forth. Those people who are more consistent, very consistent, I see that year by year I see that they are growing, year by year I see them that they are growing in their experience, in their understanding. This is what I could see. Whereas those who are, you know, say the, who are not really consistent. Even online people can be very consistent. There are, I know some who are online and who are being so consistent. Consistent people guaranteed that there is no miracle. Only consistent studies, reflection, meditation will prove that you transform, that you learn. If there is a miracle that is a miracle. If there is a miracle, study, consistency in your studies, reflection, meditation that is a miracle. Beyond that if there is one miracle which is not, which does not fall into this category it is happening to one out of one million. And to imagine oneself, to expect oneself to be one out of one million we are living in the world of illusion. You're getting it? So therefore the best thing is be consistent with what you are studying. Be consistent. Don't expect to learn everything within a short span of time. What is the best Buddhist philosophy, right? I learnt that there are four schools. Tell me which is the highest one? Prasangika. Okay I'd like to study Prasangika directly, right. Say of the various, in the schools in the modern education there are so many hierarchy in terms of classes, right. Schools, high schools, college, university, post what is that?

Participant: Post doc.

Venerable Geshe Dorji Damdul La: Post doc, right. After this, after post doc? Assistant professor. Then associate professor then professor. Then VC. So many. Which is best? VC is best. I want to become VC directly. I don't want to go through all these procedures. This is a dream. Living in a dream, right. Living in the ideas. Okay, so we should be, in fact I personally, this is what I'm saying, I personally in this several years of my teaching from there I could say that those people who are consistent, who are very consistent I could see them growing. Those people who expect miracles through empowerments, through short cut methods I don't see them growing. They are just the same person who I met the first day. After ten years it's the same person. There is no change, if not worse, right. This is my personal experience. So this I am very confidently sharing with all of you. So therefore this study of the Buddhist psychology. And to be very honest, in all the traditions, particularly say the in the Tibetan tradition, all the Tibetan traditions Sakya, Kagyu, Nyingma, Gelug, all these traditions, in these, all these traditions where somebody who is introduced to all these studies in a very systematic way whether from Sakya, Kagyu, Nyingma, Gelug they really outshine. They really shine in their Dharma practice. Just name the most of the great, great outshining say the outstanding scholars and practitioners are from all these four traditions we see that they are highly, highly academically enriched and academically learned. So this is, I can very confidently share with you. And why should we be kind to yourself and?

Participant: Be wisely kind to yourself.

Venerable Geshe Dorji Damdul La: Be wisely kind to yourself. Don't expect miracle. Do those things which will actually make you, you know, what is the job of the miracle? It's to make something happen to you. What can make it happen to you is the study, consistent study, reflection, meditation. If you really want to make something happen to you this is the way. You're getting it? Okay with this in mind the point is that one thing that we can take home right away is just observe your mind. When you expect miracle what is happening in your mind? Right. And at those people who don't expect miracle who are more realistic, who are studying to you know the high school, then the college then the university, then post doc. These people will become professors. And who always dream of I want to become professor directly, I don't want to do all these smaller ones directly, these people will never become professors. Only if you are the say what, say son or the daughter of the Prime Minister, President, or Prime Minister then you may have a chance, you know, without going through all these things, suddenly you become an honorary professor, (TL) right. Otherwise so be very realistic, this is what I'm saying. So what is to be taken away, you know, the first thing that we can take home is just to observe your mind. Observe your mind when you are little angry, you know, agitated, angry particularly about to shout, shout at somebody. And then somebody who is stronger than you, who is more dominating, you cannot shout. Mentally wanting to shout. What is really happening, just observe. And then study, as we study all these classifications of the mind, so what is there, what is really happening within me? Just observe it. You're getting it? And when you feel a little obsessed with the food, okay I'm diabetic, I have this, okay now I've become little obese, right. Okay so I have to become, the have a control of my food. Okay yes, I don't, I eat only one *chapatti* per night, the dinner [0:40:00] one *chapatti* and then one very small *katori* vegetables, right. *Katori* meaning container, small container vegetables. Finish, that's it. And then suddenly there is ice-cream, cheesecake there. Okay today is exception. (GL) Right. So what is happening? Just observe your mind before you say today is exception or before you actually grab at it, right. Today is exception, when your mind says this what is really happening there. Just observe your mind. Where is it happening observe your mind. It is amazing. You're getting it?

Likewise anger, right. Okay at the moment I'm not saying that control your anger. Okay so this is one thing control your anger, right. Yes I want to control but what to do, under such situation suddenly my anger arise, no, no, no control it. Now how to control it? No, no, control it. No, no I'm asking how to control it. No, no, no you have to control it. You have to be mindful that anger is bad. No, no, I know that but when it actually erupts I cannot control it. So how do you? No, no you have to control it. This does not give the answer. You're getting it? This does not give the answer, right. So this is rather the person who, telling you is blind faith based.

So the point is how does the mind work? You have to study how the mind works. Then on that basis what prompts the person into anger, agitation and so forth. What factors involved, right, what factors are involved? Under such factors right, the same factor external factor some people become easily angry, some people they are very calm, cool. Some people they start laughing, some people they tremendous compassion arises. With the same factor people display different-different mentalities. So why, what is that extra or what is that factors which differs between the people? External factor is the same. You're getting it? External factor is the same.

And some people for example say the say the okay let's say the, okay say you go to a restaurant. And in the restaurant you ask for coffee or tea. And the tea the glass or the cup, the mug little broken, very small broken. And then the you see this, right. And seeing the same thing say everyone has same broken cup for all the people. One person looks at it and says how dare that I am paying you, right. As though like you are paying billions of dollars, right. You are actually paying 30 rupees. I am paying you, look what is this. And breaks it more, right. Okay another person looks at it, yeah it's a huge place and the person who is doing this work, it is not, this is not his own restaurant, right. So therefore it is not like the home, the utensils, it's the home then the person will be very precise, everything. It is somebody else's so therefore this is very natural that person okay its fine. And then third person may look at it okay I'm lucky that I'm having this, if somebody short tempered sees this, it will be a disaster, right. And he may lose the job. And then he is sometimes may be little outspoken and call the person, the what do you call it, waiter, waitress, whatever. Call the person, hey this is broken don't use it, keep it aside, don't keep it there, otherwise the customers may create problem on you. And whole you're the shop you have to close it down, right, so this should not be done like this.

Okay so then we see the same factor people respond very differently. External factors are same. So what is the different, what is that factors which differs? Internal factor. Internal factors is different, right. So why the person is so calm, cool, very compassionate. And he, she saw that this is a broken and still very compassionate and talking nicely to the person, very compassionately. Before he or she saw this she was more like normal, seeing this he became even more compassionate, right. Whereas in my case I shouted. So what is there within me? What is there within him or her? Okay so these are the things that we have to analyse. So this is take away from today. This is something which everybody can do, right.

And then to go into deeper. So what is actually happening within my mind, right? How to rectify these factors? Okay so say the it is like a stupa, golden stupa, say a stupa, a worn out stupa. You look at it oh this is a worn out stupa. No, look at the other stupa which is so beautiful, golden stupa, so beautiful and this worn out stupa. Don't forget that instead of blaming this worn out stupa. Keep in mind that even this worn out stupa is also dependently originated. Even this golden stupa is also dependently originated. Dependent origination meaning it is not, it does not have an independent entity. It's an entity which comes into being by dependence on so many factors. If overall entity is something which is not desirable, worn out stupa, if you don't like it you check what are the factors which make it look like worn out stupa. The bricks, bricks must be worn out. And the superficial transcript may be worn out. Remove the bricks, worn out bricks and replace them with the golden bricks. Do it once, twice, three times, four times. Slowly the stupa will start to glow. And then when you replace all the bricks with golden bricks it becomes a golden stupa, right.

So the fact that we are short tempered, or the fact that we are say the restless, and then the fact that say we, you know, so we are lazy, the fact that say that we are what do you call it, too emotional, the fact that we are being judgemental, the fact that I cannot display the innate love and affection towards others equally. These are all, these are all not your true nature, these are all dependently originated. They came into being by dependence on various factors. Locate the factors, right. First see what is that like, what are the factors within my mind that makes me

appear as, that makes me manifest as short tempered person, that makes me manifest as a say greedy person or a jealous person, whatever, just see what the fact is within me. And then try to rectify them. The moment you rectify them you become a very happy person. That is what we are seeking, right. So this is where the psychology plays an extremely important role for our actual transformation. And these practices of the empowerments, tantric empowerments, initiations, and the blessings and so forth they're meant to bring about transformation in our own mind. And the real transformation takes place by knowing the psychology and then putting efforts to bring about changes in the factors, dependence upon which all these bad behaviours of our mind come into being. And then with these factors intact then you receive empowerments, they will be of tremendous power. Otherwise not.

Okay having said that now the point is that what of the say the different kinds of mind that we have, the classifications of the mind. Okay, so there are five, seven classifications of the mind. And this is not an exhaustive list. Don't forget it. This is not an exhaustive list meaning that it's not all minds should necessarily fall under one of these seven class, one of these seven the minds. This is not exhaustive list, right. So it is our job. Why then these five, seven? It is our job to explore. Okay, so if you look at it, we see that just look at it okay even without being introduced to the explanation of each of these, just reading by, reading this just see what comes to your mind in terms of order and in terms of the nature of the minds depicted there.

Okay even though you may not understand what each of these are. So let's say the direct valid perceiver, inferential cognizer, subsequent cognizer, correctly assuming cognition, consciousness and the non-discerning direct perceiver, doubting consciousness, deceptive consciousness or the wrong consciousness. Okay, from there we see that the down talk [0:50:00] from number seven you go up to number one. We see that the, overall speaking, we see that the down at the base number seven this is deceptive, very wrong, right. And then from there we improve. Do you see something? Improvement. Say number seven is deceptive, wrong, deceptive mind which is very deceptive. Number six is doubting, it's much better than the number seven. Number seven is very deceptive. It says that okay you, I pick up a flower and you say that this is chocolate. This is, and then another person comes in. Oh I'm not sure whether this is chocolate or this flower or this is tape recorder, I don't know, I'm doubtful. Which is better? Doubtful. So from there we see that seven is the most say the erroneous one. And then from there you see it becoming better, better, better. Okay say doubting consciousness number six, number five non-discerning direct perceiver. I told you already even though you do not understand exactly what these mean, don't worry just superficially look at it. Non-discerning, direct perceiver, it's very you know the, very direct perceiver it's quite say the positive and then the non, the correctly assuming consciousness, now becoming correct rather than deceptive, it become correct. Although it's assuming but it's correct. Then becoming cognizer, subsequent cognizer then becoming inferential cognizer then direct valid cognizer.

So from there we see that although we don't know the meaning of each of them so clearly as yet. But from the bottom we see that number seven is so erroneous, from there it's improving all the time. Do you see that? Okay that is what we expected to bring about the transformation within our mind. This is how we have to move. At the moment our mind inside if you observe our mind so well we see that our mind is so erroneous, so deceptive. From there you have to rise,

from there transform it, from the very deceptive to the cognition level, deceptive to the valid cognition level. This is how we have to improve, right. This is the message that we take from this. Now, I'm going to explain each one of them and then quickly go through the classifications of each of them. But I'm not going to definitions in great detail. So definition you can study on your own. But in anyways for the Nalanda Masters Course you will have to go through all the definitions, details with question answers, and the discussions, all these things we have to do during the Nalanda Masters Course, right. First the direct valid perceiver. So first and, number one, number two. The, you see the difference. Number one is direct valid perceiver, direct. Number two is inferential cognizer. So direct valid perceiver, inferential cognizer. So inference versus direct, right. Okay later on we have to learn the opposing say the mental states, opposite mental states, later on. For example what exactly is the opposite of direct, what exactly is the opposite of inferential and so forth.

As of now what we see is for example, okay let's say, okay what is this? Many of you will without looking at it, you will say that it must be a flower, right. I'm holding a lid now, not flower. Usually I hold a flower. How do you know that there is a lid in my hand? How do you know this?

Participant: Direct perception.

Venerable Geshe Dorji Damdul La: Okay don't think that you are the psychologist. Okay, you as the very ordinary person who is newly introduced, is coming to the class just freshly say. I can see it. I can see it, right. Okay so we see that I can perceive it, I can see this. Okay, can you sense, do you sense that there is a traffic outside? How do you know that?

Participant: Hear it.

Venerable Geshe Dorji Damdul La: How can you hear it? You hear the traffic?

Participant: Traffic sound.

Venerable Geshe Dorji Damdul La: It's a traffic sound, it's not a traffic. If there is a traffic sound, right. So do you see the traffic?

Participant: No.

Venerable Geshe Dorji Damdul La: No. But how do you know that is a traffic outside? From the sound I can infer that there is a traffic there. You're getting it? Okay, say in the day time from distance you see a smoke blowing, right. What would you infer?

Participant: Fire.

Venerable Geshe Dorji Damdul La: Fire. You can infer the presence of fire because of the presence of this smoke blowing not just a very light, fine smoke but massive smoke blowing. So from there, although the smoke is not the fire but from the smoke you can infer the fire. You

have not seen the fire. From there you can infer the fire. You're getting it? Okay, then the person who is sitting right there and seeing the house on fire, right. And you from distance, one kilometre away you see the smoke blowing and from there you infer the fire. And the person who is sitting right next to the actual fire, the house on fire, the person also sees the fire there. So both of you say that there is a fire there. Okay which is correct?

Participant: Both.

Venerable Geshe Dorji Damdul La: Both are correct. Which of the two is more reliable?

Participant: Seeing.

Venerable Geshe Dorji Damdul La: The one who is actually seeing, direct. The one who directly sees that is more powerful than the one who is inferring. You're getting it? With the inferring the problem is that it may be correct, it may be a proper inference or may be a wrong inference, right. It may be say after all the person is not actually seeing the fire, right. Okay so there one is the, you know, how you know things. There are two ways of knowing; one direct, other through inference. These are the only two ways by which to know things. Don't forget it. So the first one is known as direct valid perceiver and second one is known as inferential cognizer. There are only two ways to know things. Don't forget it. Okay the Tibetan words of the vocabulary is also given there. The first one is *mngon sum*. And it is written as *mgym* is given there, for this you have to learn Tibetan. (TL, GL) you have to attend the Tibet House language class, Tibetan language class. So the, how you pronounce it is *mngon sum*, okay direct *mngon sum*. Number two is the inferential. These are the only two ways by which you can know things, only two ways. No third way. Buddha is no exception, right, there is no third eye, sixth eye, right. If there is a third eye that falls, that should fall into one of these two categories, no exception. All knowledge, all cognition, all knowing must be happening, that happens should be one of these two. Either direct valid perceiver or inferential cognition, two. Okay and of the two which is more, which is of higher quality? Both are reliable but which is higher quality?

Participant: Direct.

Venerable Geshe Dorji Damdul La: Direct valid perceiver is more, is of higher quality. You're getting it? Okay, for example how do you check, for example say if you buy scents, perfume, how do you check the quality? You smell it. So that is direct or inferential? Direct. You're getting it? Direct valid cognition. So under the direct valid cognition there are so many kinds which we are going to learn later. So many kinds does not mean oh again there are so many kinds, you know, so many classifications, I cannot possibly remember. No it's, so if you are little consistent with the studies it is not at all difficult. There is very beautiful way of classifying all [1:00:00] this. Although there are millions of direct valid cognition that is very beautiful way of classifying them into four categories, five categories, six categories. This is very easy. Okay number two is inferential cognizer, cognition same. Inferential cognizer, inferential cognition same. Okay then number three is subsequent cognizer.

So what we are studying here? So we are studying here according to the primarily according to

the second school. Which school is that? Sautantrika School. It's not that why don't you study directly according to Prasangika, right. How many of you are familiar with Prasangika? At least the familiar with the word Prasangika, raise your hands. Kunal you are familiar, not familiar with Prasangika? Tannu?

Participant: I have heard just.

Venerable Geshe Dorji Damdul La: Heard this is what I'm saying. In terms, familiar in terms of having heard. How many of you are familiar in terms of having heard, or learnt or heard, whatever raise your hands? Okay not about, okay raise your hands those who never heard about Prasangika, heard this word Prasangika. Strange, Ahmed, no, you have not heard about?

Participant: I haven't.

Venerable Geshe Dorji Damdul La: I said it so many times to you during our personal meeting. (GL). No, never mind, okay now you are going to hear it, right. You may feel bored to hear it over and over again. Prasangika is the highest one, right. Say why don't we study the psychology directly according to Prasangika? You're getting it? So there the I will, to give you a very simple answer it's that the psychology, this is what we study, this is say in a very consolidated form it's presented in the Sautantrika school. Whereas in Prasangika we do have later books. For example one book, beautiful book compiled by my teacher Venerable Geshe Lobsang Gyatso la but I don't think it's available in English as yet. In according to Prasangika point of view. But then the classical texts, we see that in a more consolidated form, in a more systematic form we see them presented by the masters, Indian masters who wrote the text according to Sautantrika School. So therefore we study them primarily. But if you know from this school, their point of view, Sautantrika point of view then from there we can 80% of what we study from there we have to take to Prasangika. And then there can be slight modification, this will give you, its additional information for us. We know with the same point how the two schools differ, we'll know about it. If you study about directly Prasangika point of view, you will never learn what the lower schools' view is. So therefore it has a plus, the extra benefit.

Okay so now, okay is there anyone who can tell me the when was the first computer the came on the Earth, on the planet Earth? First computer, any idea?

Participant: 1930 or 40.

Venerable Geshe Dorji Damdul La: 1930?

Participant: Approximately 30 or 40.

Venerable Geshe Dorji Damdul La: Okay, 1930 how many of you were there? Maybe in your past life? (TL) Right. Okay, so let's say 1930, 1930 tell me how many people can operate computer? Very few. So, 1930 maybe about like six million human beings, six billions human beings. Of the six billion human beings they may not even be one thousand people who can operate computers. Today how many people can operate computers? Very likely if not billion,

minimum few million know how to operate computer. You agree with me? Okay, those days 1930's when first, the computer first came on this Earth, say the people who know how to operate the computer they must be the genius. Only the genius will be there. You agree with me? Okay, and today everybody like, you know, everybody if almost here everybody knows how to operate computer, right. So who is brighter today common people like us who know how to operate computer and the one who is assigned to the computer operation maybe in 1930's who is brighter in terms of the computer? Brighter, I'm not talking about who knows more, this is not my question. There are two things.

Participant: 1930's.

Venerable Geshe Dorji Damdul La: 1930's. Okay tell me during Albert Einstein's time 1905 when he wrote the one of his the relativity theory paper. So say he, during his time at one point in time how many people know, knew relativity theory? In this world how many people knew relativity theory?

Participant: Almost none.

Venerable Geshe Dorji Damdul La: Somebody said three. Who is that? (GL) Okay three, who are they?

Participant: Actually quotation by Arthur Eddington and may not have been three.

Venerable Geshe Dorji Damdul La: Yes, in fact one of the best friends of Albert Einstein physicist best friends of Albert Einstein, there was just a person asked this friend of Albert Einstein, is it true that in this world there are only three people who understand relativity theory. So this best friend, the friend of Albert Einstein did not give the answer, he was just lost in contemplation, reflection and the person said that oh the question must be wrong, I'm very sorry it may be wrong so I'm sorry. He said no, no don't worry, I'm just thinking about who the third person is. Because he knows Albert Einstein knows the concept. And then he himself knows it. Two. Then number three he was looking for who that third person could be. So in other words in those days what was believed was there were only three people, if not two, only three people who know the relativity theory. Today how many people know this theory? So many people know the theory. Say most of the, even the students the B.Sc. Physics, right, they know the relativity theory. Okay now tell me those three people there who know the relativity theory and today thousands of physics students they know the relativity theory, who are smarter? Those three or today's all these thousands of the students, who are smarter?

Participant: Those three.

Venerable Geshe Dorji Damdul La: Why those three? They have no relativity, today's one thousand people they also know one relativity theory. Why do you think that they are smarter? Any idea? What do you mean by start-up?

Participant: Starting.

Venerable Geshe Dorji Damdul La: You are starting. You are being innovative. You innovate. You're getting it? To be the innovator is very difficult. To follow is very easy, right. So those three are like the innovators. Einstein was the innovator, the one who invented, one who came up with this idea. And the remaining people they follow him. To follow is easy but to invent, to discover, to invent that is difficult. You're getting it?

So likewise with our mind, the first mind, within the mind which knows things within the mind which know things the first one is like the Albert Einstein, rest are like the followers. Which is more important the first or the remaining?

Participant: First.

Venerable Geshe Dorji Damdul La: First one is more important. So it says what is number three? Subsequent cognizers. You're getting it? So within the cognition, first one is very important, later ones are qualified, put as category, second category subsequent cognizers. First one is known as the valid cognition, valid cognizer. You're getting it? Valid cognition, valid cognizer. Okay, so the say the this word valid cognition, valid cognizer [1:10:00] this word, these are the vocabularies which we have to, which the translation happened on the basis of the original Sanskrit and the Tibetan. And these are the English words, right. So don't try to define it in your own ways. Valid cognition even the second moment is also valid cognition, second one is valid, it is cognition. Don't try to define in that way. You're getting it? Okay for example let's say the president, what do you mean, what does it mean by president? What is the meaning of president? Anyone?

Participant: Head of organization.

Venerable Geshe Dorji Damdul La: Head of organization. Prime minister is also president? Prime minister is also head. Okay, so the point that I'm saying is that president although it has the connotation, general connotation is the head, is head of the state, is head of an institution, right. But this connotation may differ from place to place, time to time. You're getting it? Likewise so therefore we are not interpret things the way you understand it. So these vocabularies they are very, they are not just randomly, you know, picked up mental states. They are, they have a very fixed definition. So valid perceiver, valid cognition, valid cognizer. You're getting it? Valid, valid cognition, valid cognizer. So this word is a very specific word which is applicable, generally speaking, which is applicable to generally I qualify this word with this word generally speaking, applicable to the first moment of the cognition.

Okay, I'm going to the raise this flower for five seconds. You look at it. Okay so what have you seen? Flower. For how long? Five seconds. So five seconds you have been looking at this flower. You're getting it? For five seconds you have been looking at this flower. Okay, of the five seconds the first one is the most, first one is like the Albert Einstein. First moment is the most important one and the remaining moment is the easy, they are known as the subsequent cognizers. First, only the first moment is known as the valid cognition, valid cognizer. And because it is direct you call it direct valid cognizer. You're getting it?

Okay, now let's say okay listen to the sound of the traffic for five seconds. Okay for five seconds did you know that there was a traffic outside? Yes, you know that. Did you directly see that or through inference? Through inference. Okay inference for how long? Five seconds. Of the, so that is not direct, it's an inferential. Within the inferential the first one is the most important part that is known as the inferential valid cognition. Valid cognition generally speaking valid cognition and exception I will give you later, what are the exceptions. So generally speaking the first moment of the cognition is known as valid cognition. When these two word come together valid cognition is applicable only to the first one. Whether it's a direct cognition or the inferential cognition, right. Only the first one is known as the valid cognition. So direct valid cognition or inferential valid cognition. It refers to the first one. Exception part we'll keep that aside. Later on if you want to know the exception and if I, after finishing this part still I did not pick up the exception, your job is to remind me. Who is going to remind me? Doma la you want to remind me? If she does not remind me I am not responsible. So Doma la what is that thing that you should remind me?

Participant: Sorry (GL).

Venerable Geshe Dorji Damdul La: Okay what she, what you should remind me is generally speaking valid cognition is applicable only to the first moment of the cognition, not all the cognition, only the first moment of the cognition. But there are some exceptions where it may not be the first moment, it can be second, third moment, still I can be known as valid cognition. So what are these exceptions where valid cognition may not be first moment, it can be the succeeding moment, still can be valid cognition. What are these exceptions? You're getting it? This is your question. Got it? Good.

So generally speaking keeping aside the exceptions, generally speaking valid cognition is applicable only to the first moment of the cognitions. And cognitions how many kinds are there? Two. What are they? Direct and inferential. You're getting it? Very good. Okay, so the remaining moments we put them under the category of the subsequent cognizer. You're getting it? Okay now from what we have learnt thus far, right. Okay first let us finish this and then these small discussions we can have little later.

Okay so number three is subsequent cognizer. Okay let me give you some examples. Say if you look at the prayer flag. Yes, the prayer flags are there, nobody can deny this reality. The prayer flags are there. How do you know that? I can see directly. So that is direct perception. Within the direct perception we see that first moment is direct valid cognition. And second moment, third moment is subsequent cognizers. Direct subsequent cognizers. You're getting it? Okay now second moment within the for example if I look at the prayer flag for five moments. Second moment of the eye consciousness seeing the prayer flags is the subsequent cognizer or direct, the valid cognition?

Participant: Subsequent.

Venerable Geshe Dorji Damdul La: Subsequent cognizer, right. Okay, and then let's say from distance okay you can hear the, okay sometimes the, okay say the sweets, *mithai*, sweets the it may

be expired. Date may be expired, so you don't. But from the look it's nice still very intact, nice. When you smell it then you can see that the sweet is rotten, right. You know that it's already expired, it is gone bad. Okay, do you see that it's bad? You don't see it. It looks so nice, intact. But then how do you know that it's bad?

Participant: Smell.

Venerable Geshe Dorji Damdul La: Through the smell. So what is that? Knowing that the sweets they have gone bad is through inferential or through direct? Inferential or direct? Direct.

Participant: Direct.

Venerable Geshe Dorji Damdul La: Inferential? Okay maintain your confidence. Don't just say the believe somebody. Okay.

Participant: Direct.

Venerable Geshe Dorji Damdul La: Direct. Okay how would you say it's direct? Do you see that oh this sweet is the, has gone bad? You see directly?

Participant: From the smell. Smell directly.

Venerable Geshe Dorji Damdul La: You can smell it directly. Is it direct subsequent cognizer? This is what you want to say? Okay, it's a direct subsequent cognizer.

Participant: No, it's inferential.

Venerable Geshe Dorji Damdul La: It's inferential. How?

Participant: Because you infer that it is going bad. You don't, you haven't tasted it, you, you know from the sight it looks fine but you smell which seems off, you infer that it's off.

Venerable Geshe Dorji Damdul La: Okay so the Gauri la is saying that it's inferential. And it also make it as, she is making very strong point. Okay by the way tell me the sweet, *ras malai*, right, the sweet. The sweet is that smell or this is the taste or the texture or the shape [1:20:00] or the colour. What is that the sweet? It's the taste.

Participant: It's all.

Venerable Geshe Dorji Damdul La: It's all.

Participant: I mean smell is also involved.

Venerable Geshe Dorji Damdul La: It has smell, it is not smell. Okay, do you have hands? Are you hands?

Participant: No.

Venerable Geshe Dorji Damdul La: Hey how many of you are hands? How many of you have hands? You have hand but you are not hands. You're getting it? So the sweet has smell but it is not smell. You're getting it? Okay, so what is the sweet? Sweet this is not smell. Is it taste?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Sweet is taste? It has taste. It's not the taste. Okay it is not taste. Taste, remove it. So it colour?

Participant: No.

Venerable Geshe Dorji Damdul La: It's not a colour. Okay remove it. Is it a shape? Sweet? It has shape, it is not shape. So what is sweet then?

Participant: Combination.

Venerable Geshe Dorji Damdul La: Combination. Sweet is taste.

Participant: *Laddoo* might be an object but sweet is taste. I'm not getting the.

Venerable Geshe Dorji Damdul La: Okay *laddoo* is taste?

Participant: I think *laddoo* might be an object but sweet I'm tasting is a taste.

Venerable Geshe Dorji Damdul La: Okay your *laddoo*. So what is *laddoo*? *Laddoo* is a smell, taste, colour, texture? What is *laddoo*? Okay many of the online listeners form abroad they don't know what *laddoo* is, right. So let's say chocolate that's better. That is common thing chocolate. Chocolate what is that? Is that smell? Do you smell chocolate?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Do you taste chocolate?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Yes. What is chocolate? It's a smell? It has smell, it is not smell. How many of you agree with this? It has smell it is not smell. Okay, it has taste, it is not taste. How many of you agree with this? Okay so it is not taste also, it is not. Okay chocolate is it colour?

Participant: Yes.

Venerable Geshe Dorji Damdul La: It has colour, it is not colour. Okay, is it mind? It's not

mind. It's not physical form. Is it physical form?

Participant: Yes.

Venerable Geshe Dorji Damdul La: It's not physical form?

Participant: It is.

Venerable Geshe Dorji Damdul La: Wow. It's amazing you have become so expert now, right. I have yes but I am not eye. Is this what you are saying? I have, I'm not eye? Hey Vivek ji has Vivek ji, Vivek ji is not Vivek ji. Is this what you are saying? Wow. You are so good at extrapolating everything to everything. Okay so this is a question, it's interesting. So what is chocolate? Is this a taste? Chocolate what is chocolate?

Participant: It's a dessert.

Venerable Geshe Dorji Damdul La: It's a dessert. (TL, GL) That is good point, okay. So let's say, so the point is, so if the point is what the Gauri la is making is that the chocolate is not the smell but from the smell we can infer the chocolate. From the bad smell of the chocolate we can infer that the chocolate has gone bad.

Participant: Smell of the chocolate, Geshe la. Is it smell of the chocolate but why is it not the smell? I mean smell of the chocolate and smell of a flower is different.

Venerable Geshe Dorji Damdul La: That is true smell of the chocolate, is it chocolate?

Participant: Yeah it is. Because it's not a flower.

Venerable Geshe Dorji Damdul La: No, smell of the chocolate is it chocolate or not? You spread, say you bring the chocolate, fresh chocolate, fresh, fresh chocolate and the smell spreads, right. Now the whole house is filled, full of the chocolate smell but it is not, the house is not full of the chocolate. So the smell is not the chocolate, right. Smell of the chocolate is not the chocolate.

Participant: Yeah but it has a specific.....

Venerable Geshe Dorji Damdul La: Yes, the smell it is not any other smell, it's the smell of a specific object. But it is not that object. It is the characteristic of the chocolate, not the characteristic of the flower. This is what you are saying, right. So the smell of the chocolate is not the chocolate. It's of the chocolate. It's not chocolate. Which means that you are, from the smell of the chocolate you can infer the chocolate, right. So that becomes inference then. Okay, so this is a say with the smell of the chocolate, do you see the chocolate directly? No. Which means it becomes inference. If you say yes, I know the chocolate directly from the smell then it becomes direct. Whereas if you say that no, I don't know the chocolate directly, it's just the smell, right, from there I infer then it becomes inference. So this is what we have to debate. You're getting it?

It's a very good discussion. Okay so we to the say many hands are coming up, I know. First let us finish this part. There are so many hands coming up, wow, it's amazing.

Participant: Geshe la what is the answer?

Venerable Geshe Dorji Damdul La: Wow, what? (TL, GL) What is the answer? Okay.

Participant: It's the second one.

Venerable Geshe Dorji Damdul La: No, no, I'm the, I have no the conclusive, decisive answer because there are two very strong points coming up. One says that smell it this is chocolate, right. This is chocolate. If this is how you understand it, it's a direct cognition. Direct valid cognition or direct. And whereas if you say no it's just a smell, from there I can sense, I can infer that there is a chocolate then this is inference.

Participant: Geshe la can I say something? But from that example anything will be inferred because even if you see the fire directly, it's still using us, we won't become fire, we just see the fire. So we're using.

Venerable Geshe Dorji Damdul La: Okay that you see is a fire. Smell that I'm smelling of the chocolate smell, this is not chocolate.

Participant: But we've already seen the chocolate in the first place and...

Venerable Geshe Dorji Damdul La: No, no.

Participant: You said the sweet was, it looked fine. So our direct.

Venerable Geshe Dorji Damdul La: So there are two things. Say seeing the chocolate this is one and then the smell your eyes are not smelling it. Seeing your ears are, your nose is not seeing it. You're getting it? Seeing is done by eye consciousness and the smell is done by the your nose consciousness. These two are different, right. It's not done by the same mind. They are different minds. You're getting it? Okay, one over there.

Participant: I don't think it's direct because the smell, if the sight seen by this chocolate there would be something like perfume that smells like chocolate.

Venerable Geshe Dorji Damdul La: No, no, I said chocolate smell.

Participant: Yeah but it could be a smell which.

Venerable Geshe Dorji Damdul La: Okay, perfume, perfume with the chocolate smell.

Participant: Yeah.

Venerable Geshe Dorji Damdul La: Okay is true. Yeah that is very complicated now. Okay all those who said direct you are in problem.

Participant: But if there is an artificial chocolate which looks exactly like chocolate. So by seeing also we can wrongly infer it as a chocolate.

Venerable Geshe Dorji Damdul La: Okay.

Participant: How seeing is a direct until and unless?

Venerable Geshe Dorji Damdul La: It's not, we did not say that seeing is direct. What we said is, no, direct and cognition these two are not necessarily related. Direct can be mistaken also, can be deceptive. For example I see a snake direct with my eyes, direct but it's deceptive. Deceptive direct perceptions are there. You're getting it? Direct does not mean that you know, you cognize. Okay, your name the chocolate perfume?

Participant: Sonali.

Venerable Geshe Dorji Damdul La: Sonali, okay Sonali is coming up a very complicated point, right. So say the fake chocolate is there, plastic chocolate is there, it's not really chocolate, plastic thing with a look of the chocolate. And you spray a chocolate perfume on it. And it smells chocolate. (TL) Oh there is a chocolate there. It's a hopeless inference, right. It's not a good inference. But she said, from this what we can say is that it is like an inference. If the smell is not the chocolate, from there you infer chocolate. You're getting it? Okay this is very strong point. No, okay.

Participant: Consciousness cannot lie. Consciousness is actually doing their work.

Venerable Geshe Dorji Damdul La: Okay, so let us, so this is one thing that we, I need to inform everybody word consciousness, this is what we borrow from English, right. So here in the context of the Buddhist studies and Buddhist psychology we borrow this word consciousness to mean the mind. Mind and consciousness these two are synonymous. Let's start this psychology class from a clean slate. [1:30:00] Don't bring your, you know, earlier understanding of the consciousness from other materials. Just start with a consciousness and mind mean the same. From there we start. And then don't be rigid with this also. What we're learning, don't be rigid with this, right. So this is how we learn the word consciousness in the context of the Nalanda Buddhist philosophy, Buddhist psychology. And later on when you interact with the other people from other traditions don't say that consciousness means mind, don't force it, right. Be very flexible. Okay so in the Nalanda Buddhist the psychology we use the concept for this but then what does he, what does this tradition, in what way this word consciousness is used by this tradition. That you have to be very flexible to listen to what. Same word can be used in different, different context. So the consciousness here in this context is the mind. It's not like, you know.

Okay the point is bring those things which we learnt from this class. You're getting it? For the

time being don't forget what you have learned earlier from other resources, other materials, don't forget those things. But what I'm saying is in this context when we're studying this so just bring in only those materials which you have learnt. And if you want to bring something from other materials that is fine but not now. First let us finish psychology introduction, Buddhist psychology introduction. Let us finish this. Once we're finished with this then you can bring these, the other concepts. But always, idea here what is encouraged is to make things empirical. Empirical meaning something which you can actually experience yourself, right. Not those things which you cannot experience. It does not mean that what you cannot experience do not exist. This is not the connotation. Don't forget it. You're getting it? We have to, first we have to start from what is empirical, what is actually that is that you can know. Okay. So this is a good debate there are many questions, I know coming up. One here, there. Yes?

Participant: I would have thought that everything is sort of conditioned.

Venerable Geshe Dorji Damdul La: Say it again.

Participant: The thought that everything seems to be conditioned, like it's conditioning of our mind that relates something to be something. In the sense that because we know that that smell relates to a chocolate smell, we infer that it's a chocolate smell. So it's more like a conditioning.

Venerable Geshe Dorji Damdul La: This is a very strong point made, very good point, extremely good point. Okay, don't forget it. I know you will not forget it. Other's learn this say conditioning, there are facts and there are pseudo-facts. Pseudo-facts which may not necessary to work but we think that it works. For example in my case I remember what your name, sorry.

Participant: Ritu.

Venerable Geshe Dorji Damdul La: What Ritu said, once I noticed that when I was very young, with a particular texture, colour of a tea, sweet tea, right, smell. I was always used to that smell with the sweet, sweet tea. One day there was a tea with the same colour, same smell, okay sweet tea. I drank it and its salty tea. How come that it's salty tea, right? How come? But then my direct perception, cognition tells me that yes it's possible, the smell which you always relate to sweet tea that is what your mind is conditioned, right. It's not that this smell should correlate to the sweet. But your mind is conditioned to always see this as say the sweet as, this smell you correlate with the sweet. Actually it's not, it's not necessary. So this is known as conditioning. It's very good.

Okay. So this part is very important part, don't forget it. And then others don't hesitate to ask Ritu, right, this question later on, not now. Now you can easily, it can easily confuse you more, right. First, for the we have to have a the basic structure. We need to have the basic structure. And don't forget this. This will come in the part as to how say, how things exist and how our mind can be deceived by various factors. You're getting it? Various factors and then on that basis the objectification, right. Okay this smell, this is chocolate. This smell is a sweet tea, right. This is how we condition our mind and this conditioned mind it objectifies things. This smell is only with chocolate. This smell is only with tea. This smell is only with this. This is smell of the

freshness. This is smell of the something gone stale. This can be very deceptive. Okay, this is very subtle debate, subtle discussion, very important discussion. Don't forget this. Okay meanwhile we have to do more.

What is number four? Correctly assuming consciousness. Okay correctly assuming consciousness. Let's say, okay what is the final philosophy of Buddhism? Anyone?

Participant: Emptiness.

Venerable Geshe Dorji Damdul La: Emptiness. Okay if I ask Arya Nagarjuna, right. Venerable Arya Nagarjuna ji what Richa said is that correct or not, Emptiness is the final philosophy of the Buddhist philosophy? What would you expect answer coming from Arya Nagarjuna? Hey, tell me what do you think the answer, what answer do you think that Arya Nagarjuna will give if I ask him, Venerable Sir, Richa said that the final the philosophy of the Buddhism is Emptiness, is this correct or not correct? What do you think he will respond?

Participant: Not correct.

Venerable Geshe Dorji Damdul La: Not correct? Okay those who said correct raise your hands. Only one. Okay if you want to let the correct one win, raise your hands, right. Usually evil wins when the good people retreat, when the good people remain passive the evil wins lottery, the vote, election. Good people they don't go to cast their vote and the bad people they actively take part in there then the, then you have to suffer the consequence, right. Okay so what I'm saying is that this is the correct answer. Yes, this is the final philosophy. Okay, but wow, it's amazing, how do you know this? What is Emptiness, right? Okay I'm just being judgmental or I'm just imagining that Richa is not highly realized being, right. It's just few months into say Dharma. So with no exposure to Nalanda Masters Course. So with this so what we say is for example let's say I say that Emptiness is the ultimate philosophy of Buddhist philosophy the Buddhism. Then somebody says how do you know this? No, I don't know, I simple read Arya Nagarjuna's text he said it. But what I'm saying is more like a supposition, I just presuppose this, I imitated what Arya Nagarjuna said, I imitated that. And through studying little bit I also, you know, may get a little bit of clue that oh this is amazing, this is and he said it. He is very respected one. And then from whatever little I learnt it also, you know, it makes sense. So therefore what is the ultimate philosophy of Buddhism? Emptiness. So it's a correct assumption. It's not that I actually know what Emptiness is. You're getting it? It's a correct assumption.

For example if somebody tells me that what is one equation which is, what is one equation in the world which is extremely profound say the invention or the [1:40:00] stated by a scientist I would say that $e=mc^2$. And how do you know that this is the equation, amazing equation? I have no clue. I don't know how to derive it. In school I don't know whether I derived it when I was in class 11 and 12, I don't know, I don't remember that. But now hopeless. But I do, but I would still say that $e=mc^2$ is one of the most, most popular equation of physics. But you really know that this is the proper equation? I have no clue. So this is a correct assumption. If I ask the same question to Albert Einstein. If somebody asks the same question to Albert Einstein he will say yes, what you said is correct. But I don't know, I have no clue that it is correct. So that is known

as correct assuming consciousness. You're getting it?

For example the very subtle information that we learn. For example atom. Atom is constituted of electrons, the protons and neutrons in the center, surrounded by electrons. We have no clue. How many of you have, how many of us we have seen the electron, the atoms? We have not seen it. We just believe the scientists. You're getting it? So for us, for the scientists who actually looked at through electron microscope, it must be all calculated through the mathematics, and observed through experiments. For them it is not a correctly assuming consciousness, it could be inferential cognition. But then for us for sure it is correctly assuming consciousness, for us, right. Okay what is next?

Participant: Non-discriminating direct perceiver.

Venerable Geshe Dorji Damdul La: Non-discriminating direct perceiver. Okay this is very interesting thing. This is extremely interesting. On the one hand it is non-discriminating on the other hand it is direct perceiver, direct. Okay let's say that you are in the class and you say you heard just immediately before entering the hall, teaching hall, you heard a very sad news. And in the class your mind is all just pulled by the different thoughts. Okay, so after this class I must run, you know, so I have to do this, I have to do that. So this is such a the emergency case there, right. Okay your thoughts are just dashing, do these things. And say the person is looking at me staring at me like this but the person is just into thoughts, lost in thoughts. You're getting it? So the say the ear consciousness does it hear something? Yes, it does hear something. In the end if you ask what did he teach? I have no clue, right. Okay, you heard it, you heard it directly or you inferred it? You heard it directly. It's a direct perceiver but you did not discern anything. You did not discern what you heard. You did not discern. So this in Tibetan is known as *snang la ma nges*. *Snang* means appear *snang la*. *Ma nges* is non-discriminating. So non-discriminating direct perceiver. You're getting it?

Okay now after this we have to give examples, right. So I will ask you to give me examples. Okay after studying this it's not just me telling monologue, right. So there should be interaction. So you should be, I'm expecting you should also give me some examples. Okay. What is next? Doubting consciousness. In Tibetan it is *the tshom*. Doubting consciousness. Okay let's say Emptiness what is the final philosophy of Buddhist teachings? Emptiness. And then some of you said no, no, no it's not correct. And some of you no, how come that some say the yes, some say no, now I'm lost I thought it is yes but now there are many people who are saying no. So I'm lost, I'm not too sure now. Not too sure means doubting. So doubt, there can be three kinds of doubt. One which would say that Emptiness is a final philosophy of Buddhism, most likely not. Most likely not which means that it is but it is tilted away from the reality. Most likely the person is not decided. Still in the doubt but the doubt is inclined very much towards the wrong side. Doubt tilted towards wrong side. Doubt tilted towards the right side very likely yes. That is the doubt tilted towards the correct answer. Then the doubt in the middle earlier I thought yes, now there are so many people who said no, so now I'm confused, right, I have no clue. So for me it's like half-half. So that is the doubt in the middle. Okay doubt three kinds; the doubt tilted towards the deceptive mind, the doubt tilted towards the valid mind, and the doubt in the middle, half-half. Three doubts, kind of a doubt. Okay in Tibetan it's *the tshom*.

What is next? Deceptive or wrong consciousness. Deceptive mind, deceptive consciousness, wrong consciousness. Okay this is very important. We will do this part and then we'll stop here. And then the next class we will, I will ask for some examples. So we start the class and you directly give me the examples, example for direct valid perceiver is this, example for non-discriminating direct, what, the direct perceiver is, example for doubt is this, example for say the subsequent cognizer is this. So you should give me ample of examples, right. You should keep me busy. You're getting it?

So now the last part is very important. So for the last part we are talking direct, deceptive consciousness or wrong consciousness. So let's say deceptive consciousness. So Tibetan word is *log shes*. Okay English word, the English, we have to borrow the English word, right, we have to borrow English words to understand what *log shes* is. Okay, we have to make a distinction, okay, let's say that we go, we put on the blue glasses, then we go to Mt. Kailash. We see the snow what, yellow snow? Blue snow. Which snow? Blue snow. Okay how many of you think that wow this is a blue snow there. I never expected blue snow, now there is a blue snow there. How many of you would believe that there is a blue snow there? No, how many of you say that no there is not a blue snow? It's not a blue snow it's just the my, the glasses which made me to see it as a blue. How many of you? Okay good.

Let's say but did you, okay now let's say that we need to make a distinction like this. Okay our mind has many functions and generally speaking our mind has, one way of classifying the functions of the mind, our mind has two functions. Mind subject, the mind as the subject and the object, there are two, there are, these two are connected, these two interact. How these two interact is through two functions, two activities or two functions. One is that the snow, the act of appearing, the snow appeared as blue. Yes, no? When you put the blue glasses the snow appeared as blue. Yes, no? [1:50:00]

Participant: Yes.

Venerable Geshe Dorji Damdul La: Very good. So there is an act of, two acts, two actions. One act is act of appearing. Okay object appears or the subject appears? Object appears. So the action related to the object. What is that action related to the object? Appearance. Act of appearing, one. Then number two your mind, your mind is oh yes there is a blue snow. Or no, no, no it's not a blue snow, right. Your mind goes which way? Yes, there is a blue snow or no, it's not a blue snow. Which of the two ways your mind will behave? First or the second?

Participant: Second.

Venerable Geshe Dorji Damdul La: Second. Very good. No that is not a blue. So your mind will not, your mind will not say that there is a blue there. Okay, look at this flower. Okay one is the action from the object; that is the flower appears, act of appearing. The flower appears as red. And then your mind believes that it is red, your mind does not believe that it is red? Yes, the mind believes. So your mind can sense, or your mind apprehends the flower, yes the flower is red. Your mind apprehends the flower is red. You're getting it? Okay now, from this what we see is that there are two actions. Action related to the object that is object appears as red. One the

action related to the subject, the mind the subject apprehends the object, apprehends the redness of the flower. So act of appearance and the act of apprehension. Act of appearance is related to the object or subject?

Participant: Subject.

Venerable Geshe Dorji Damdul La: Hey, act of appearance is related to the object or subject? Act of appearance related to the subject or object?

Participant: Object.

Venerable Geshe Dorji Damdul La: Object. Okay somebody is really tired said object. Who is that? Okay, I'm sorry to make you repeat. Okay so act of appearance, act of appearing is the act related to the object. Act of apprehension is the subject. Act of engaging? Object does not engage the subject engages with the object. Subject apprehends the object. You're getting it? So the act of apprehension is, act of engagement is the act of related to the subject. So there is, there are two acts while the subject interacts with the object there are two actions happening. One action related to the object, one action related to the subject. So these two actions can be erroneous, can be valid. You're getting it? Okay, now when you look at the Mt. Kailash with the blue glasses on you see the Mt. Kailash as blue. You agree with me? And then but your mind says that no the snow is never blue. Okay tell me which of the two actions are mistaken, appearance or the engagement? Engagement? Appearance?

Participant: Appearance.

Venerable Geshe Dorji Damdul La: Appearance is wrong, engagement wise it's not wrong. So you would say that no the flower, the snow is not blue, snow is white but it appears as blue. But I would not apprehend it as blue. Okay, so there is a mistake with respect to the appearance. Okay whereas your mind it is not blue. So there is not mistake with respect to the apprehension or the engagement. You're getting it? Okay, now which of the two mistakes. For example let's say that is a coil of rope and then you see that there is a snake there. Particularly in the dusk, the time of dusk, oh there is a snake there. What does the coil of the rope appear as? It appears as snake. And then you apprehend it as snake. So mistake is happening where appearance or the? Apprehension or the appearance? Both. You're getting it? Both. Now we see that where mistakes happen on the, to our appearance, mistakes, when the mistakes on the act of appearance we in Tibetan we call it *trul shes*, right. In Tibetan we call it *trul shes*. Then whereas the mistake is happening on the, from the subject on the act of apprehension or the engagement, engaging that we call as *log shes*. You're getting it? Now *trul shes* and *log shes*, you know the say even though you don't know the Tibetan word but not if somebody says that *trul shes* what do you understand? It's a mistake that, with respect to with the appearance, with the act of appearance. *Log shes* is the mind which is mistaken with respect to the act of apprehension. Very good. Okay, now we need English word for these two, right. To get English word so tell me, so some of you are much better than, better in English than me. So you have to give me, now you know the meaning. You know the what is *log shes*, *trul shes* you already know that. Give me a the word equivalent to *log shes*, a mind which is mistaken with respect to the act of apprehension. Give me a word, hey English

word, somebody who is good in English.

Participant: Misapprehension.

Venerable Geshe Dorji Damdul La: Okay, that is good. Okay, misapprehension that is good. Okay the misapprehension there is a little the ambiguity there. When you speak about apprehension, apprehension can refer to the object, can refer to the subject, can refer to act of apprehension, can refer to all three. But what I want here is precisely the subject precisely that unmistakably refers to the subject, not the object. Concept, you know, concept misapprehension. Misapprehension can refer to act of, the misapprehension can refer to the mind which misapprehends, can refer to the concept which is misapprehended. You're getting it? So what I want is I want a word to understand the subject which misapprehends the object. Any specific word?

Participant: Hallucination.

Venerable Geshe Dorji Damdul La: Wow, okay hallucination. Okay hallucination, I think this is too strong word. Otherwise I agree with you, you know. So particularly when you speak about, say in a way Kunal is saying that we are all hallucinating.

Participant: Kanu.

Venerable Geshe Dorji Damdul La: Kanu, Kanu, yes. Kanu is saying that we are all hallucinating. I agree with you fully. But the conventional world will say that no, no, that is too much we are not hallucinating. There are only few people who are hallucinating, right. Okay, so any other words?

Participant: Superimposition.

Venerable Geshe Dorji Damdul La: The moment you say imposition, apprehension, they all become instantly it become ambiguous. It will refer to the object, subject and the act, all three.

Participant: Delusion.

Venerable Geshe Dorji Damdul La: Or you can say delusional mind. This is what you are saying? Delusional mind. Delusional can be again three. You're getting it? Okay this ambiguity you must learn. This is, there is ambiguity there. Delusional can refer to the subject, can even refer to the, oh the dream, you know. I dreamt of say the, I dreamt of something bad happening. Oh that is delusional that dream, content, delusional. Dreaming mind delusional. Act of dreaming that is also delusional. It can refer to both. So delusional mind, you want to say delusional mind? Okay this is also a good word. Delusional mind. Wow we should have before we drafted this we should have checked with Dawa la and then Kanu also the hallucination. Yes?

Participant: Misconception.

Venerable Geshe Dorji Damdul La: Okay again the same thing misconception. Again the Gauri la you may say misconceiving mind. The moment you add this word mind it becomes purely subject. Otherwise misconception can be, can refer to the object, can refer to the subject, can refer to act of misconceiving, right. Okay [2:00:00] we're getting very good words. Okay, very good delusion, delusion mind. Okay.

Participant: Pacifistic.

Venerable Geshe Dorji Damdul La: Okay pacifistic. Okay, not really. Pacifistic can be a valid mind but be very passive, right. So this is a mistaken not valid. Okay, so the for the time being because that this is okay now if this is the how you would translate delusional mind, superimposition mind, misapprehending mind and here misconceiving mind. Okay if you translate for the mind which is mistaken with respect to the engagement or the apprehension, what word would you use for the mind which is mistaken with respect to the appearance?

Participant: Deceive.

Venerable Geshe Dorji Damdul La: Deceived. Any?

Participant: Deceptive perception.

Venerable Geshe Dorji Damdul La: Deceptive perception. Anyone else? Kanu?

Participant: Misinterpreting mind.

Venerable Geshe Dorji Damdul La: Misinterpreting mind. So now two things are misinterpreted, two mixed, right. Mistake with respect to the appearance, misinterpreting mind and then what is the other one? Deceptive perception. Both, can refer to both, right. The two words can refer to both. Both meaning to mistake with respect to the appearance as well as with respect to the engagement. So what word precisely to refer to the mind which is mistaken with respect to the appearance, what word precisely to mean the word the mind with respect to the appearance, apprehension? Anyone? Okay this is where say at least I cannot be too say presumptuous but what I would say is that this is where, because that this concept, this make distinctions concept is coming more out rightly from the classical the say the Buddhist tradition not from the west so the English equivalence is so difficult to find. So we have to use some English words in order to convey this concept in English. What we have to do is that we have to know the concept, right. Okay within the mind there are two things, mind which is mistaken with respect to the appearance, the mind which is mistaken with respect to the engagement or the apprehension, right. We have to know that. Once you know that later you can give any label. So arbitrarily we give, we chose two labels the mind which is mistaken with respect to the appearance we call it mistaken mind, arbitrarily. Don't ask me why, right. So your job is to know the meaning and then if you are not happy with the usage of this words you go for your own words but there must be common word. Particularly when you are discussing among the Nalanda Diploma course students. You have to have a common word to understand what it means. You're getting it? Otherwise you can go for your own words later on if you get a better

word. And the second mind the mind which is mistaken with respect to the apprehension we call it deceptive mind. You're getting it? So the seventh one, seventh mind of the seventh classifications deceptive consciousness meaning the mind which is deceptive, the mind which is mistaken with respect to the object of apprehension. Okay this is, as long as you know the meaning the purpose is fulfilled. The purpose of the study of these seven the classes of mind is fulfilled. You're getting it? Okay, so we'll stop here now. Okay one or two questions. Yes, here Richa la.

Participant: Geshe la my question is not related to this but related to Buddhist practices. This is not for me only, for someone I know, they asked me. So the question is all the mantras that we have in Buddhism otherwise as well like *gate gate, om mane padme hung*, so what is, and we have that rosary bead, so if you could please guide how to recite mantras. And, because mantra recitation sometimes leads to calming the mind then you know like that. So it was asked to me. I don't know.

Venerable Geshe Dorji Damdul La: So the.

Participant: And what is the correct way of reciting?

Venerable Geshe Dorji Damdul La: Yes, I got it. So the question is what is the correct way of reciting the mantras?

Participant: And with what motivation?

Venerable Geshe Dorji Damdul La: With what motivation so that you will get the maximum benefit out of this. Okay so this we will do later, separately. You're getting it? Say questions, very pressing question related to the Buddhist psychology which we studied? Because it is little late. Yes, Kanu?

Participant: Geshe la since you said that the direct cognition and inference can be the second valid cognition one, second moment of the?

Venerable Geshe Dorji Damdul La: Okay direct cognition, inferential cognition both have the first moment and the second moment down. First moment is known as valid cognition and the remaining are known as subsequent cognizers.

Participant: But you also said that exception.

Venerable Geshe Dorji Damdul La: Yes, exceptions we'll not do now.

Participant: So my question was then if this first moments are sometimes in the exception, can there be more subsequent moments?

Venerable Geshe Dorji Damdul La: Say the valid cognition, generally speaking, valid cognitions are always the first moments, never the, not the second moments down. Whereas

there are exceptions where a mind is the second moment, third moment and down but also referred to as the valid cognition, few exceptions are there.

Participant: Subsequent moments will be always the, subsequent cognitions will be always the following one?

Venerable Geshe Dorji Damdul La: Subsequent cognitions always the following, yes, always following, never the first moment, right. Valid cognition generally speaking is always the first moment but there are exceptions where even the second moments can be, second and third moments can be valid cognition. Good? Okay, if no more questions so this the mantra thing Richa I would suggest you to meet me separately. Yeah. Okay because it's getting little late now. Yeah. Okay, Tejal la.

Participant: We'll do end dedication prayer please turn to page 278.

Dedication prayers in the end

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Class 35 – Buddhist Psychology – Part 5 of 11

Session 1 of 9th Dec 2018

Subject : Buddhist Psychology
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 9 December 2018
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Starting Prayers And Meditation

(Main Teaching Starts) [00:20:39]

Okay, last time we already finished the seven, finished. Didn't explain? Explained? Okay so now we are going little more detail, not too detail. A little more detail. The classifications in the process we will, the, learn many important things about mind. But then the details we have to, we study them as a part of Nalanda Masters Course. So there the what is the of, the seven points one must have on our fingertips, the seven classifications must be on our fingertips because somehow in most cases we see that the, we try to look for our mind from the point of view of these five, the seven classifications. So whether what we say our mind is subsequent cognizer, inferential cognizer or the direct perceiver or deceptive, doubting, and so forth. We see that it will revolve mainly around these seven classifications. So what are the seven, can anyone illustrate what these, not illustrate the say specify what these seven are? Okay the page 21, on page 21, what are they? Direct perceiver, direct perception. Inferential cognition Subsequent cognizer. Correctly assuming mind or consciousness. Non-discriminating direct perception. Doubting mind. Wrong consciousness or the deceptive mind. Okay so the seven we see that from the top down we see that the top is the most refined state of the mind and the bottom is the most distorted state of the mind. This is what we have learned.

Okay so now going little detail into each of these classifications. The first one is direct valid cognition or direct valid perceiver, direct valid, the. Okay so what is said here is direct valid perceiver. Okay under this section say page 22, we see that direct valid perceiver in Tibetan its *mngon sum*.

A non-mistaken knower that is free from conceptuality.

So, okay these divisions, the definitions if possible try to know the definitions. And we're going to give a very quick explanation of these definitions. A non-mistaken knower, non-mistaken. So this direct, for example let's say that, okay how many of you know that you have lungs? How do you know that? You have seen your lungs? You have not seen that. How do you know that? How do you know that you have lungs?

Participant: We have studied.

Participant: Knowledge.

Venerable Geshe Dorji Damdul La: We have studied that. Okay we are studying that means that we have learnt from somebody else, right. Somebody else says that we have lungs, so I must have lungs. Or any other very powerful reasons?

Participant: We can breathe.

Venerable Geshe Dorji Damdul La: We can breathe.

Participant: X-ray.

Venerable Geshe Dorji Damdul La: Okay through x-ray you see the lungs. Do we see lungs or the?

Participant: Image. Image of the lungs.

Venerable Geshe Dorji Damdul La: Do you see the image of the lungs? Okay and okay image of the lungs. Okay this is one point, very good.

Participant: We can breathe.

Venerable Geshe Dorji Damdul La: We can breathe and there must be a machine inside, right that sucks the air and then let's go the air and sucks the air. There must be a machine inside. That machine is known as lungs, right. Or through x-ray you see something there that is lungs. Okay, so we, although we have never seen with our naked eyes but through inference we can infer, through inference, through reasonings we can infer that the we have lungs there. So, okay so we see that we cannot directly see our lungs at the moment. Okay so seems like to, just to explain one line we have to explain all the Buddhist psychology.

One time one of my teachers, incredibly great philosopher, practitioner and logician. And his compositions they are so condensed. And so one of the American students he went there to receive teachings from him and he said that, my teacher said that oh there is the language barrier, you cannot speak Tibetan, I cannot speak English, the best is you take this. What he wrote just few pages, about four or five pages. He said that, so this if you want to study you go to Dharamshala you will meet Dorji and ask him to explain this to you. So I was extremely, extremely busy at that time, very, very busy. Hardly I have time to eat food. Literally, I mean it literally. And then I received a call from my teacher. He said that Dorji do you have time? How can I say no? So I said yes sir, yes sir. He said oh there is this American guy, he came with me, and requesting me to teach something which I wrote. So there is a language barrier. So I'm sending him to you, you teach him. I said yes sir, yes sir. Actually I did not have any time.

So somehow we are doing, we squeeze time, squeeze for time. Then it's just four or five pages.

And the first line and the start of my teacher's composition is so compact, so condensed. The first line, just to unfold the first line it's like decoding things. The first line, without so much of information about many texts you cannot understand even the first line. The first line we already spent about like one or two hours taking out from somewhere else. The next day again the same line, first line. It took like three – four days. And then the say the both my friends who were, so their eyelids become double folded, so confused. (TL, GL) So even the first line we, I could not finish in three days. This is his style.

So this is example what is happening here. Just the first line, the definition, whole psychology we have to learn.

Okay so what it says is the direct valid perceiver. We cannot see our lungs directly, right. But whereas we can see this flower directly. So this direct perceiver, what are the things? Say for example many of the things we know through direct cognition and other things we know through inference. You're getting it? Some of you know through direct perception. Some through inference. So what it says here is that what do you, what does it precisely mean by direct valid cognition, direct valid perceiver? What precisely does it mean by that? So this definition you must see all these angles. One it says non-mistaken knower. Knower here has a connotation of a the mind, or an agent, mind. Not necessarily something, a mind which knows things, not necessary. Knower in the form of, and then why if it does not know things then [0:30:00] why should it be known as a knower? So that we will study later when we study Prasangika philosophy. For the time being knower is any mind. Any mind we call it as a knower.

Okay non-mistaken. This is very important. Mistaken and deceptive. So last time, we did I think we discussed on this part, right. Okay let's say that for example when you look at the Mt. Kailash with your blue glasses on, the Mt. Kailash appears as blue snow. The snow appears as blue, blue snow. So that appearance is mistaken. But from your side do you think that oh there is a blue snow or you will say that no what I'm seeing is not blue? So what is your reaction to the object as blue or as not as blue? You as a person, you with your mental consciousness when you look at it you do not approve to the appearance of the blue snow. The snow mountain as blue. Okay so there the mind has two functions; one is appearance and one is the apprehension or engagement. Okay, so we can be mistaken with respect to the appearance, we can be mistaken with respect to the engagement. So this is extremely important. So I'm reiterating this here because that there are number of the new comers and this is a, although I said it already, still it must be reiterated to make sure that you will really get it.

So when you look at a flower. Oh there is a flower there. You like it, you don't like it, right. Whatever reaction will come to you is because of the interplay between your mind and the object. Interplay between the subject and the object. So this interplay, this connection, object and subject these two connected by two activities or two functions. Functions related to the object and the function related to the subject. So what is the function related to the object?

Participant: Appearance.

Venerable Geshe Dorji Damdul La: Object appears to our mind, appears. That act of

appearance, the verb. That act of appearance is related to the object. We say the object appears to the mind, not the mind appears to the object. So act of appearance is one which is related to the object. Object appears. Okay, say somebody gives me the flower. I accept it, I don't accept it, right. So person gives you the flower, person gives you chocolate. But whether you accept or not this is not that person's action, it is your action. You accept, not accept. So you friend gives you a chocolate. So the action related to your friend is giving you the chocolate. That is done. And then your action is what? Whether you accept it or not accept it. That is your action.

Likewise object appears to you. Action related to the object is appearance. Object appears to you. And then you whether you accept it or not, whether you engage with it or not that is up to the mind. You're getting it? So act of engagement the mind engages with the object, the mind apprehends the object. Object does not engage with the mind. Object does not apprehend the mind. You're getting it? So the act of appearance and act of engagement. These two are there. Act of apprehension is there. So the act of these two actions must be there. So the act of appearance is related to the object or subject?

Participant: Object.

Venerable Geshe Dorji Damdul La: Object. And the act of engagement or act of apprehension is related to the subject. Okay, don't forget it. So of these two then mistakes can happen in any of these two things. For your easy understanding, if there is a mistake pertaining to the appearance it is not necessary that there should be a mistake pertaining to the apprehension. Whereas if there is a mistake happening to the apprehension, it must be a mistake happening to the appearance. For example say the girls and the human beings. All girls should be human beings. But all human beings may not be girls. Likewise where mistake is happening on the perception, the apprehension, it, mistake must be happening on appearance. Mistake happening on the appearance may not, mistake may not happen on the apprehension. You're getting it? If the mistake is happening, okay.

Okay, let's say that, okay say you are taking say five subjects in school you are taking five subjects. And if you fail in any subject you are fail. Let's say in some systems it's different. Let's say you are following a system whereby if you fail in any of the five subjects you fail. You're getting it? Five subjects are what? Chemistry, physics, mathematics, biology, and Hindi, right. What are they? (TL) What are the five subjects?

Participant: Chemistry, physics, maths.

Venerable Geshe Dorji Damdul La: Chemistry, physics, biology, mathematics and Hindi. Five subjects. And if you fail in any of these five subjects you fail. If you fail you should fail in Physics. Yes, no?

Participant: No.

Venerable Geshe Dorji Damdul La: If you fail in chemistry you pass in physics, still you are fail. So if you fail in any of the five subjects which means you are fail. If you fail, it's not

necessary you should fail in physics, right. If you are mistaken with appearance, it's not necessary that you should be mistaken with engagement. If you are mistaken with engagement you must be mistaken with appearance. You're getting it? This we have to know. You got it, not got it?

Okay let's say, let us give me, let me give an example. Say as a person if you put on blue glasses on. Then you look at the light there. What is the colour of the light up there? Without the blue glasses on what is the colour of the light on the ceilings here? White. But if you put on blue glasses what will you see?

Participant: Blue light.

Venerable Geshe Dorji Damdul La: Blue. So the light appears as what colour? The white light appears as blue light to you. Okay this is mistake with respect to what?

Participant: Appearance.

Venerable Geshe Dorji Damdul La: Appearance. Okay, now you as the person, for you, you as the person how does the white light appear to you as blue or white?

Participant: As blue.

Venerable Geshe Dorji Damdul La: As blue. This is mistaken or non-mistaken?

Participant: Mistaken.

Venerable Geshe Dorji Damdul La: Mistaken with what? Mistaken with appearance. Okay now you as the person would say that oh this light is blue or you would say no this is white but because of my glasses it appears as blue. How would say?

Participant: Appears as blue.

Venerable Geshe Dorji Damdul La: So do you engage with this light as blue or you will say that this is not blue?

Participant: Not blue.

Venerable Geshe Dorji Damdul La: So are you mistaken with the, you as a person are you mistaken with the light with respect to the apprehending of the light?

Participant: Yes.

Participant: No.

Venerable Geshe Dorji Damdul La: Do you apprehend the light to be blue or you apprehend the light to be it is actually white.

Participant: White.

Venerable Geshe Dorji Damdul La: White. So which means that you are not mistaken with respect to the apprehension but there is a mistake with respect to appearance. This is extremely important. You're getting it? This distinction must be made. If you know this distinction then the psychology many of the parts you will get confused. Okay with this in mind say now here for the sake of this distinction most likelihood I cannot say for sure, most likelihood, in the civilization, in the philosophical all the psychology developed in the West. In the West meaning with the English language most likelihood this distinction is not there. Because this distinction is not there, this is what I'm saying most likelihood, I don't know, most likelihood this distinction is not there. Because this distinction is missing the don't, we don't have a specific English term to distinguish two concepts. So therefore we have to use some words. So the what we prefer to use for the time being is mistake pertaining, a mind which is mistaken pertaining to the appearance we call it mistaken mind. You're getting it? Don't think that this is a very standard usage of the word everywhere in the world. No, right. Our mind for the sake of learning Buddhist psychology, [0:40:00] particularly what is developed in the Nalanda Monastic University, Nalanda University. For that matter to learn this in English we are the using two terminologies; one is the mistaken mind referring to the mind which is mistaken with respect to the appearance, and the deceptive mind or the wrong mind, let's say deceptive mind which is a mind mistaken with respective to the apprehension. You're getting it?

So in future say at least within this class or at least within studying the Buddhist psychology whenever somebody uses the word deceptive mind, instantly keep in mind that oh he or she is referring to the mind which mistaken to, which is mistaken with respect to apprehension of the object. And whenever I use the word, for example say mistaken mind, you should instantly understand that I'm referring to the mind which is mistaken with respect to appearance. You're getting it? Okay this is distinction you, that you must have.

So therefore often times psychology, philosophy, I personally would say that it's not subject which is difficult. Even physics, mathematics they are not really difficult, I would say. Only thing is that we must be systematically introduced to these concepts. And we need little bit of time to digest what you are learning, right. If now, say after learning all these things then suddenly after about two months when I speak about deceptive mind and the mistaken mind like this and then a newcomer comes, person will easily get lost. And will think that oh what is this, I'm getting lost, they could follow him so well and I could not follow him. It's only because the person is not systematically guided. So therefore the systematic study is very important. Okay now you understood, okay go to the main the definition there page 22, the first line which reads,

Direct valid perceiver.

Definition given is,

A non-mistaken knower

A knower or a mind which is not mistaken with respect to appearance.

non-mistaken knower that is free from conceptuality.

So what is conceptuality? Again this we have to know. You're getting it? Again we have to know this. So almost like half of the psychology you already know today, right. Conceptuality, again the concept, conceptualisation, conceptuality, so these are all from the same root, right. In Tibetan it is known as *rtog pa*, **Tibetan??(0:43:00)** *rtog pa*, in Tibetan it is known as *rtog pa*. Okay conceptuality, now from this word what I would suggest that what we need to learn is the say, even if a very ambiguous hazy word is used, a very hazy word, right. A word is used, word can be hazy or you can be hazy, your mind can be hazy. You're getting it? There are two things. So conceptuality is the a very hazy word but when we study the psychology, Buddhist psychology, Buddhist philosophy, there don't leave it hazy. You must make it very precise. What does it mean by conceptuality, *rtog pa*? You're getting it? There are very clear definitions there.

Okay, let's say that, okay let's say what is in my left hand?

Participant: Flower. Red rose.

Venerable Geshe Dorji Damdul La: Red rose. A flower. How do you know this? I can directly see it. How many of you agree with me? I can directly see it. Some of you may not directly be seeing it. You can directly see it, right? Okay I can directly see it. Okay now what it's in my hand? Hey, what's in my hand?

Participant: A red rose.

Venerable Geshe Dorji Damdul La: A red rose. How do you know this? I saw. Now do you know this, now? Now do you know that I had a red rose in my left hand?

Participant: Yes.

Venerable Geshe Dorji Damdul La: You know that. What is that knowledge now? Not the earlier one, when I bring it there it is direct, now it's not direct. You're getting it? What is that consciousness which knows that I had the flower in my left hand? Over there.

Participant: Memory.

Venerable Geshe Dorji Damdul La: Memory, very good. Memory. Okay, now how many of you are keen to do little bit of exercise. Okay let's sit up properly then if you want to do exercise, mental exercise. Sit up properly. Okay, tomorrow, you know that tomorrow is the Nobel Peace Prize awarding day for His Holiness, December 10th, tomorrow is that day. Okay tomorrow let us celebrate and tomorrow how are we going to celebrate it? Any idea? Anyone who likes to plan? Deepesh la, we'd like to have a cheesecake for everybody, everyone here.

Participant: Sure, Geshe la.

Venerable Geshe Dorji Damdul La: Okay, cheesecake. Okay so what kind of cheesecake? So you, I'm going to assign each one of you as the what, organiser, chief organiser of this program tomorrow. Okay for that what kind of cheesecake you are going to prepare, right? Think of the cheesecake that you are going to bring tomorrow. Okay think, meditate, what kind of cheesecake, think, think. Don't look at me. Think of the cheesecake that you are going to bring tomorrow. Okay, if you are done raise your hands. If you already made the plan raise your hands. If you are not done then now raise your hands those who did not think about it. Okay so let's say, okay what came to your mind? Raise your hands what came to your mind?

Participant: Cheesecake.

Venerable Geshe Dorji Damdul La: Okay, cheesecake came to your mind. Wow, amazing.

Participant: Shop.

Venerable Geshe Dorji Damdul La: Okay shop came to your mind. No I did not ask you to think of the shop, I asked you to think of the cheesecake. Okay, so the how many cheesecake? How many of you have the cheesecake that came to your mind? Raise your hands. Oh that is amazing. And where is this cheesecake? If the cheesecake came to your mind where is that? Oh cheesecake in your mind, wow. There is cheesecake.

Participant: Image.

Venerable Geshe Dorji Damdul La: Image of cheesecake, very good. There is image of cheesecake, it's not the cheesecake, right. But I did not ask you to think of the image of cheesecake, did I? No, no, you are not being serious, be very, be more serious. Okay. Now think very seriously, think of the cheesecake that you are going to bring tomorrow. Think very seriously. Hey, think of the cheesecake, don't think of the image of cheesecake.

Participant: Cannot do this.

Venerable Geshe Dorji Damdul La: No, no, no think, think.

Participant: I desire for it.

Venerable Geshe Dorji Damdul La: No, cheesecake that you are going to bring, think of that cheesecake that you're going to bring tomorrow. Okay tell me, what came to your mind?

Participant: Cheesecake.

Venerable Geshe Dorji Damdul La: Cheesecake came to your mind. Wow. (TL) Rebika is amazing. Where is that cheesecake? Bring it.

Participant: I don't know but I thought of the cheesecake.

Venerable Geshe Dorji Damdul La: No, I did not ask what you thought of, asked you what came to your mind?

Participant: Cheesecake.

Venerable Geshe Dorji Damdul La: Cheesecake came to your mind, wow. From where, it came from where? Who made it?

Participant: It's like a picture, I don't know.

Venerable Geshe Dorji Damdul La: It's a picture, right. Picture of cheesecake is not cheesecake. Do you agree with me? If you say I'm hungry, please give me the pizza. I give you picture of pizza, right. That is not pizza, right. So picture of pizza is not a pizza. Picture of cheesecake is not cheesecake. Image of cheesecake is not cheesecake. You're getting it? Okay, in other words can you think of the cheesecake without thinking of the, without the image of the cheesecake coming to your mind? Can you think of a cheesecake, in your mind can you think of cheesecake without the image of the cheesecake? No. You're getting it? Which means that there is one set of mind which has to get to its object via the image. Whereas when you look at this flower, are you seeing directly or you are seeing it through, you are seeing via something else? [0:50:00]

Participant: Direct.

Venerable Geshe Dorji Damdul La: Direct. So there is another set of mind which has to get to the main object via image. This image is known as generic image. That image that comes to your mind is known as generic image or meaning generality. You're getting it? Meaning generality or the generic image. So it's one set of mind which has to get to its main object through this image. That mind is known as conceptual mind. That mind is known as thoughts, thought or conceptual mind or conceptuality or conceptualisation.

Participant: Geshe la what if I relate to the cheesecake through taste. My question is that what if I relate to that cheesecake, the thought of cheesecake through the taste I have about that cheesecake, not an image.

Venerable Geshe Dorji Damdul La: Okay so say, so this is a good question. Cheesecake, thought of the taste of cheesecake. You're getting it? Thought of the taste of cheesecake. So one thing that you have to decide is cheesecake whether it is a taste or whether it is a physical form, right. If it is a, if it is the physical form then we can say that through the taste you are sensing the taste of the cheesecake, you are not sensing the cheesecake. So cheesecake is a physical form. Whereas if you say that cheesecake is a taste then its fine, you taste, you have the taste of cheesecake itself as the cheesecake. But conventionally we say that cheesecake is a physical form whereas taste is one of the attributes of the cheesecake. Okay so the point is that what we have learnt is that there is one set of minds which gets to its main object through image, mental image. That image is known as generic image or meaning generality. You must know both these vocabularies. In Tibetan it is known as **Tibetan??(0:52:33)**.

Okay now let's say somebody talked, the mentioned about the memory. Memory works through generic image or without generic image?

Participant: With generic image.

Venerable Geshe Dorji Damdul La: Memory is always with generic image. Memory always work with, memory always works with generic image. So memory is always conceptual mind. Don't forget it. Memory is always conceptual mind. You're getting it? Okay, now can you give me an example of what is a non-conceptual mind, which is not conceptual? Very quick. Each one of us will give one example, very quick, each one of us. Very quick. Any mind which is not conceptual. Any mind, anyone just say quick, no need to pass the mic. Any mind which is not conceptual. Or anyone else raise your hands very quick, while others are thinking. Yes?

Participant: Direct taste of the cheesecake.

Venerable Geshe Dorji Damdul La: Okay the tongue consciousness which tastes the taste of the cheesecake, which experiences the taste of the cheesecake. That is direct. The senses are always direct. Sense consciousnesses are always direct. You're getting it? Very good. Anyone else?

Participant: Geshe la looking at a photograph which brings.

Venerable Geshe Dorji Damdul La: Eye consciousness looking at a photograph which triggers past memories. So focus is not on the past memories, focus is on the eye consciousness seeing the photograph. You're getting it? Eye consciousness seeing the photograph is that a direct consciousness or a conceptual mind?

Participant: Direct.

Venerable Geshe Dorji Damdul La: It's a direct. Very good. Anyone else? Which is non-conceptual. Anyone just direct, speak directly.

Participant: Feelings.

Venerable Geshe Dorji Damdul La: Feelings this is a good point made. Okay feelings. Wow you must be a student of Acharya Chandrakirti, yeah this is very complicated, feelings. Okay feelings for the time being let's put it this way. Acharya Chandrakirti made a very refined distinction there otherwise for this, this is primarily according to Sautantrika School which is not according to Acharya Chandrakirti. But don't forget what you said. It's very important point that you made. The say, even the feelings we can classify them into mental feelings, and the sensory feelings. Sensory are always direct. Within the mental some are direct and some are conceptual. But feelings per say what you said is a very important point, the which will be touched in the Madhyamikavatara, the study of. So there the feelings, my feeling say look at the flower, oh I get a very pleasant feeling. I get very pleasant feeling looking at the flower. The object is flower. But it also experiences the feeling. You're getting it? So with respect to seeing the flower. And say keep away the flower like what Gauri la said that I look at the picture of say my mother and I

have a very pleasant feeling coming in me. Picture of my mother, very nostalgic, feeling comes in me, very pleasant feeling. Object is my mother's picture but the feeling is very pleasant feeling. That pleasant feeling is not my mother's picture. Pleasant feeling is feeling that I'm experiencing now, right. So that feeling is what my the mental consciousness experiences directly. But this is not discussed here. You're getting it? But we are discussing here so what you, that feeling part is something which is exclusively described by Acharya Chandrakirti. Okay, anyone else more examples non-conceptual mind.

Participant: Intuition.

Venerable Geshe Dorji Damdul La: Intuition. Okay let's say intuition. Okay what do you think? How many? This is again a very good point. How many of you say that this is conceptual? One. How many say intuition is conceptual. Intuition? Okay how many say intuition is direct. Okay intuition, I would say that it can be two kinds. Intuition of the ordinary people, mostly conceptual. Whereas the intuition of very refined meditators, there it can be direct, right. Okay anyone else?

Participant: Listening to a song.

Venerable Geshe Dorji Damdul La: Okay listening to a song. So your ear consciousness listening to a song, right. Your ear consciousness listening to a song. That is direct or conceptual?

Participant: Direct.

Venerable Geshe Dorji Damdul La: Direct, how? It's direct or conceptual, your ear consciousness listening to music, listening to a song, direct or conceptual?

Participant: Direct.

Venerable Geshe Dorji Damdul La: Are you sure? It's direct or conceptual? Okay so the your name?

Participant: Ritu.

Venerable Geshe Dorji Damdul La: So Ritu's voice fell in volume. Why your voice in the fell in volume decreased? Okay don't trust my face. Answer that you gave is correct. Be confident with whatever, the answer that you gave be confident. Answer is correct. It's a direct the consciousness. Okay good.

So now we know that is the non-mistaken mind, what is direct mind, what is conceptual mind. Okay now give me some examples of conceptuality or conceptual mind, quick. Anyone conceptual mind.

Participant: Dreaming mind.

Venerable Geshe Dorji Damdul La: Dreaming mind. Okay, generally speaking dreaming mind conceptual. I agree with you. Anyone else?

Participant: Geshe la I just want to say that all the examples that you told previously but you cannot see those photographs, listening to music. So photograph, music, cheesecake these also concepts.

Venerable Geshe Dorji Damdul La: Say it again. Photographs, music, cheesecake they are what?

Participant: They are also concepts.

Venerable Geshe Dorji Damdul La: We are not talking about the photographs. We are talking about the eye consciousness seeing the photograph.

Participant: Process.

Venerable Geshe Dorji Damdul La: No, no, I'm not saying seeing photograph. Okay there are three things eye consciousness seeing the photograph, [1:00:00] this is one way of putting it. Another way of putting it is seeing photograph, number two. Number three is photograph which is seen, three. We have to make distinctions between these three things. We are not talking about the photograph seen by my eye consciousness, we are not talking about seeing the photograph. We are talking about the eye consciousness seeing the photograph. Eye consciousness means that is the mind. You're getting it? This is not the concept.

Okay conceptuality, anyone, any examples of conceptual thoughts, conceptual mind, whatever? No examples.

Participant: Any kind of thinking.

Venerable Geshe Dorji Damdul La: No, don't just say any kind of thinking. Give me a very precise if possible, because if you say any kind then others will not get a chance to give.

Participant: Thinking of my mother right now.

Venerable Geshe Dorji Damdul La: Thinking of your, my mother, very good. Thinking though processes thinking, they are all conceptual. Very good. Anyone else? Oh it's so rare, how many conceptual minds are there, one or two? One is there, finish. Then two, dream. Finish. No, conceptual only two. Okay then it's easy to write books on conceptual mind. Just say two conceptual minds. There are millions and trillions are there. Give me some examples. Anger. Anger is conceptual mind or what? Hey, anger, how many of you have experience of anger? Seems like no one, right. Okay what is that anger? Is that conceptual or is that direct? That is conceptual. Anger is always conceptual. Don't forget it. Afflictions are always conceptual. Don't forget it. Afflictions are always conceptual. Afflictive mind, afflictions are always conceptual. Self-grasping ignorance, self-centered attitude always conceptual. Self-grasping ignorance self-

centered attitude, they are always conceptual. Okay any other examples?

Participant: Pain.

Venerable Geshe Dorji Damdul La: Pain. Okay like what, what is your name?

Participant: Komal.

Venerable Geshe Dorji Damdul La: Komal. Okay what Komal said the feelings. So now the Kanu is saying the pain. Again the answer that I gave to Komal is the same for the Kanu also that the pain, physical pain, mental pain. Physical pain are always non-conceptual, mental pain can be conceptual or non-conceptual. Okay any other examples of conceptual mind? Yes.

Participant: Jealousy, love, money.

Venerable Geshe Dorji Damdul La: Okay, jealousy. Jealousy always conceptual. Jealousy falls under affliction. Affliction I said is always conceptual. Very good. And love, love in the case of the sentient beings. Because love is a feeling which even the Buddhas have. Love in the case of sentient beings. But jealousy is always sentient beings never with the Buddhas. So jealousy we say that it's always conceptual. Love with the sentient beings, within sentient beings the love is always conceptual. That is true.

Participant: Geshe la faith, what about faith?

Venerable Geshe Dorji Damdul La: Okay the faith. Faith is also conceptual or the in the case of sentient beings it's always conceptual. Very good.

Participant: Happiness.

Venerable Geshe Dorji Damdul La: Happiness. Okay it can be both. Happiness can be mental. It's mental. Physical pleasure is there. Mental happiness, the mental it has direct and conceptual both. So happiness can be both, yes both. Anyone else?

Participant: Compassion.

Venerable Geshe Dorji Damdul La: Compassion, this is good point. Okay anyone who likes to share some light on this? Compassion can it be direct as well as conceptual, can it be both or it's always conceptual.

Participant: Both.

Venerable Geshe Dorji Damdul La: Both. Okay keep aside the Buddhas. For the Buddhas, every mind the Buddha has is always direct. Keeping aside the Buddha then?

Participant: Always conceptual.

Venerable Geshe Dorji Damdul La: Always direct?

Participant: Conceptual.

Venerable Geshe Dorji Damdul La: So simply because I said keep aside the Buddha you thought its going to be conceptual. This is what you are saying?

Participant: Both.

Venerable Geshe Dorji Damdul La: It is both. It has both.

Participant: It can be both.

Venerable Geshe Dorji Damdul La: It can be. Okay this is English problem there. It can be both is also correct English. But technically speaking it cannot be both. One person cannot be both male and female, right. One person cannot be both male and female. Possible?

Participant: Either.

Venerable Geshe Dorji Damdul La: Either is a good word, good choice, right. Okay say the compassion. For example human beings have both male, female. Human beings can be either male or female. Is it true that human beings should be either male or female? Human being is it male or female?

Participant: There is third also.

Venerable Geshe Dorji Damdul La: Third gender also.

Participant: Yes.

Venerable Geshe Dorji Damdul La: Yeah that is true.

Participant: Third gender.

Venerable Geshe Dorji Damdul La: Third gender also that is good. But those people here in this hall?

Participant: You cannot say.

Venerable Geshe Dorji Damdul La: That I can say 100%. With Tejal la is looking like a tourist, I know. (TL) Okay, so the point is that the say that compassion in the case of sentient beings is always direct, is always conceptual or can have both. What do you think?

Participant: Conceptual.

Venerable Geshe Dorji Damdul La: Okay the answer is it's always conceptual in the case of sentient beings. It's always conceptual. Compassion, Bodhicitta, loving kindness, all these are always conceptual.

Participant: Why?

Venerable Geshe Dorji Damdul La: Why, that is easy because they always employ the generic image. Okay, yes Rebika?

Participant: First act of compassion, speak in the mic, so I should ask for the mic. Geshe la how is it always conceptual like maybe you said there is a generic image. Like a child like you know you haven't been introduced, parents could be harsh but its compassion. So, where was the generic image reference of that child for compassion?

Venerable Geshe Dorji Damdul La: This child will become compassionate?

Participant: Yeah.

Venerable Geshe Dorji Damdul La: Of course the child is not a child. Child is an old soul, right. Did you hear what I said earlier or did you see a the clip. If you did not see that ask Deepesh la to send it to you. He will send you, right. There was a young boy, young toddler in a baby chair. And the mother gave her some.

Participant: Geshe la I remember it.

Venerable Geshe Dorji Damdul La: Yeah, remember that.

Participant: The alcohol.

Venerable Geshe Dorji Damdul La: Yeah, remember that? And then alcohol, wow, he was just glowing, triumphant, buoyant. Whereas with the noodles, everything, he is just fed up of all these things. So I say that it's the, it maybe old lady or an old gentleman in the young, in a toddlers body, right.

Participant: Just Geshe la to get my mind at rest. So Geshe la is it in terms of you know the child having a past life, is that what you are trying to say?

Venerable Geshe Dorji Damdul La: Yes, yes. In fact the child even in the mother's womb they are so many thought processes.

Participant: Then from that point of view then nothing is conceptual.

Participant: Everything is conceptual.

Venerable Geshe Dorji Damdul La: No.

Participant: I mean if everything is conceptual.

Venerable Geshe Dorji Damdul La: You should say that is it? So then the nobody comes with the direct all the time, there is always conceptual.

Participant: Yeah, yeah I knew that.

Venerable Geshe Dorji Damdul La: Yes. Oh we are so rich of conceptualities from the past lives. Yeah. The mic, mic. [1:10:00]

Participant: What about fear?

Venerable Geshe Dorji Damdul La: Fear that is a good question.

Participant: It's like the reflexes, we are using. Somebody is following you and you use it directly.

Venerable Geshe Dorji Damdul La: Okay the fear. Fear. Okay what do you think? It's a good point, fear. The Buddhas don't have fear. So you don't have to worry about that part, it's just sentient beings. The fear is that conceptual all the time, non-conceptual all the time, or it can have both sides? What do you think?

Participant: Conceptual.

Participant: All the time.

Venerable Geshe Dorji Damdul La: Conceptual. Okay, yes the answer is always conceptual. Fear, always conceptual. Richa?

Participant: Geshe la you said that apart from Buddhas all compassion of sentient beings is always conceptual.

Venerable Geshe Dorji Damdul La: Okay my answer is always conceptual, don't debate again this for the time being. You can debate after studying, finishing the psychology.

Participant: So, it's call conceptual because?

Venerable Geshe Dorji Damdul La: It always engages through the generic image. Okay.

Participant: Geshe la awareness of the thoughts themselves that is direct perception?

Venerable Geshe Dorji Damdul La: Okay this is good question, awareness of the thoughts, is that direct or not, it's conceptual? It can be both. Say the beginners it is more conceptual. Then later on as you advance in this practice then it will become direct. Good point. Anyone else? Yes, Gauri la?

Participant: Geshe la you said fear is conceptual.

Venerable Geshe Dorji Damdul La: Always conceptual.

Participant: Suppose there is an earthquake or an experience which leads to the mind of fear then isn't that direct?

Venerable Geshe Dorji Damdul La: Okay, so in what way it is direct?

Participant: The fear that arises is.

Venerable Geshe Dorji Damdul La: Okay, so earthquake it directly gives rise to the fear, right. So that direct is a different connotation, right. It is directly triggered by the earthquake, I agree with you. But here the direct connotes whether it, the fear what, where should I run, what is happening to me, what happened to me, I may die, this is the fear. So this is not, is oh there is earthquake there, right. So the object that it is getting to, getting at, so that is done through the generic image. Image is formed, so fast. It's not like a slow process, it's a very fast process, but the generic image should come there.

Participant: Mind is empty, any thought coming to your mind in future, any thought, any image in the past, present, and emotion, even, everything will ultimately be....

Venerable Geshe Dorji Damdul La: Say it again.

Participant: Mind is empty. Anything coming over your mind, is like a mirror, empty mirror. So anything, any thought, any image, any visualisation, anything, so it go and come this way. As a process on, goes on and off. It will become a concept activity.

Venerable Geshe Dorji Damdul La: Okay.

Participant: If the mind same say where the mind is empty.

Venerable Geshe Dorji Damdul La: If the mind is empty then anything that comes to your mind.

Participant: Whether it's your thought, whether it's emotion.

Venerable Geshe Dorji Damdul La: Okay, so basically, okay what I would suggest is if I hope I'm not wrong that the don't, let us not come up with our own understanding of these vocabularies. You're getting it? Conceptuality concepts we already have a very rich understanding of what concept is, rich interpretation of what concept is, most of us. Because this word concept is so frequently coming to us during discussions, when reading books, and in your various disciplines, subjects, this word concept is coming so frequently. So here, right, although eventually you will be fascinated to see that the word that I've been using hundreds, thousand times, now I understand what it means. You're getting it? Okay concept, conceptualisation,

concept can be understood on, in three ways. What you conceptualised, what conceptualises and the act of conceptualising. All three are referred to as the concepts. All three are known, referred to as the conceptualisation. Don't forget it. This word is a very ambiguous word. Now the study of the Buddhist psychology it helps us to tease apart, very clearly, crystallises what we mean. Concept what we mean by concept in the form of object, in the form of the subject, in the form of the act of the conceptualisation. Which of the three you are referring to? You're getting it? This is the beauty and the strength of the study of the Buddhist psychology. This will help you greatly to crystallise that concept. Okay so the concept say the concept try to refer to, when you use the word concept think of that any mind which gets to its main object through the meaning generality, through the generic image. Always keep that in mind. If you keep that in mind that will filter the ambiguities, many of the ambiguities and then get you the correct understanding of what you are talking about, right.

So the point is that from what we are learning here is the seven classifications of the mind. At the bottom is deceptive wrong consciousness, from there you go to the direct valid perceiver. You're getting it? This is how we have to improve, how we have to grow, *gate gate paragate parasamgate Bodhi svaha*. From where we are predominantly into the deceptive mind. From there you go up the what, the ladder and eventually go to the top of the ladder is which is direct valid perceiver. You're getting it? Where your mind is always direct valid perceiver. This is what we are aiming. You're getting it? So ultimately it should not be conceptual, it should be direct, non-conceptual.

Okay any more things? Tejal la you have something to say?

Participant: Geshe la why is it that both fear or kindness...

Venerable Geshe Dorji Damdul La: Okay so this thing first we have to study, right, we have to study then the nuances will come later. If you do the nuances now then we cannot come to the end of the Buddhist psychology class. You're getting it? Okay, Badri ji you have a question? Question related to the psychology?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Yes.

Participant: In the seven cognitive divisions of the mind there seems to be a hierarchy. So the first one seems to be the most refined. In the next one, is there a hierarchy and it seems to be, if it is then the reverse.

Venerable Geshe Dorji Damdul La: Okay so not really as such. Say they are for us to know the classifications, know the divisions, know the various kinds. The first one is more the kind of not a fixed hierarchy, it's a very generic, very general hierarchy saying that from what is predominantly deceptive mind from there you rise up and reach to the point of everlasting direct valid cognition, right. Okay.

Participant: So cognition would be conceptual?

Venerable Geshe Dorji Damdul La: Okay cognition is conceptual or non-conceptual or can it be both? What is the answer? Okay, those of you who say conceptual, the cognition is always conceptual raise your hands? Okay those of you who say conceptual, concept, cognition is always non-conceptual raise your hands? Okay, cognition can have both. Cognition the conceptual or direct, can have both sides. Raise your hands. Okay it is both. Because direct valid cognition is non-conceptual, direct. And inferential cognition is always conceptual. Hey, out of the seven first one is always direct, second one is always conceptual. Second one. What is second one?

Participant: Inferential.

Venerable Geshe Dorji Damdul La: Inferential cognition is always conceptual. You're getting it? For example from the traffic sound we infer the traffic, you infer the traffic, there must be busy traffic there. That is always conceptual. From the your breathing in and out, you infer the lungs that inferential cognition is [1:20:00] always conceptual. In other words inferential cognition is always conceptual. You're getting it? These are things that we need to keep in mind.

Okay with this what we learned is direct valid perceiver, in Tibetan *mngon sum* and then in Sanskrit *pratyaksh*.

A non-mistaken knower that is free from conceptuality.

Okay now let me give you some. Okay first I think better go the following. So within that, within direct valid perceiver we see that there are four classifications, four divisions. What are they? Sense direct perceiver, mental direct perceiver, self-cognizant direct perceiver, yogic direct perceiver. Okay the four.

Sense direct perceiver is all the sense consciousnesses. How many sense consciousnesses are there? Five. Okay, easy, right. For example how do you know that this is the flower there in my hand? With my eye consciousness. How do you know the traffic sound? Through my ear consciousness. Okay so like that we have the five sensory consciousnesses. They are the direct, they don't use the. Why they are direct, how they are direct? They don't get to the main object through the generic image. They can go the main object directly.

Okay number two is mental direct perceiver. Okay, mental direct perceiver, okay one thing that we can keep in mind is that mental direct perceiver, for example like say the some people they read others minds, reading the minds of others. Just reading others minds, clairvoyance, they are always, they are not sensory, they are mental consciousness, mental direct perceiver.

Okay and then number three is self-cognizant direct perceiver. This is interesting. Okay, let's say that okay tomorrow Tibet House is closed or Tibet House will be open tomorrow. Adarsh?

Participant: Depends on staff or.

Venerable Geshe Dorji Damdul La: Depends on staff, no. It is not my private company. (TL, GL) Hey, if it is private company then you can decide. Hey, tomorrow Tibet House is close or open?

Participant: Open.

Venerable Geshe Dorji Damdul La: How do you know this? It's a working day, wow. Working day for you or no?

Participant: It's not notified that it is closed tomorrow.

Venerable Geshe Dorji Damdul La: Okay whether or not tomorrow is closed that is not notified. Okay, how do you know that it is not notified?

Participant: I didn't get any message.

Venerable Geshe Dorji Damdul La: I see okay. (GL) Okay Tenzin Kunsang la tomorrow is holiday or not holiday Tibet House? Please louder.

Participant: It's holiday.

Venerable Geshe Dorji Damdul La: Through the mic. Because that nobody, people say that we are not notified, you have to notify them. Louder.

Participant: Tomorrow is holiday.

Venerable Geshe Dorji Damdul La: What, tomorrow is holiday or Tibet House holiday?

Participant: Tomorrow Tibet House holiday.

Venerable Geshe Dorji Damdul La: Okay so notified when, today, just now or notified long time ago? Tenzin Kunsang la? When was this notified long time ago or just today? Tenzin Kunsang la?

Participant: Long time ago.

Venerable Geshe Dorji Damdul La: Long time ago. So which means Ajir ji, he said that we are not notified that is correct, not correct? Is this what you are saying? Okay so the point is tomorrow holiday, not holiday. Okay now tomorrow Tibet House is closed or not closed?

Participant: Closed.

Venerable Geshe Dorji Damdul La: How do you know this? Because a great authority, a Tibet House authority, Tibet House staff told me that. A great authority told me that. So there must be to say that something exists, not exists we have to depend on a very great authority, right. When

Tibet House staff say this it should be they are not joking, right. Non-staff can joke.

In fact one time the one program, now I can share this with you. It was, what is that, it was the Emory Study Abroad program, Emory University from America 2000, I think 2005, from America students, the Emory University students come to Dharamshala to learn Buddhist philosophy, take one semester there. So there, there was one girl in her say the paper, one of the papers on the Tibetan culture what she wrote. She wrote about His Holiness. And everywhere she wrote the spelling of His Holiness “Holliness”. What is the holiness spelling? Holiness. And she wrote “holli” and she is a native English speaker and already graduate, right. And then the program director who was the teacher of that paper asked her how come that you don’t, you spell it wrong. You spelled it holliness, how come? Then she said that no I spelt it correctly. She said no you spelled it holliness. She said that I though it was holiness and my friend this one boy from the batch. She told her that is holliness. So she took him as very authority and changed from holiness to holliness. She said that he told me that it’s holliness, right. And the boy was there and the boy said, you took me so seriously. (TL, GL).

So what I'm saying is that when you say something that it should be like this, there must be authority there. And she took this boy as an authority. And that put her into disaster, right. So the point is that say to say that there is flower there, there must be authority. Eye consciousness which sees the flower that is so valid, that is authority. You're getting it? Okay so we say that how do we know there is a flower in my hand? Hey how do you know that there is a flower in my hand? My eye consciousness can see there. Okay, not only you know the flower, you also know your eye consciousness, right. How do you know that you have the eye consciousness? How do you know that your eye consciousness? Who sees that? Who sees that?

Participant: I see it.

Venerable Geshe Dorji Damdul La: You see that? (GL)

Participant: That objects.

Venerable Geshe Dorji Damdul La: Who sees you?

Participant: Others.

Venerable Geshe Dorji Damdul La: Who?

Participant: Other people sees me.

Venerable Geshe Dorji Damdul La: How do you know other people see you?

Participant: They have eye consciousness. (TL, GL)

Venerable Geshe Dorji Damdul La: Okay so say within your say, do you know that you have the eye consciousness?

Participant: Yeah.

Venerable Geshe Dorji Damdul La: Yes, your body sees that or your mind sees that?

Participant: Mind sees it.

Venerable Geshe Dorji Damdul La: Your mind sees that. Which mind? Sensory consciousness or the mental consciousness?

Participant: Yeah, sensory consciousness.

Venerable Geshe Dorji Damdul La: (TL) Okay what time is it now? Ten to five, right. Say do you see this flower as ten to five? Yes. What makes you think that there is a flower in my hand at ten to five? Because my eye consciousness can see that. What makes you think that is the eye consciousness? My mind makes me think that this is eye consciousness. Which mind? After the eye consciousness, before the, with the eye consciousness?

Participant: With the eye consciousness.

Venerable Geshe Dorji Damdul La: Okay with the eye. Wonderful. What makes you know this mind which knows the eye consciousness? Okay if you are pushed like this, you have to either, you cannot say, you cannot defend it horizontally. Horizontally there is only one mental consciousness. So you have to explain it vertically meaning in time, right. Next moment, next moment. Ten to five, at ten to five after this consciousness, you have to arise. So you cannot defend it anymore. So for this matter to make it very easy, for this matter what we see is that how do you know that there is a flower there? My eye consciousness. How do you know the eye consciousness? There is a self-cognizant there. This eye consciousness, within the eye consciousness there are two functions, one to know the flower, one to know itself. There are two things. Okay.

Participant: Geshe la when somebody doesn't have eyesight, they also have?

Venerable Geshe Dorji Damdul La: Oh don't worry, then you have ear consciousness, nose consciousness, body consciousness, [1:30:00] right. And if you say that if somebody does not have these, all these five then the don't worry still there is a mental consciousness. If the person does not have mental consciousness then the person has left for another life, another birth which means the person is dead, right. Okay there is always something there. Okay now the point is okay easier would be for us to know is say right now it is 12am, midnight, 12am. And then we are studying this text and I assign you to memorize this text. So you have to read the book. Suddenly there is a power cut. Can you read the book?

Participant: No.

Venerable Geshe Dorji Damdul La: Why not?

Participant: There is no light.

Venerable Geshe Dorji Damdul La: There is no light. Okay, then Deepesh la somehow put on the light, put on the what, what do you call it?

Participant: Inverter.

Venerable Geshe Dorji Damdul La: Inverter. Generator or the inverter. Tibet House does not have generator, only we have the inverter. So with the inverter put on the light and then the, then you read the books. Can you? Okay what allows you to see the book? Because of light. Not only you see the book, you also see the light. Yes? What allows you to see the light?

Participant: Eye consciousness.

Venerable Geshe Dorji Damdul La: No, your eye, you have the eye consciousness even in dark. (TL) Right? You could not see the light. Wow. Nalanda Diploma Course this is amazing. (TL, GL) Right? Even in dark you have the eye consciousness. The only thing is that you cannot see that, right. So tell me not only you see the book, you also see the light. What make you see the light? What illuminates the light?

Participant: Light itself.

Venerable Geshe Dorji Damdul La: Light itself. So this light illuminates the external objects, the book, as well as itself. It does two functions. You're getting it? The light functions in two ways. It illuminates external objects and it illuminates itself. You're getting it? So likewise our mind has two functions to illuminate the outside objects and to illuminate itself. You're getting it? Okay, so just as this light has two functions, our mind. Okay our mind can see this flower and our mind can see itself. You're getting it? Our mind can see itself. Okay so this mind which sees itself is known as self-cognizant mind. So the self-cognizant mind is always direct, never conceptual. Self-cognizant mind is always direct, it's never conceptual. You're getting it?

Okay this is, this self-cognizant mind, this is not something that all Buddhist philosopher accept. Don't forget it. This is only one part of the Buddhist philosophers who accept this. It's a very, extremely important concept yet it does not hold true in the case of the highest Buddhist school. And yet this concept is so precious because many of the lower schools it is, their philosophy, whole philosophy is grounded on this belief. When this belief, when this concept is shattered, their philosophy shatters. You're getting it? For example many of the religious their concept of, is grounded on the concept of the creator. The moment the concept of creator is shattered then whole their philosophical the religious belief's shattered. Likewise many of the Buddhist schools, particularly Chittamatra philosophy, their whole philosophy is grounded on this concept of self-cognizant mind. If you shatter this, if that is disproved then the whole philosophy shatters, right. It's shaken, whole philosophy is shaken. Yes?

Participant: I had a doubt that's more based on my own experience. I was wondering if there is any such thing as self-cognizant direct perceiver or is it a subsequent cognizer? So one moment

of mind recognizing the previous moment or is it simultaneous?

Venerable Geshe Dorji Damdul La: Okay so the subsequent cognizer is already given there as the main highlight, as the, as a part of the seven classifications, right. At the moment what we are doing is just the further classifications of the first one, right, first one. So both are there with the respect to the some of the Buddhist philosophical schools. So particularly say self-cognizant mind who accepts, who are the Buddhist the philosophers of the philosophical schools which accept self-cognizing mind? They are three. One is the Sautantrika school, we have the four Vaibhashika, Sautantrika. Sautantrika is the one who accepts self-cognizant mind. Then Chittamatra the next, Chittamatra also. Within Madhyamika there is one which is known as Yogachara Svatantrika Madhyamika. Okay let's say what are the three? One is Sautantrika school, number two is Chittamatra school, number three is Yogachara Svatantrika Madhyamika, right. Okay that is what we have to learn. Okay.

Participant: Geshe la sorry. I was asking does it exist empirically maybe it exists conceptually. Can one experience?

Venerable Geshe Dorji Damdul La: So basically, say the for the time being what I would say is that the, what I would say according to, we are talking from the point of view of Sautantrika school. Sautantrika school point of view I would say it does exist, empirically yes it does exist. Because you know the very interesting debates, very interesting discussion are there hovering around this which we study as a part of the Nalanda Masters Course in the Madhyamika studies.

Okay and then next one is yogic direct perceiver. Okay yogic direct perceiver. Yogic, many people, okay this is actually good platform for us to know what exactly does it mean by yoga, what exactly does it mean by yogi and so forth. So the generally speaking yoga, yog, yoga the say there are two; physical yoga and then mental yoga. And the idea for to, say the, for the physical yoga that is eventually idea, say the initial idea or the ideal principle behind this, physical yoga, it is for example gymnastic. Gymnastic is something which already evolved in the west also. Gymnastic, generally speaking, we call them, we don't call them as yoga. But what they do, and for example in Asia, particularly in India what we call as yoga if you look at the two, it's very similar. What the gymnasts they do and what the yogis, yogi meaning physical yoga, what they do is very similar, right.

But what is the basic principle the difference in the principle is that say the in Asia, particularly in India the yoga that is meant to say first refine the physical movements. From this then you try to refine the mental movements. That is the idea. Whereas the gymnastics it's purely for the sake of the physical, the what do you, physical fitness. What is developed in the west as a gymnastics, and work out all these things are purely for the physical fitness. Whereas the yoga initial idea, what is now today we never know, right. Sometimes say there are two persons. One with a very flexible body, who is so keen on physical exercise. And the other who is more inwardly driven. Inwardly driven meaning more into the meditation. So there then who can become the yoga teacher? The one with the good physical exercise that will become yoga teacher, right. Yoga meaning say the physical yoga.

Okay so the point is that the why, I was sharing this, okay yogic direct perceiver, yes. (TL) Okay, so the yoga that is, the idea is finally with the physical then it is to take you to the mental. And then the mentally you grow *gate gate paragate parasamgate Bodhi svaha*, it has nothing to do with the physical it is purely mental. *Gate gate go, go, go beyond, go utterly beyond establish your Enlightenment.* That is purely mental, mental yoga. You're getting it?

So now we are talking about number three yogic direct perceiver, yogic, of yoga, direct perceiver of yogis. What is that? That is when you reach the *gate gate paragate*, third level, *paragate*, when you reach third level then [1:40:00] earlier during the first *gate gate* whereas now and then those in the *gate* and the *gate* who see the subtler realities like impermanence, like Emptiness, like selflessness and so forth, dependent origination, so forth. Which on the first two levels *gate gate* we see them conceptually. You make it more refined through further practice. Then when you see them directly impermanence or Emptiness and so forth when you see them directly the way our eyes could see the flowers. When you reach to that level of the subtlety, that level of the sophistication then at that point that realisation within you is known as yogic direct perceiver. It has nothing to do with the physical exercise. You're getting it? It has all to do with the mental yoga, mental transformation. Okay yogic direct perceiver.

So under the direct valid perceiver we see that there are four kinds. One is the sense direct perceiver, mental direct perceiver, self-cognizant direct perceiver and the yogic direct perceiver, four.

Okay, now the next one, the next within this, within the four we do the first one. Okay I think this will be good for us to know say what we learned is that. Okay what is the difference between these two, just speak your mind, not necessary that there should be only one answer. There can be many answers. Okay, what is the difference between these two things? What do you see? Okay what are you seeing?

Participant: Rosary.

Venerable Geshe Dorji Damdul La: Rosary, you are seeing rosary. Okay and what makes you know that there is a rosary in my hand? My eye consciousness can see that. Whose eye consciousness? Your or mine? Your, right. Okay so this eye consciousness, keep this eye consciousness, because it is yours keep this eye consciousness with you, right, for five minutes. Ready? Keep this eye consciousness for five minutes. Okay, how many of you are successful? How many of you have kept this eye consciousness seeing the rosary for five minutes? Raise your hands. How many of you did not do it? Raise your hands. Why not? I asked you to keep it for five minutes, it is your eye consciousness not mine. Your eye consciousness why did you not keep it for five minutes, why not?

Participant: It moved.

Venerable Geshe Dorji Damdul La: Okay because?

Participant: Because the object moved.

Venerable Geshe Dorji Damdul La: Very good. So this eye consciousness, although it is your eye consciousness but it depends on external objects. It's not 100% with me. Okay, now you can think of, you think of the same rosary, this rosary think, mentally think and stay there for ten seconds. I've already taken away the. Okay do it again. You are seeing this with eye consciousness now I'm removing this. After removing this you think about it and keep it for ten minutes, no ten seconds. Okay did you do that? Why you are able to keep your the say thinking of the rosary for ten seconds although I took it away after one second? Why you cannot keep your eye consciousness seeing the rosary for ten seconds after me taking it away after one second? Why? Why in the case of thinking you are able to do it for long? Why in the case of eye consciousness you cannot do for long, why not? The mic.

Participant: Thinking I had to go to the generic image.

Venerable Geshe Dorji Damdul La: You want to speak through the mic, that will be helpful to all the.

Participant: Yeah.

Venerable Geshe Dorji Damdul La: For thinking?

Participant: For thinking I had to go through generic image.

Venerable Geshe Dorji Damdul La: Yes.

Participant: And for first one I had to, you had to keep it with, in your hand.

Venerable Geshe Dorji Damdul La: Okay so the for the eye consciousness we need the object there. if the, the moment the object is removed eye consciousness will disappear. Whereas with the thinking generic image. Generic image is not external it is how much you keep it, it is in your hand. Yes?

Participant: Same thing.

Venerable Geshe Dorji Damdul La: Same answer. Very good. Which means that eye consciousness, it's the sense consciousnesses. One of the unique features of the sense consciousness is that it depends on the external object. So what are the characteristics of the sense consciousnesses? You're getting it? What are the characteristics of the sense consciousnesses? So if possible you try to learn this the opposites. Sense consciousness as opposed to, conceptual mind as opposed to, direct perception as opposed to, valid cognition as opposed to. You're getting it? All the if you learn all these opposites that will be very helpful. Sense consciousness as opposed to mental consciousness. Don't forget it. Sense consciousness as opposed to mental consciousness. All your consciousnesses either it should be sense consciousness or the mental consciousness. You're getting it? Okay, direct the say valid cognition versus non-valid cognitions. Conceptual consciousness versus direct, okay, if you put non it's very easy. Okay conceptual versus direct. You're getting it? Either the mind should be direct

cognition, direct mind or conceptual mind. Okay so now for the sense, what are the characteristics of the sense, this is so beautifully, so helpful. So study Buddhist psychology that would be extremely helpful or even those people who take the western psychology as your subject. So this all talking about the empirical mind which we can actually experience. What is the sense consciousness? Sense consciousness it says, okay;

Sense Direct Perceiver

A non-mistaken non-conceptual knower that is produced upon the aggregation of three conditions:

So sense consciousnesses require three conditions. What are the three conditions?

1) Observed object

Okay let's say, okay what you're seeing? You're seeing a flower. Okay. Just keep looking at it. What are you seeing now? You are seeing the flower. Okay so which means that without the flower there you cannot have the eye consciousness seeing the flower. Do you agree with me? You need the external object, one.

Number two, if you are say the if you are blind folded and I put this flower in front of you do you see the flower? No. What is missing? The medium is missing. The medium is stopped by the blindfold, the medium. That medium is known as eye sense power.

Okay, now say even though your eyes are wide open in front of me but your mind is engaged with say with very important work or you are say, you heard about a very sad story, you think about that, intensely your mind is being pulled by some other thoughts. It's as though like you are just looking at me but it's like blank, right. You are looking at this but your mind is like blank. So there what is happening is that your mental consciousness is fully drawn towards something else, fully drawn. Fully drawn means that this, although the object is there, rose is there then eye sense power is there but your, the immediate preceding mind, because the mind should flow either in the form of mental, in the form of the concept the what the sensory consciousness, it should flow there should be stream. So that stream is already deviated towards the another object. Very intense deviated there. So the eye consciousness, ear consciousness, the eye consciousness it is like for example some people who sleep with their eyes open, right. The flower is there, show the flower there in front of the person. Eyes are wide open, sense power is there, flower is there but still the person does not see the flower. So there third condition what is known as the immediately preceding consciousness that is deviated, driven somewhere else, it is not there as a condition for the eye consciousness. [1:50:00] So these are three conditions, these three conditions are known as;

1) Observed object condition

Number one. Now in Tibetan it is known as *dmig rkjen*. Number two.

2) Uncommon empowering condition

That is the sense power. Then number three;

3) Immediately preceding condition

That is the immediately preceding consciousness. These three things are required for the sense consciousness to arise. Whereas for the mental consciousness these three things are not required. For the mental consciousness these three things are not required. Say three things are not required. You can have the second and third, not necessarily the first, right. Okay so this is the difference between the sense consciousness and the mental consciousness.

Now meditation, *gate gate paragate parasamgate Bodhi svaha*, so this is in the mental journey, this journey of the consciousness, journey of the mind. It's not the sensory mind. It is the mental consciousness, it's not the sensory. So this journey must be happening through meditation. So the meditation is always done by the mental consciousness, never by the sense consciousness. Don't forget it. So if you know this distinction the mental consciousness and the sense consciousness then you will see that okay meditation must be done by the mental consciousness not by the sense consciousness. Okay I just gazed in the say the Buddha image there, just gaze there, this is not meditation. My eye consciousness just looking at the Buddha image, this is not meditation. Say for example say I'm looking at you, my eyes are cast on you but my mind maybe meditating on Emptiness, it may be directed to something else, it may be directed to the Buddha image, right. So that becomes the.....when my eyes are cast upon you and my, I'm thinking about the Buddha image or I'm thinking about the Emptiness, say Buddha image, what is my mental consciousness doing? My mental consciousness is that following you, my eye consciousness? No, it is looking at the Buddha image that is done by the mental consciousness. It is not done by the eye consciousness. When you speak of the Buddha image usually we assign this with the eye consciousness, right. Now if you know the difference between the eye consciousness, the sense consciousnesses and the mental consciousness then you can separate the two. We have to learn the skill to separate the two, eye consciousness and the, sense consciousness and the mental consciousness. More precisely the eye consciousness and the mental consciousness. This skill we have to learn.

So the benefit is that if you learn the skill to separate the two while your eyes are wide open, looking, gazing at something else when your mind can be meditating on something else, right, and be, you are amidst your friends who are talking about say the shopping, Bollywood, whatever, right, something which is very trivial and you feel bored, you can still be there with your eyes wide open and your mental consciousness can be directed towards meditation. Whereas if you don't have the skill to separate the two then when you are looking at it your mental consciousness falls, chases after the eye consciousness and mental consciousness chases after the ear consciousness. So whatever, even if you don't like it you have to keep listening to it. You feel so bored, you can't do anything. Whereas if you have learned the skill to separate the sense consciousnesses, whether ear, mostly it's the ear and the eyes, mostly. When dealing with other people mostly it's the ears and the eyes, right. When you feel so bored still you should be there listening or looking, right. So there the, if you don't have the skill to separate the sensory

consciousness and mental consciousness then you have to waste your time. Even though you don't like it, you can't help. Whereas if you learn the skill to separate the eye consciousness and the mental consciousness so while you are there your ears and your eyes wide open but your mental consciousness can be directed towards meditation. Your mental consciousness may not necessarily follow the eye consciousness and the ear consciousness. This is extremely precious practice. And then at times you can be even, you know, say the environment very unconducive, can be a great conducive factor for your, for enhancing your meditation. Because you are there, you feel how disturbing it is. Although my mind is directed towards some other meditation your ears could still hear something, your eyes could still see something, right. Okay look how weak my meditation is. You're getting it? You can identify that your meditation is very weak. And then you try to continue doing this, continue doing this. And if it is overly overwhelming then you can take leave go to your room and then say the sound, cut off the sound, cut off the unnecessary perceptions with your eye, through your eyes and then do the meditation, make strong. And again to see whether you are strong, again go out and see whether you can meditate effectively. Sometimes when you reach to some level of the threshold of the good meditation, then it is better to go out and stay there in this environment chaotic, and then you meditate. And then you see that this is extremely powerful to enhance your meditation. And then you go back in your isolation, you see that your meditation simply shoots like a shooting star, right. Okay this is how we can the, this in what the study of the Buddhist psychology to distinguish the sensory consciousness and the mental consciousness. This is so much of benefit in this practice. Okay, good.

Then we have the, I don't want to do into details, the sense consciousness, there are the five classes. Because the eye sense consciousness, ear sense consciousness, nose, tongue, body. The five sense consciousnesses are there. And then the mental direct perceiver that is fine. Mental direct perceiver, I gave you the example of the clairvoyance. It is not your, the sensory consciousnesses, it is your mental consciousness which can reads the others mind very clearly.

Okay, going back to the next page 25, self-cognizant direct perceiver. I already explained that, right. That our mind has capacity to know two things. One to know the outside things, other to know itself. There are two things. From the point of view of knowing itself we call it self-cognizant mind, self-direct perceiver, self-cognizant direct perceiver. Okay Sanjeev ji you have a question?

Participant: Yes, Geshe la.

Venerable Geshe Dorji Damdul La: Yes.

Participant: In case of sense direct perceiver when the perception is happening for me there are two things happening simultaneously. I as a grown up person sees this object as a shape. So the eye consciousness is perceiving that. But compared to a little child I'm also simultaneously reading the subtlety of it as a flower. So the label flower is that a generic image happening simultaneously?

Venerable Geshe Dorji Damdul La: Okay, this is a good question. In fact say if we study these

things, this will greatly help us to solve this problem. Now, say flower, the flower, this is a flower. Two things. Flower. Oh this is a flower. This is a beautiful flower, right. Beautiful flower. So if you see always the withered flower. Suddenly you see this beautiful flower. Whereas you see freshly blossomed flowers, freshly blossomed orchid and so forth. And suddenly you see that this is just a not really nice flower. So beautiful not to, it's just an interpretation. That interpretation is done purely by your mental consciousness. You're getting it? While you look at it, there are two things happening. Your sense consciousness is working, your mental consciousness is working. Both are working. So the sense consciousness gives you the information, this is a flower, this is red, this is not withering. All this information given. And then your mental consciousness interprets this, oh this is a beautiful flower. So that is all happening. Oh this is a flower, a label given that is done by the mental consciousness. This is not a horse, this not a chocolate, this is a flower. So that is done by the mental consciousness. And this beautiful flower is not a beautiful flower that is all done by the mental consciousness. Flower just flower that is the eye consciousness [2:00:00]. It picks up information of the flower, colour shape and so forth. And then it's given to the mental consciousness. And then mental consciousness interprets this as this is a flower, this is not a chocolate, this is a flower, this is a beautiful flower. All these interpretations are done by the mental consciousness. Good?

Okay so now we will quickly finish this first. Okay, yogic direct perceiver is fine. Then the next one is we, page 26, we have to go into the inferential cognizer. Okay, we'll stop here inferential cognizer. Okay one or two questions you might have.

Participant: Geshe la I was just asking what you were explaining so that means we are also, slightly couple of classes back, that conditionality includes conceptual. Because this, it is nice or not nice, beautiful or withered, these are labels as you have explained which my, which our mental consciousness is doing. So this equal to conditioning?

Venerable Geshe Dorji Damdul La: Okay, conditioning is a vast area. Conditioning can happen on the mind, outside the mind also. You're getting it? Both can happen, conditioning.

Participant: What are labels? Like in general.

Venerable Geshe Dorji Damdul La: Oh, giving labels.

Participant: In English. Yeah that's what we conditioned, basically we had learned that...

Venerable Geshe Dorji Damdul La: Conditioned and conditioning is little different. So conditioning we may mainly use pertaining to the mind, how the mind does. True?

Participant: So is this equal to conceptualization?

Venerable Geshe Dorji Damdul La: Okay, whether or not it is equal to the conceptualization? Okay, conditioning is it mind or this is not mind?

Participant: Of mind.

Venerable Geshe Dorji Damdul La: Okay, it is not mind. It is of the mind, it is not the mind, right. So conditioning is like process. Say the conceptualization can be thought of as the object, what is conceptualized and what conceptualizes and the act of conceptualization. So this act of conceptualization that is the process. So that and the conditioning, what you,

Participant: Are they synonymous? As in can they be understood as equal?

Venerable Geshe Dorji Damdul La: Okay, not necessary. Say for example say the our thought processes they can affect the, they can condition our sense consciousness, right. So conceptualization it is only confined to the thought process, thoughts not the sense consciousness. Conceptualization as opposed to direct. Direct meaning, as opposed to direct means it excludes direct, it excludes sense consciousnesses. But the sense consciousness can be conditioned by the conceptual thoughts. You're getting it? So therefore sense consciousness cannot be conceptualized that they can be conditioned. Okay any more questions? Ye, Gauri la.

Participant: Geshe la when we meditate, common practitioners is it the conceptual?

Venerable Geshe Dorji Damdul La: Okay this is good question. Now for the meditation, particularly for say those of us into say either below gate, below the first *gate*, before the first *gate* or those in the first *gate* and the second *gate*, right. So everyone before the second *gate*, second *gate* or before the second *gate* is it always conceptual or non-conceptual is also there? It is always conceptual. Unless we reach the third *paragate*, *gate gate paragate*, unless we reach there, right, all meditations are always conceptual. Although we sometimes we do call, there are some meditations we call as the direct, actually it's not direct, it's still conceptual. Labels may differ but according to main Nalanda tradition it is still conceptual, yeah. Yes, Kanu?

Participant: I have question regarding this one mistaken apprehension. In case of mistaken apprehension even the appearance also mistaken. So there is no way to know that I am mistaken.

Venerable Geshe Dorji Damdul La: Why?

Participant: Because my apprehension is mistaken. How do I know?

Venerable Geshe Dorji Damdul La: Okay so are you talking about the mistaken appearance or the mistaken apprehension?

Participant: I'm talking about apprehension.

Venerable Geshe Dorji Damdul La: Apprehension which means that the deceptive, or with the deceptive mind where the mistake is happening on the apprehension, how do we know that my perception is wrong? Is this your question?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Okay, wow Richa is so happy.

Participant: It's a very good question.

Venerable Geshe Dorji Damdul La: Very good question. Yeah. Okay anyone who like to, who can help me? How to know that this there is some mistake in, that my perception is wrong?

Participant: You don't know that. That's why it's mistaken.

Venerable Geshe Dorji Damdul La: I see, you don't know. Wow this is interesting. Okay Kunal easiest answer – you do not know. (GL)

Participant: Geshe la one may answer that through others like say an authority speaks and therefore I might know that I am seeing but it may be very weird.

Venerable Geshe Dorji Damdul La: Okay, let's say that say what is this? Rosary. And it's put on the table in a coil form. There is a snake there. You're getting it? Okay 5:30, you saw a snake there. You're getting it? 5:30 there is a snake there. Is that mistaken with pertaining to perception, the apprehension?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Okay, so then when you, at that moment you don't know that this is not snake at that moment. Next moment I come and say why you are afraid? There is a snake there. No this is a rosary. I see. Now, next moment you know that there is the misapprehension of the object, mistake pertaining to the apprehension of the object, next moment. So through the valid cognition. You're getting it? Answered or not answered? Answered. Okay I thought that there is another question.

Participant: I have two more questions.

Venerable Geshe Dorji Damdul La: No, no, there is another question pertaining to this, I'm lucky that you did not ask the second question, right. So this question is easy. There is another question which is very complicated.

Participant: What if there is no authority to tell?

Venerable Geshe Dorji Damdul La: Then you no choice, you have to remain in this ignorance. Yeah. To see everything as like so solid object, objective, unless the Buddha came. There is no choice other than for us to see that everything is objectively real, right. Because, it is for this reason that the Buddha plays a very important role for us. Otherwise if not for him on this 2500 years ago, we have to live in darkness that everything is objectively real. No choice. Yeah. Okay but there is another question very complicated one, right. Okay that part because you, the Kanu did not ask me I will not bring it. If you ask this I will not give the answer, right. Either I do one thing, either I ask or I give the answer. Okay more questions, any more questions? Okay Rebika.

Participant: Geshe la just referring to his question I wanted to understand like non-concept, inanimate object like that. Somebody comes and corrects, so it's also two humans interacting. How do you know you are mistaken in terms of the apprehension of the mind.

Venerable Geshe Dorji Damdul La: Okay be very direct. Give a concrete example, don't just say two humans.

Participant: Like for example an intention of a person, like you know, somebody has a good intention and is scolding you or say that you should correct yourself. But the other person thinks that it's none of his business. And there is a mistaken apprehension on my end. But if the other person doesn't correct me, I will always think like that, I don't like this person he is always criticizing me. So how do we understand that I have a mistaken apprehension there in that case.

Venerable Geshe Dorji Damdul La: Okay, for Rebika this is another problem. The problem is with the person who has the problem, right. The person who is not ready to listen to anybody, who is not ready to listen to, [2:10:00] who is not ready to come to Nalanda Diploma Course, who is not ready to listen to the Rebika, right. Okay you are mistaken, Rebecca goes there, hey your thinking is mistaken, it's mistake with respect to the apprehension of the other person being unkind to you, actually not. Who tells me to, who tells you to correct me, Rebika? This person is not open. If the person is not open the first entry gate is closed. We can't do anything, right. So for that matter this person must be ready to learn, must have the openness that what I'm seeing, what I'm experiencing may be correct, may not be correct. My judgement may be correct, may not be correct. This openness must be there, right. And say the either the person should have openness or the person should be lucky enough to encounter with the different good situations. Where the person continues to meet with the same person who is actually very kind, and with the expectation for you to be changed the person said it in a little harsh words. Actually with a very good motivation, intention. But I interpret it very negatively. Then I don't interact with the person. And there can be many situations where I have to be heavily dependent on that person. Then I have the experience, from my earlier the experiences that some when they get the opportunity to abuse they can easily abuse you, right. And now this person who I consider as nasty can easily abuse me in this situation. Instead of abusing the person is giving me the best of the help and the benefit. I'm so amazed. You're getting it? So if the person is lucky enough to encounter with such a situation then the person's thinking will be changed, will realise that what I earlier thought was wrong. Whereas if the person is not lucky just to make the first time, first and the last, then the person will, and then not open to listen to other people the person will never learn the, your perception is wrong. Yeah. So therefore the openness that is so precious in your thinking. Never to just believe in what you think is correct, right. To maintain a very open mind. To be ready to learn from any, from every angle. That is so precious. Yeah.

So therefore and then with the easier subjects, easier topics and the more difficult topics. For the easier topics just show them, hey the flower shouldn't be kept like this, it should be kept in a bottle like this. You don't have to study, reflect, meditate, all these things are irrelevant. Just by example, right, if I keep it there, right, everything is so clean and suddenly again I give the example and keep it there and I leave, right. Before I leave you quickly come and very nicely put it there. In fact you are telling me that don't put it there. You're getting it? With the example I

learn. Whereas with Emptiness, right, you meditate Emptiness then oh wow he is meditating Emptiness, I should also meditate Emptiness then you get Emptiness directly. No. This the subject is very subtle, it's not easy. For the subtle subjects you have to first go through studies, you have to teach. For the teaching person should be receptive to learn from you, right. And the teaching is, learning is very difficult. For that matter person should have patience, person should see the value of this. Many factors are required. Whereas for the easy ones, right, after drinking tea just wash it. When you go to the restaurant, when you drink a tea pay, make the payment. All these things, right, you don't pay, run away and the restaurant keeper, right, will chase you and arrest you. What I used to drink tea in my home, nobody chases me, you are chasing me why? You did not pay. I see, I should pay, right. And then you look at other people they also make the payment. So just by looking at they learn. But they are, because this subject is very easy. Subjects, topics which are very easy you don't require study, reflection, meditation.

Where the subject is very complicated then you should have to create the situation. And then after creating the situation. Creating the situation alone is not sufficient. Making prostrations, confessing, and the say the doing the chant, chanting. All these things are creating situations. This is not *gate gate*, these are just creating situations. Once the situation is created then you have to plant the Alphonso seed there. So that is study, reflection, meditating. After planting the seed don't remain as the seed all the time. The seed should grow to a shoot. That is start, after studying go to reflection. And after becoming a shoot don't stay there forever. Become a big tree with the fruits. Alphonso tree fruits. So simply by reflection don't stay there. Go to the meditation and experience it. You're getting it? So this is when the subject is very complicated, subject is very tough. Then we have to create the situations, fence it and plant the seed, then grow to a shoot, grow to the tree giving the fruits. You're getting it? This is how we have to grow. Yeah. Okay yes, Badri ji?

Participant: Following this gentleman's question about how do I know if I'm misapprehending and object. I was just thinking that even the subsequent moment I cannot be sure whether, even the subsequent perception I cannot be completely sure whether it is valid or not. In this case I have to rely on either a consensus or maybe a higher authority. Am I correct in thinking this?

Venerable Geshe Dorji Damdul La: Okay, Badri, let us say that how many of you that, how many of you know that when you are hungry eating food will remove your hunger? How many of you know that? 100%? Yes, this is 100% we know this, we don't have to rely on any authority. You know that. You're getting it? When you feel cold, excessively cold, like say temperature dipping down to like say 10°, last night it was like 12°, 12 or 10°C. Okay so when the temperature dips down to 10 and then eventually Delhi it'll go down to seven, I think sometimes four, zero I don't know.

Participant: Zero also.

Venerable Geshe Dorji Damdul La: Zero also let's say. Okay sometimes zero, when it dips down to zero okay then we have to put on either put on the heating system or put on the layers, extra layers of clothes or blankets, right. How many of you know that fact? We don't know authority. You are the authority. You're getting it? There are these things there. So these things,

say, even with these things we can still debate, which are so obvious still we can debate. For example what is this? This is my mala. How do you know that this is not your mala? This can be spooky. This can be ghost must have created this, right. Your mala may be in your house and ghost must have created this. And how do you know that this is not the ghost and this is. All these things debates are there, right. If you go to this debate it's going to be a very good exercise of debates and then it's fun. So much of fun, right. And it will never come to any conclusion, right. Then even for when you are hungry, you eat food that food might be ghost food. We never know. All these debates are there. So we have to settle on the convention that I know that when I get hungry, when I become hungry I have to eat food that will help to remove the. When I'm cold I should put on more clothes or put on the heating system. So these facts which we know, keep them as it is. And then on that basis we have to build the study, reflection and meditation and to see that our misapprehension, wrong apprehension of the object can be rectified. Okay, any more questions? Yes, Kanu.

Participant: I'm just wondering when I speak which of my consciousness is, I mean, is consciousness only categorized when we get the, when we see, we need our sensory observations. This when I see suppose is there some consciousness on speaking also, or is that mental consciousness this speaking.

Venerable Geshe Dorji Damdul La: No, no you are saying something very complicated. You start with the sensory consciousness and then you end up saying is that only mental consciousness. You start with the sensory consciousnesses. Tell me when you are speaking which consciousness is used? Is this your question?

Participant: Is there a consciousness that I'm using at all? If there is, which one is it?

Venerable Geshe Dorji Damdul La: Okay. [2:20:00] of course without consciousness if you say it's very dangerous, right. So therefore when you say, when you speak, particularly when you are speaking very sensible questions, your very sensible mind is active. Mental consciousness is directing it. And then for the you have to use your mouth, right. For that matter the muscles have to be used. For the muscles, which part of muscles we use and so forth there is active sensory consciousness activated, right, activated. And then only when you speak you feel comfortable. You speak, the moment you speak you start you know say the which, when you say which and if you feel acute pain you will not say this, right. So all these are sensory, senses there. And the meaning that you are trying to convey that is all done by the mental consciousness. Particularly when you are speaking the mental consciousness is the one which is actually driving the contents of what you are saying. Speak through the mic.

Participant: How is sensory consciousness in this question? How is sensory consciousness involved because my understanding is that all sense consciousness we'll have on the perception side when there is input from outside whereas here it's an output from the person?

Venerable Geshe Dorji Damdul La: So is the sensory consciousness, the sensory consciousness say for example if you feel little the say okay let's say that while I'm trying to talk about the flower and the say okay physiologically when unpleasant feelings come in you that can

possibly stop you from talking about the flower. Okay this is something which we might not have noticed. This is what is actually happening. For example somebody who is say meant to speak very nicely about you, right, who is so passionately. Say for example the say the person A is supposed to introduce you to the Nalanda Diploma Course. Person A is supposed to introduce you. And before you the introduction happens the person A somehow another person said something so badly about you to person A, saying that this person is actually trying to harm you, right. And the person A initially coming with so much of enthusiasm, coming here, what happens? That although he is to speak nicely, very nicely about you but the passion simply dissolves, right. And then something oh yeah he did his Ph.D., he reads like this, she is like this, this, this, say we are very happy. The face is very boring and saying that we are very happy that he is here to make the presentation for you, right. The face is very boring and very gloomy, but he's saying that we are very happy, right. So why this is not coming? It's because physiologically there is a very unpleasant feeling coming. That unpleasant feeling is a the tactility, body consciousness, very unpleasant body consciousness feeling is happening that forbids you from passionately talking about the other person. So these are the nuances, these we will have to, if you study more of the Buddhist psychology this will be of great benefit to see how the mind is working, how the sensory consciousness they affect the mind, particularly the feeling. How the feelings as, what is your name?

Participant: Komal.

Venerable Geshe Dorji Damdul La: Komal?

Participant: Yes.

Venerable Geshe Dorji Damdul La: As the, as how the Komal talks about the feelings, how the feelings play a very important role for us to be passionate not to be passionate, right. All these things are determined by the feelings. All these we'll study from the Buddhist psychology. That is extremely helpful, it does. Yeah. Anymore questions? Okay if you have no questions yes you have? Okay anymore? Yes, yes, sure.

Participant: Since we have to, goal is to go from conceptual mind, from conceptuality to non-conceptual, be non-conceptuality. And maths is all abstract concepts.

Venerable Geshe Dorji Damdul La: Say it again.

Participant: Maths, mathematics.

Venerable Geshe Dorji Damdul La: Mathematics. Okay, yeah?

Participant: So we need to do something about...

Venerable Geshe Dorji Damdul La: Mathematics, get rid of mathematics. (TL, GL) Okay that is good question mathematics. Okay mathematics is all conceptualization. Okay, quantum physics? Also conceptualization. Relativity theory? Even more, right, particularly special theory

of relativity very conceptual. It's all the conceptual exercise. Okay so our job is to go from the conceptual to the non-conceptual so we discover all these things, right. Mathematics, particularly those people who do not like mathematics, they will be so happy to hear that from Kanu, right. Okay so that what we have to do is even the mathematics, mathematics also are fact. Two plus two is four is a fact. Although it's abstract phenomena. It's a fact. And this fact can be known by direct perception, non-conceptual perception. How we know is conceptual but it's not the case that always it has to be like this. It can be gone from the conceptual to the non-conceptual. You're getting it? Okay.

Say what we have the text says begin from non-conceptual then you go to conceptual then we'll go to the non-conceptual. Don't forget it. Begin with the conceptual, non-conceptual, then in the middle conceptual then go to non-conceptual, direct. Direct, conceptual, direct. This is what we have to do. For example let's say Emptiness, very complicated topic of Emptiness. What is Emptiness? Emptiness of what? Emptiness of me. How do you know that you are empty, right? We explore from, we start from there. How do you know you are empty? Do you see my body? Do you see my mind, right? So the mind I know it, directly. So we begin from there. My mind, I know the mind directly. I know my mind, I know my body directly, I know my mind also directly, right. Knowing these two things directly and then I split this into five aggregates. And then I ask where is the self? It disappears. You're getting it? It disappears. It's empty within the five aggregates. So that is conceptual for the time being. So we began with the direct, seeing the five aggregates is direct. And from there you move to the understanding of Emptiness which is conceptual. Then you keep meditating on this then it goes from *gate gate paragate*, third level when you reach *paragate* it becomes direct. And with direct initially it is like direct, conceptual, direct, conceptual, mixture happening. And then slowly the direct will become more predominant and the conceptual will become less dominant. And then eventually it become 100% direct with no conceptuality. Okay this is how we should be proceeding. Very good. Anymore questions? Okay, if not, you have? Yes.

Participant: Geshe la you said that all meditation before *paragate* are conceptual. So is it that so when we're meditating, looking for impermanence, we cannot have direct experience of impermanence before *paragate* directly?

Venerable Geshe Dorji Damdul La: Okay this is a good question. Let's say from the point of view of Sautantrika school, this school, I don't want to mix with the Prasangika for the time being. From this the basic the philosophical school, on the basis of which we study this from that school point of view answer is no. No meaning till even impermanence, till you reach *paragate*, path of seeing, you cannot have direct experience of Emptiness. All the experience that we have experience empty, the Emptiness, impermanence, selflessness, whatever they are all conceptual till we reach the *paragate*. Okay any more questions? Okay, if not Tejal la the end dedication prayer.

Participant: Please turn to page 278, End Dedication prayers.

Class 36 – Buddhist Psychology – Part 6 of 11

Session 1 of 11th Dec 2018

Subject : Buddhist Psychology
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 11 December 2018
Transcriber : Tenzing Nyidon
Verified by :
Edited by :

Starting Prayers And Meditation

(Main Teaching Starts) [00:10:54]

Okay, today is little the sad news that the Mrs. Raji Ramanan ji who was a very close associate of Tibet House and very close associate of His Holiness the Dalai Lama's office, and Deer Park Institute, she passed away the last night. So it's a great loss for all of us because she contributed a lot to all these the places office of His Holiness the Dalai Lama, Tibet House and then likewise the Deer Park Institute, then Nalanda Shiksha and many places, the it's a great loss for all of us. And let us pray that the, I know her very personally. And just my recent trip to Mumbai I made a point, I made it a point to visit her, met her there. She was just released from, discharged from ICU, from the hospital. And we met, we had some say discussions on the Dharma. And she was very positive. So let us pray that the, because of her basic the mindset, the all these many years very spiritual, very kind, gentle and also the, she worked for several years in Foundation for Universal Responsibility, FUR. So the from what I know of Raji Ramanan ji she was very spiritual minded. And let us pray that she continues to be, she takes birth in a favourable states, meeting with Dharma, and meeting with a very genuine say the practices and eventually achieve Enlightenment through the wisdom of Emptiness, Bodhicitta and all these practices be able to achieve Enlightenment and be able to guide, be like a beacon of wisdom, beacon of Enlightenment for all other dear mother sentient beings. Let us whole heartedly pray that way.

And likewise there are say the from this course, from this Nalanda Masters Course, Nalanda Diploma Course say people there are some very serious people and the participants some getting the, becoming ill, hence problems happen here and there. And so let us pray that all these obstacles they all go away, they all, the obstacles are defeated and that the everyone, the is being, the successful into this Dharma, including say the scattering of the mind and feeling the lethargic, feeling heavy while doing the studies, lethargy. These are all the indications of obstacles. Let us pray that all these obstacles are cleared and people are very successful in completing their respective courses. And then through this they see the transformation within their own mind. That where somebody was really unhappy at one point, restless at one point, say somehow all agitations coming in the mind, and then slowly because of encounter with the Nalanda Masters Course, Nalanda Diploma Course that the individuals they become the happier

and happier and happier. And not only they themselves become happy, they're able to be inspiration for many other people to see such a dramatic change, transformation within yourself. And then the others also feel inspired. So let us, whether or not that happens depends on how much we fall prey to the obstacles. So with this prayer let us pray that all these obstacles are cleared and people are successful in their studies, reflection, meditation, eventually to achieve the state of highest Enlightenment for the benefit of all dear mother sentient beings. Let us the pray as the intended.

Okay now the continuation of the Nalanda Diploma Course or the Buddhist the psychology, say keep in mind let us keep in mind, let us not forget this that the basic the reason why we are doing this Nalanda Diploma Course and the Nalanda Masters Course is to bring about transformation in one's own mind, transformation within one's mind. Not only want to become happier and happier but also not compromising with becoming happier but also to become more sensible, more profound in your approach and then see that now I have really found the meaning of my life. So this is what the life is and this is how I should be proceeding, pertaining to the internal path the *gate gate paragate parasamgate Bodhi svaha*. Okay so with this in mind say the studying the Buddhist psychology this is of extremely great benefit, pertaining to say creating, pertaining to say obtaining a mirror to see one's own mind. Say to see our face we need a mirror, in the mornings, we need a mirror. Likewise to see the mirror of, to see one's own mind, how the mind works, what is the, how the, how the mind is doing and so forth. So there we need the mirror, the mirror of Buddhist psychology to know what our mind is. On that basis the say two things; one is that when you feel low, when you feel sick, when you feel depressed and the problems happening back to back, so there you may say feel so demoralized. This is the experiential state, this is the resultant experiential state. Then at times we become little rough, little say the insensitive to other people, being little short tempered then the aggression, anger, jealousy, and so forth. When these things happen, okay just be mindful, okay these things are happening. So what are, there are two things when these states are happening, these are more causal states. Earlier low, feeling low, depressed and so forth, they are the resultant states. Now the aggression, say the jealousy, craving, and say the anger, agitation, these are the causal states. So we need to know the causal states of the mind which are responsible for the eventual suffering and the actual resultant suffering in the form of your own the mental experience, we have to observe this. And two things to keep in mind, when these two things happen, when these things happen say one is what is the feeling like, feeling, other one is what is the cognitive aspect of the mind like, cognitive. How the mind is cognitively the operating, meaning that for example, say when I'm angry, agitated, say being very judgmental then seeing mistakes in other people so easily, even if somebody does something good there is a problem. Say if the something, person remains silent, why you are remaining silent. If the person starts speaking, why you are speaking. So this is where the, this is cognitive side of the mind where the mind is cognitively, so negatively active. So how the cognitively the mind works, one, which does not compromise with anything. And then what is the experience like? What is the cognitive, simultaneously there is experience, feeling, in terms of the experience, what is the feeling like? Are you happy? No. Is that a very pleasant feeling? No. Very disturbing, very disturbed feeling? What is the feeling like? Two things. Although it's observed as the two things. And then eventually when we'll come to know that with the feeling if you can control the feeling [0:20:00] then you can rectify the, you can compromise with the cognitive error. Likewise when you rectify

the cognitive error the feeling gets quelled. So mutually, they have a mutual effect. This is extremely important psychology that you can learn from the Buddhist psychology. It's extremely practical, day to day benefit. So there say when you see other people who are very agitated and so forth, rather than just blaming so forth, just observe the other person's cognitive say the operation. Other, the observe the others person's feelings. Two things. Cognitive operation and the feelings, just observe the two things well. And the moment you see that okay so very unpleasant feeling is going there, so because of that affects the cognitive operation. So see, so when you see that the unpleasant feeling that is effecting the cognitive operation then there instead of just blaming, instead of confronting the person just be there and remain silent and try to support the person rather than being the confrontational, the support the person, yes you are right, these things happen, yes, yes, the other side is just terrible. Although the other person, it's not the other person's mistake. Still you, for the time being to quell the person, yes the other person is terrible, this is totally senseless person, right. So this person will be happy. Okay, she is supporting me, he is supporting me, right. So the unpleasant feeling will quell. The moment it quells then you say but, slowly, but the other person he did it, she did, like this. I think there must be some reason but whatever is the case there is no excuse, it's wrong, right. But there must be some reason there. So this way the person becomes, because the feeling is quelled, unpleasant feeling is quelled the person is more receptive to change the cognitive operation. So when you say as to say something you are rectifying the cognitive side. When you agree with the other person you are quelling the person's the unpleasant feeling. Okay so there are two things.

So when you do it yourself, when the aggression and the unpleasant feeling is so excessive then the you cannot really directly change the cognitive side, you cannot directly change the feelings. The best thing is say the just remain like a piece of wood. This is the advice given by Bodhisattva Shantideva. Meaning that don't react. Okay so the other person is saying too much on you and then you are being the flaring, the agitation, anger is just flaring there. And then as it flares, it can manifest in the form of the verbal and the physical. So don't let, don't give in to the physical and the verbal aggression, right. So where you see that you cannot control it anymore, then just ignore the person, go to your room and then just close the door, sit by yourself and take a, do little bit of breathing exercise. Just focus on the breath and you see that the heaviness, agitation, boiling state that will quell down. Once that is quelled then you can work on the psychology how to say the all the procedures which we're going to learn to rectify the cognitive operation and to mitigate the mental agitation, mental feeling, agitated feelings. So these two things they are various techniques, you have to employ these methods. Okay, so keep in mind that finally the purpose of studying Buddhist psychology I'm very fortunate, the purpose of that is finally to bring about transformation, not that I should be a noble person, not that I should be a you know somebody who can suffer for others. Don't go to that extent beginning. That you become a happier person, start from there. Which is acceptable to everybody that I become a happier person, right.

So then how to be happy person, how to be genuinely happy person? Happiness is disrupted by the anger, happiness is disrupted by agitation, fear, anxiety, anger, and so forth. So anger, these things they are not doing good to me. When the anger arises we get the feeling that it is supporting me. It is in defence of me. But in actuality the moment anger arises my peace of mind is disrupted. This is not what I'm looking for. I'm looking for the peace of mind. And little peace

of mind that I have is disrupted by the anger, disrupted by the fear. Why I should I give in to these mental states? So there now you start to learn how to challenge your, the causal factors for the, causal factors of the miseries. Whereas when you don't learn this psychology the general tendency is that we easily give in to the causal factors of miseries, not knowing that they give rise to miseries to us. That they, so for example in fact say the in a family, conservative, the not really family as conservative, say the main person in the family when he or she is very conservative and within the family members there are open, other family members they are open to other culture and so forth, they mix with other people. Then the this person can become so unhappy then in the family there is always unhappiness there. The moment this person's mind changes the openness there. So what everyone is same, right. Say what's wrong with the other religions, what's wrong with say the other cultures, what's wrong with the other ethnicities? So with this you embrace anybody then the family become so happy family that is the key. So our life is not like say if you say the say oh it should be very pure, we should conserve it, becoming, being very conservative, it will not prolong your lifespan. Lifespan whether you are conservative or whether you are open, your lifespan will go in the same way, right. Being very conservative, and being always showing anger to the family members over the ten years, 20 years. 20 years gone. You are unhappy, all the family members are unhappy whether you are more open, more compassionate. 20 years you are happy, your family members are happy.

Okay so there, so by studying this psychology you come to know that within the mind there are two states resultant state of the miseries, resultant state of happiness, happiness, miseries in the form of resultant states, causal states of the miseries and the causal states of the happiness. This is what we are going to learn. And from that the finally to rectify the resultant states you have to rectify the causal states. And the causal states there are two cognitive and the feelings, two. These two are always coming together, operating together. Cognitive, for example let's say the moment you are judgemental, mentally you are not at peace. It's an illusion that we live in that oh no that person is just nothing, he does not know anything, he is like this, she is like this. The moment we are judgemental we get an illusion, we have an illusion that okay I'm superior, I know more. In actuality the moment we are being judgemental then it's a, there is unease, disturbance happening. You are unaware of that. How do we know this that there is mental disturbance? This is not your true nature. Your true nature is so peaceful, you do not discover this true nature of your mind. How do we know this? The moment we cultivate this love and affection towards others, whether your relative, not relative, particularly unconditional love towards others the moment you start feeling it that judgmental feeling disappears. And then even if the other person makes mistakes there instead of being judgmental the feeling of embracing will come to you like how the mothers, how the mother embraces the child when the mother sees that the child is making a mistake. And because of which other people can easily attack the child. So the mother is there to defend the child. So this what is the feeling like? Feeling is so pleasant, corrosive feeling disappears. Being judgmental you are separating, the moment the duality is created [0:30:00], separation is created then the corrosive feeling automatically arises, corrosive feeling arises. So the point is that the first thing that we try to do is that okay *gate gate paragate* all these advanced practices are there. But the first thing that should be manifestly being benefitted to us is that we become a gentler person, we become more beneficial person, we become more kind person, we become more sensible person, we become less agitated person, we become, we do not easily give into anger, irritation, so forth, right. So where it doesn't mean that attending the

Nalanda Buddhist Diploma Course and Masters Course, the very next year, the very next month, the very next day you should become like a Buddha, right. This is impossible. Don't expect that. But for sure say if the degree of the anger, degree of the short temperedness, degree of the agitation two months ago it is like 80%, two months later it should be like 75%, if not 75% then 76% but less than 80. If not even less than 80, if it remains 80 but at least mentally you don't conform to this state that I become easily, I'm still very short-tempered person but this is not good. That the fact that you don't acknowledge that this is good, you don't acknowledge that as a good. Even that is a success. The moment you say that it is not good, I'm very sorry, deep inside. So you have already shown anger towards your partner, towards your children, towards your parents, right. And then the same degree of anger is shown and then you go back and then you say remember what we have studied here in Buddhist psychology like this. Okay still I'm so weak I gave in to anger, my parents are the sad now, my siblings are sad now, my children are sad now, so everyone is sad. I know it's not good, it's not, I'm still so weak. I don't really say the assent to this practice as something good, to what I did as something good. It's not at all good. I know that it's not good. The moment you say I know it's not good this is the step to the say the reduction of the anger. So that much if you can say the see the change within yourself, even to that extent. This is the success of the study of the Buddhist psychology as a part of Nalanda Diploma Course. Okay, and particularly in the context of the Tibet House environment, so where all the participants we see that we all have our own problems, we all have our own limitations and the say the demerits limitations, mistakes, errors and so forth. But then overall speaking there is one thing which is common of all who are coming to Tibet House, all who are part of Nalanda Masters Course, all who are part of Nalanda Diploma Course there is one thing which is in common that is that I should be happy person and what I'm doing this is not necessarily, not 100% for my academic performance so that later on I can show the certificate to somebody else. Say most of the participants of this program, in the mind, I want to learn something, I want to transform myself. And then say the some the who are doing this, but how they do this and how they do it in universities and colleges is very different. At least here the spirituality is there. At the universities some professors they are amazing, not only what they teach the academic, not only the academic the sessions but they are spiritually minded, what they teach actually fulfils the intention of this cause, the purpose of the cause initially established. So that is being fulfilled. Whereas in some cases it can become very dry intellectual inquiry where the person no matter what would have no benefit in the person's transformation. It's not really for my transformation, it's just for my degree. But here it's very different. Okay so this is that what we need to keep in mind.

And in fact I'm so, so happy that I get lot of feedback from some individuals, the who say that just attending this program, Nalanda Diploma Course and Nalanda Masters Course just for like few months, from there they could change, they could see the change within. So earlier I should be very angry, short-tempered person now I changed it so I get many feedbacks, I'm so, so happy about it. So if this kind of feedback, His Holiness the Dalai Lama and all my teachers they hear these feedback they would be so happy. This would be the greatest gift that all of us are rendering, offering, making to all these you know great teachers and all the Buddhas and Bodhisattvas. Okay this is what we need to keep in mind, right. And just some the in our mind let us make a commitment that no it doesn't mean that tomorrow I'm the, I will stop anger all the time, I will stop all the tension, agitation so forth, no, don't go to such extent. At least I will

say no to these negative emotions, right. And how successful you are, right, I will try my best to say no to the negative emotions. So this much if you can make commitment and then say when the negative emotions when they do arise just observe them. Two things, cognitive, how this negative emotion operated cognitively and how this negative emotions operates on the feeling level, two. Cognitively just observe it and then when the anger subsides, when the negative agitation subsides again observe how the mind cognitively operates. You see this is very different, right. When the agitating, when in the midst of agitation anger and so forth, you see everything is so negative, cognitively you see everything is so negative. When your anger subsides then everything is so nice, beautiful. You're getting it? So cognitively you see a difference there. And then on the feeling level again see how, what is that like in the midst, when you are in the grip of anger, agitation and so forth, what is the feeling like? Just observe the feeling. Is it pleasant? No? Is it smooth? No. Is it very rough and corrosive and not at all pleasant, unpleasant, right? And then if this escalates then the feeling is so acidic, so corrosive, right. Okay you observe this, then you realise that finally what I dislike is this feeling. This feeling comes with this cognitive operation which I call as the anger, which I call as the agitation, which I call as the fear, which I call as the say the greed, craving and so forth. So the moment I have these then the this unpleasant feeling is coming. So directly result of that is not really the object. You're getting it? It's not really the object. It is the cognitive, it's the subjective experience.

Okay this is how we can slowly gain control over your own emotional states coming to know that all this is just nothing operating within, external factors they are not really a thing. The same object can trigger happiness that same object can trigger anger, right. So finally you realise everything is just within your own mind. Then you know that you get such a conviction in how to control the mind. Okay this is the purpose, so without forgetting this purpose, now we go to okay the page 26. Okay so we are doing the now of the seven classes of the mind, seven classes of the consciousness say the direct valid perceiver we are done with that. Now we are doing the inferential cognizer, number two, inferential. And then say because you all, you have the text book with you, I would expect you to read these yourself, I'm not going to go into detail, you read them yourself but even if you don't get the fully there are Nalanda Masters Course participants are there, so you can, you know, have discussion with them, just feel free to discuss with them. [0:40:00] And they will be of great benefit to you because they have already studied this in great detail. Okay and if you want to know who are the Nalanda Masters Course students it will get very easy just drop one line to Dipesh la, who are the Nalanda Masters Course students, right. Then he will give you the whole list and from there you choose one. And if the first person does not reply you. It doesn't matter there is second person there, right. There are like 460 students. Don't worry. So one of them will surely give you answer. Okay.

Okay so now we are doing the inferential cognizer. So what I expect you is that we have all the seven classes of the mind, seven divisions on our finger tips. Okay what is the first one? Direct valid perceiver. Number two? Inferential cognizer. Number three? Subsequent cognizer. Number four? Correctly assuming consciousness. Number five? Non-discerning direct perception. What is number six? Doubting consciousness. What is number seven?

Okay. At the say today I'm very lenient, right. I'm not observing whether you are looking are the book, right, I'm just looking on the wall, right, and listening to you. I'm very happy. Next time

I'll not look at the wall, I'll look at the face, look at your eyes. You're getting it? Okay so the point is that I expect all of us to have these on our fingertips. You're getting it? Okay seven classes of mind on our fingertips.

Okay so the inferential cognizer. Inferential cognizer say first we need to have a say a quick say the, what do you call it, say the summary or the gist of what inferential cognizer is. Inference direct and then the which is not necessarily, which is not direct rather through another way through indirect way, inference. For example say the from the sound of the traffic we can infer the traffic there, heavy traffic there, right. Okay this biker maybe young boy, particularly the bike. What sound, how would you describe the sound? Full accelerator. Kanu what do you call that young boys with the bike they put it on full, what do you call it, accelerator?

Participant: Accelerator.

Venerable Geshe Dorji Damdul La: Right? What sound do they make, does it make, the bikes? Kanu no experience? Oh, Kanu is always in the books. (GL) No experience?

Participant: I haven't ridden in a bike since.

Venerable Geshe Dorji Damdul La: Okay. Anyone did you hear, you know, somebody on a bike, right? It's not usually it's not just one person. Two boys are there, right. One is the and other is the?

Participant: Pillion.

Venerable Geshe Dorji Damdul La: Pillion. Two are there. When two are there it's more exciting.

Participant: Like revving the bike.

Venerable Geshe Dorji Damdul La: Revving the bike, right. What is the speed? Like two hundred kilometres per hour. And the sound is extremely disturbing, right. And for him is so exciting. Other people it's very disturbing, right. And then for many people it's a source of you know sympathy. Any time this boy can die, any, any time. And this boy could not see that. You're getting it? Okay why did I say this?

Participant: Inference.

Venerable Geshe Dorji Damdul La: Okay, okay, inference. So from this, from the sound Kanu you have to learn this, what do you revving the bike, right? Okay, Kanu, I, we have to learn this. I did not know this also. Okay so with this sound you can see the, you can infer, you cannot see that person in the excitement, you can infer the excitement of that boy, right. Most likelihood it is not plus 40 that person who is driving. Most likelihood it may, it is not plus 40. Plus 40 the life is, they are settled, they are more experienced, more mature but one or two plus 40's still there who are still young, right. Okay, so the point is that from there we can infer that

okay this boy, maybe sometimes girls are also there, right. Maybe number is less. Okay the point is that whosoever the person driving the bike must be in a great excitement, right, this is what you can infer. Mental state you can infer. Okay, so that is you are not seeing this but you could infer from the sound and from other indications. Okay this is known as inferential cognizer. You're getting it? So to know something generally speaking to know something either it should be direct perceiver or inferential cognizer. So say to know, to make it even more precise, to know something new either it should be direct perceiver or it can be inferential cognizer. So why I'm saying to know something new I did not just say to know something. To know something it can be three. For example direct perceiver is always there. Through for example say the memories, the recollections it's not direct, it's not inferential. Recollections they come in for example say this afternoon what I ate, oh yeah, the, I ate some food, say what is that, I don't even know the what it is called, the I went to meet somebody and then I got some food there. Okay so I ate food. And now I know this. I know what I ate, I know what I ate this afternoon but I'm not knowing directly, right. It is not inference also, not inference, it's not inference. It's a recollection. It's a memory. So this recollection of what I ate this afternoon this is not direct perceiver, this is not inferential cognizer. So this falls in the category of the subsequent cognizers. You're getting it? Whereas to know something new it must be known either through direct perceiver or through inference. These are the only two options either direct perceiver or through inference, two. Okay now inference, let's quickly go through the, okay definition, it reads. Page 26

A determinative knower,

Meaning a mind, a knower or a mind which definitely knows something, determinative, which not only, which not only knows, which, okay this is determinative this has the element of the mental consciousness. Determinative knower in Tibetan it is *nye*. So this is a, it knows. But knowing one is knowing through direct, knowing through let's say knowing through the senses, physical senses, through the physical sense consciousness or through mental. So determinative this is always mental. So inferential cognition is always mental, mental consciousness, it's not of sensory consciousness.

A determinative knower, which by dependence on a correct sign

Correct sign meaning, Say correct reason, let's say that if I say that I hear the sound, right, okay, sound say sound of a very busy traffic. Then I first say that okay [0:50:00] seems like there is no traffic at all. If this is how I say then, or let's say that okay by the way can you, anyone give me an example of an inferential cognition. Cognition meaning you know something not directly but through indirect reasons. Can you give me an example? Any example?

Participant: I see smoke and I see fire. I see smoke and I infer fire.

Venerable Geshe Dorji Damdul La: With the mic.

Participant: I see smoke and I infer fire.

Venerable Geshe Dorji Damdul La: Okay you infer the fire through the presence of the smoke. You infer the presence of the fire through seeing the smoke. You don't see the fire, you only see the smoke billowing. So through this presence of the smoke billowing then you infer oh there must be a fire there, right. Okay, so this is whereas if I say that oh there is smoke there, so maybe there is this is sandalwood burning. Is it correct? I say that oh there must be a sandalwood burning because there is a smoke there. Correct reason or not correct reason? Not the correct reason. Why?

Participant: Sandalwood. Because sandalwood is particular. You would have to smell it. That's why.

Venerable Geshe Dorji Damdul La: Okay, this is, okay for the time being I'm not going to take any decision, I'm not going to comment on this. Say it again. Sandalwood is particular and?

Participant: So it would have a distinct smell of its own so you couldn't infer that it is sandalwood for sure. It could be anything burning.

Venerable Geshe Dorji Damdul La: It could be anything burning, right. It's not necessary, so to have a smoke it's not necessary always sandalwood is smoke, it's not necessary, right.

Participant: Yes.

Venerable Geshe Dorji Damdul La: Very good. So the reason is not precise. Okay, for sandalwood do we have to smell?

Participant: You'd have to.

Venerable Geshe Dorji Damdul La: Okay the mic.

Participant: For sandalwood you'd have to either see it or smell it.

Venerable Geshe Dorji Damdul La: Answer that you gave is brilliant that simply by seeing a smoke how can you infer sandalwood fire. Because smoke can be a smoke of oak tree fire also, can be of, what, plastic fire, right. Can be of, fire of anything not necessarily sandalwood. So therefore the smoke is a very generic item and sandalwood is a very specific fire, right. How can the generic smoke, smoke in general can infer sandalwood fire which is very specific? Very good. Thank you so much.

Okay now if I say there is a smoke there so there must be fire there. Is it correct reasoning or not correct reason? I said that there is a smoke there so therefore there must be a fire there. Correct? Very good that is correct. Okay so the point is that the a determinative knower. So what makes me to know that there is a fire there? With the help of the seeing the smoke. Seeing the smoke serves as the reason. Smoke serves as the reason. Reason, it is also referred to as the sign, correct sign. Correct reason is also referred to as the correct sign. You're getting it? In future with the study of Buddhist logic, Buddhist psychology if you find the mention of sign, s i g n, sign, you

have to understand that to mean reason. Correct reason, correct sign same. Correct sign as its basis. It is on the basis of seeing the smoke as a correct reason that you could infer fire. Very good. It is in-

is incontrovertible

Incontrovertible meaning that what you know it is, it cannot be reversed, right. There is a fire there. And then next day somebody says that no with the smoke it's not necessary that there should be a fire, no, right. Even if thousands of physicists, thousands of great thinkers they come and tell you that even if there is a fire it's not necessary, no, even if there is a smoke it's not necessary there should be a fire. Nobody can reverse this conviction. Because with the smoke only comes from the fire. Okay incontrovertible which cannot be rejected, which cannot be reverted, which cannot be the refuted,

with regard to a hidden phenomenon

So that object that you know, say the fire, you know the fire now. So this fire, if the smoke is not there from distance, say one kilometer away from that place, one kilometer away from this. Say for example the earthquake, no. Okay what is that? Volcano. Say from, say five kilometers away, say if there is smoke coming from the mountain top, from the mountain from the tip of the mountain, if there is a smoke billowing like this. What is this indicative of? Hey?

Participant: Volcano eruption.

Venerable Geshe Dorji Damdul La: Volcano eruption. Okay let's say that in some cases it's so violent you could see the fire there, in some cases it's just the start of the volcano, right. Eruption is not yet actively happening but the smoke is billowing from there, initially, right. There you don't see the fire. But what can you infer? That inside there is a fire, you can infer that. Although you don't see the fire there. So during that time that fire, keeping this distance, except for this smoke there is no way by which you can know the fire there. With this distance except for the smoke, if the smoke is not there you cannot, there is no way by which you can know that there is a fire there. So for you at this distance that fire is hidden. Hidden meaning you cannot really see that, that is hidden. You're getting it? That is hidden with respect to you. So for the inferential cognition the object should be hidden object with the respect to you. Hidden object meaning object which is subtle, which cannot be seen directly and which otherwise you cannot know, it is only through the signs, it is only through the reasons that you come to know about it. Otherwise there is no way by which you can know this object. That is known as the hidden object. Okay, whereas, okay, the what is in my hand?

Participant: Pen.

Venerable Geshe Dorji Damdul La: A pen there. Is this a hidden phenomenon, is this a hidden object for you?

Participant: No.

Venerable Geshe Dorji Damdul La: No, this is not a hidden object, this is something which you can directly see that. Whereas say okay the my heart, my lungs, is it hidden with respect to you?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Yes, that is hidden. So how do you know that it's there? You cannot see it. But when I, through my breathing you can see that there is a the lungs inside. Okay, so with respect to,

with regard to a hidden phenomenon as its object of comprehension.

Okay in this regard I'd like to introduce you to the what is known as the classification of all phenomena. All phenomena classified into three groups. That is what we have to know. This is very important. All phenomena that exists in this universe, anything that exists universe, all phenomena can be classified into three groups. One is known as evident phenomena, first one is evident phenomena, evident, in Tibetan it is **Tibetan??(0:59:21)** evident phenomena **Tibetan??(0:59:24)**. Number two is slightly hidden phenomena *chung say kog gyur, chung say, chung say, kog kog, gyur, gyur, gyur* that is the slightly hidden phenomena. **[1:00:00]** And the third one is *shintu kog gyur, shintu, shintu, kog gyur* same *kog gyur*, in English very hidden phenomena. The, what is the first one?

Participant: Evident.

Venerable Geshe Dorji Damdul La: Evident phenomena or manifest phenomena. Evident or manifest phenomena, same. Evident phenomena or manifest phenomena. Number two is slightly hidden phenomena. And number three is very hidden phenomena. Okay three kinds of phenomena. So anything that exists in this universe should necessarily fall under one of these three groups.

Okay, now this is very important particularly people who are more into say the modern science like physics, chemistry, biology, neuroscience, and then the also the interested in philosophy. So these people they must know these things that the things that exist in this universe are of three kinds; manifest or evident phenomena, and the slightly hidden phenomena, and the very hidden phenomena, three, right.

Now the manifest anything which we can directly see, which we can directly experience, these are, these fall in category of the manifest. Okay can you give me some examples, some examples of manifest? So one example that I'd like to give is the flower, this flower. Flower here, this is a manifest phenomenon. Anyone else? Quick, quick, quick.

Participant: This book.

Venerable Geshe Dorji Damdul La: This book, very good. Okay, how many of you agree with the Gauri ji that this book is the manifest phenomenon? How many of you agree with? Okay,

those of you that, you can see that, you can see Gauri la's book. Those at the back? (TL, GL) You cannot see that, right. You can trust her, you cannot see that. You're getting it? Because she is covering it, right. Okay so this is why I'm asking you. Okay only those people who can see this for you this is manifest. For others this is not manifest, this is hidden. You're getting it? Okay so what examples, more examples.

Participant: Sunlight.

Venerable Geshe Dorji Damdul La: Sunlight. Sunlight for us? No we can't see the sunlight. You're getting it? We can infer. In America now there is sunlight, that we can infer through study of the?

Participant: Geography.

Venerable Geshe Dorji Damdul La: Geography. Study of the movement of the, this, the movement of the Earth around the sun and so forth. With all these information we can infer, right. Okay, evident phenomena, I thought that there are so many evident phenomena now we don't find it. Ajir ji?

Participant: Prayer flags.

Venerable Geshe Dorji Damdul La: Prayer flags here. That is very good. That is evident. Anyone else in the back?

Participant: Light.

Venerable Geshe Dorji Damdul La: Light here, ceiling lights, right. Very good. Anyone else?

Participant: All of us.

Venerable Geshe Dorji Damdul La: All of us. Very good. All of us, we are the evident phenomena. Anyone else?

Participant: Only people in front of me.

Venerable Geshe Dorji Damdul La: Okay, the person in front of me. Okay, now who did not say, the we have to say it, Adarsh?

Participant: Seeing the object, seeing the image of Buddha.

Venerable Geshe Dorji Damdul La: Okay, the Buddha image in front of me. Tejal la, done. Here.

Participant: Juice.

Venerable Geshe Dorji Damdul La: Okay, juice, okay. (TL, GL) Okay, she must be feeling little thirsty. There?

Participant: The voice.

Venerable Geshe Dorji Damdul La: The voice. Very good.

Participant: I was going to say sound system.

Venerable Geshe Dorji Damdul La: Sound system. Very good. The, Gauri la said it already the books. Yes, Rebecca?

Participant: Geshe la, is hunger an evident?

Venerable Geshe Dorji Damdul La: Okay hunger. Okay this is very interesting point she raised. Hunger. Okay what is hunger? Hunger is a feeling, right. Feeling of hunger, this is a feeling. Feeling. How many of you had the experience of hunger? Okay when you are hungry did somebody tell you that you are hungry or you know this yourself? I know that ourself. Did you know through reason? Oh, my, now I must be hungry because this morning I did not eat anything now it's already eight hours lapse, right, I must be hungry. Or you could feel it?

Participant: Feel.

Venerable Geshe Dorji Damdul La: You could feel it. That is direct. That is what you can experience directly that is evident phenomena. So hunger is not a physical thing, it's a mental but yet it is evident phenomena. Very good. Okay Namgyal la?

Participant: This chair.

Venerable Geshe Dorji Damdul La: Chair. Okay, very good. This is non-controversial. Dhedon la?

Participant: Space.

Venerable Geshe Dorji Damdul La: Space. Which space? Space that we can see. Very good. Okay the Ajeer la?

Participant: Pen.

Venerable Geshe Dorji Damdul La: Pen. Very good. Pen, this is my example. (TL, GL) Ajeer la your spectacles, right.

Participant: Yeah.

Venerable Geshe Dorji Damdul La: Okay, your glasses. Tencho la?

Participant: Thangka.

Venerable Geshe Dorji Damdul La: Thangka, somebody already said it, right. Adarsh said it. No, you said the Buddha, Buddha *thangka*?

Participant: Yeah, yeah.

Venerable Geshe Dorji Damdul La: Buddha *thangka* or Buddha statue?

Participant: Image there.

Venerable Geshe Dorji Damdul La: Buddha statue. If you said Buddha statue then Tencho la can give another example. Tencho la you have to give another example.

Participant: Flowers.

Venerable Geshe Dorji Damdul La: Flowers. Flowers, somebody said it. I already said it, right. Okay, no, Tencho la you have to think of?

Participant: Cushions.

Venerable Geshe Dorji Damdul La: Cushions. Very good. Okay cushions, very good. Mark.

Participant: Hunger is an evident phenomenon then feeling love is also.

Venerable Geshe Dorji Damdul La: Very good. Feeling of love, you could feel it. You feel this feeling of love so evidently, right. Very good. Palash?

Participant: Anger, fear.

Venerable Geshe Dorji Damdul La: Anger, fear that is true. Yes, Vivek ji?

Participant: All of us.

Venerable Geshe Dorji Damdul La: Okay you said it already. Yes, Aditya?

Participant: This room, this building.

Venerable Geshe Dorji Damdul La: This building, this hall, very good. At the back?

Participant: Feeling very peaceful.

Venerable Geshe Dorji Damdul La: Peaceful feeling. Very good. Over there?

Participant: Breath.

Venerable Geshe Dorji Damdul La: Breath, breath. Yes, Aruna ji? Aruna ji your shawl is evident phenomena, yes. And behind Aruna ji?

Participant: Light.

Venerable Geshe Dorji Damdul La: Light, you said it already. Thubten la?

Participant: Mic.

Venerable Geshe Dorji Damdul La: Mic, very good. Okay, the Kabir ji?

Participant: Could we say anything that our senses perceive, so like, what everyone is saying could we expand the definition to be what we perceive with out mental consciousness or our sense consciousness?

Venerable Geshe Dorji Damdul La: Your mother, right.

Participant: I'm saying like my bag, I mean that's an obvious one.

Venerable Geshe Dorji Damdul La: Your bag, perfect. Deepesh la?

Participant: Remembering a dream.

Venerable Geshe Dorji Damdul La: Dream?

Participant: Remembering a dream.

Venerable Geshe Dorji Damdul La: No, you remembering is an action. Okay, okay remembering a dream. Okay yeah that is true.

Participant: Memory of a dream.

Venerable Geshe Dorji Damdul La: Memory even the remembering, even that act of remembering is also evident phenomenon. Yes, you know that I'm remembering it. Very good. Okay and then there are two behind there. No they are gone? Okay they are not here. Okay so now good. That is easy. Evident phenomena is easy.

The next is hidden phenomena, very, slightly hidden phenomena. Slightly hidden phenomena are those which our senses, which we do not have direct access to the senses but we can still know through our proper reason. You're getting it? Proper say the conventional reasonings, conventional reason. What we call as oh that is a powerful reason, this is a good reason, you know, logical reason or let's say the technically it is known as the, technically it is known, okay let's say through reason not having to believe in some, okay through a reason, okay for the time being I'm giving this, the, sharing with you in order for us to get some understanding then later on we'll go through the technicalities. For time being something which we [1:10:00] cannot get,

which we don't know directly but we do know through reasons independent of the testimony of somebody else, right. Which means for example let's say if I say that okay say today he must be very happy or she must be very happy because from how she talks, how glow, there is a glow there, the you know talking very positively and very sympathetically and very happily. From there I could see that today he or she is very happy. You're getting it? So there you don't have to believe in somebody, just by seeing some indications, not having to depend on the testimony of somebody else. Meaning that you don't have to believe in somebody. Simply through the proper reason, proper you could infer. You're getting it? You could infer.

Okay say if somebody is exposed to the Buddhist psychology for the first time, just today, and then I said that you must have the seven points on our fingertips. And then the say all of us have been doing this class for how long? Hey? How many sessions?

Participant: Five.

Venerable Geshe Dorji Damdul La: Five sessions, five classes. For five classes still we struggle to have the seven points on our fingertips, still we struggle. Whereas somebody comes today. Say that these seven are very important and quickly browse through these seven. And then just saying it very easily, seven. From there you could figure out that this person must have a very powerful memory. Can you infer that? Right. So although we cannot see his memory or see her memory there but from how the person reciting the first time and see that reciting everything so easily on his or her fingertips from there we could see that this person has a very powerful memory. So that one is something that we don't have to believe in somebody. Simply through seeing these signs then you can infer the main point. This, that object is known as slightly hidden phenomena. For example let's say, okay, this flower is made of atoms, this flower is made of particles. Do you agree with me?

Participant: Yes.

Venerable Geshe Dorji Damdul La: How do you know that? How do you know that this flower is made of particles?

Participant: We studied it.

Participant: Through testimony.

Venerable Geshe Dorji Damdul La: Through testimony.

Participant: We read in books.

Venerable Geshe Dorji Damdul La: Okay, you read in book otherwise you don't know.

Participant: Through microscope.

Venerable Geshe Dorji Damdul La: Through microscope and then you keep splitting this into

two, keep splitting this into two, two, two, eventually it become very fine, right. So these are known as particles. You're getting it? I did not say atoms. If atoms, very complicated. So it is a very well defined particle. So whereas particles it would, say dust, they are all particles, right. Dust we can see. So therefore this is, so that this flower is made of the particles this is slightly hidden. It's not that you have to believe in somebody, right.

Okay now how many of you know your day, the date of birth? Anyone? Okay Gauri you know your date birth, date, the date of birth? (TL) I don't know my date of birth. Most of you will be fascinated, right, I don't know my date of birth. If you ask me my date of birth, right, I have no clue. Gauri la must be very fascinated. So strange that he does not know his date of birth. Okay why the official date of birth that I have is not, it is just given by one officer. When I was young around like age five then all these young children getting admission in the school, they were all lined up. And then the officer sitting on the chair, then he said okay all these children they don't know the date of birth. Hey what is your name? The boy, young boy age five, Dorji. My name is Dorji. Oh, Dorji, right. Then he says okay he doesn't have a date of birth. Okay so your date of birth is, say he just randomly gave you date of birth that you are born on the say the 13th of June, right. That becomes my date of birth. (TL) He decided, right. (TL) So therefore it is not the actual date of birth, right. So therefore if somebody asks me what is your date of birth I have no clue, right. Okay, Gauri you know your date of birth. For sure? So the which month?

Participant: April.

Venerable Geshe Dorji Damdul La: April. And which date?

Participant: 11th.

Venerable Geshe Dorji Damdul La: Okay, 11th April is Gauri la's the date of birth, the birthday, right. Okay. How do you know that you are born on that day?

Participant: From my mother and from the medical certificate.

Venerable Geshe Dorji Damdul La: Okay, you asked your mother when you were born, hey mother today what is the date? Did you ask your mother? No.

Participant: From celebrations.

Venerable Geshe Dorji Damdul La: Okay, so later, right. Later when you become more aware then you come to know that oh my mother, my dad, everyone is celebrating today is 11th, 11th April is my birthday. Okay I must be born on this day, right. So that the who else knows your birthday? Nobody knows, they are all like me. Dhedon la you don't know your date birth. Which month?

Participant: May.

Venerable Geshe Dorji Damdul La: May. Which date?

Participant: 6th.

Venerable Geshe Dorji Damdul La: 6th of May. Okay how do you know that 6th of May is your birthday?

Participant: My parents and my birthday.

Venerable Geshe Dorji Damdul La: Okay so my parents told me. Which means that you have to depend on the testimony of somebody else, right. Okay so a fact which you have no direct access, number one. Which you don't have any clue other than to depend on the testimony of somebody else, right. So that fact. Yet it is a fact that we are born on the day, right. Yet we are born on the day, at a particular date we are born. For sure we are born on a particular date, right. Simply because we don't know doesn't mean that we are not born on a particular date. You are born on that date. But what date is that? We have no clue, right. That we cannot directly see that. I could not go back in history and check when I was born, right. And I could not say the reason, even carbon-14 dating is not too accurate, right. All these say the dating systems they are not necessarily so precise, so accurate. So there is no clue as to how I can decide that I was born on May 11th, April 11th or May 6th, right, we have no clue. And I was surely born on a particular date. So how do I know that? Only through by dependence on the testimony of somebody else, we have to trust somebody, right. So that person must be trustworthy. Don't forget it. It's not like the person who gave me my date of birth, right. We cannot trust that person because even he did not know, he just randomly gave the date to me, right. So point is that in others, in your case who know your date of birth, so you, how do you know that is your date of birth? Through the, by dependence on the testimony of somebody else. So where it's a fact, yet you know that only through by dependence on the testimony of somebody else is known as very hidden phenomena. Evident phenomena, slightly hidden phenomena, very hidden phenomena.

Okay now one example that I'd like to give you, very hidden phenomena would be, okay let's say that [1:20:00] say Mugalyana, when his mother passed away, Mugalyana, the Buddha Shakyamuni, usually Buddha Shakyamuni is depicted by two monks on two sides. You have those paintings or statues? Buddha Shakyamuni on the two sides there are two monks. So here it's different, here is Arya Manjushri and Arya Maitreya. Whereas generally speaking say the Buddha is depicted with the two monks on the two sides, statues or thangkas. So the monk on the right side is Shariputra. Shariputra, why he is so special? Why he is on the Buddha's side? Because he is known for his, he is known for as the brightest, the sharpest intelligence amongst the followers of the Buddha. Shariputra was known for being the sharpest, one with the sharpest intelligence amongst the followers of the Buddha, Shariputra. And then on the left side is Mugalyana. He is known for his, being the one with the greatest miracle power amongst the followers of the Buddha.

So Mugalyana he had a tremendous miracle power. And then when he lost his mother, when his mother passed away and he was so keen to go to help the mother. Wherever the mother might have taken birth he is so go there. So he used his clairvoyance, miracle power. He used his miracle power to check where his mother had taken birth. And who, he was amazed that he could not track it. He could not track where his mother took birth. So he went to the

approached the Buddha and requested as where his mother might've taken birth. And the Buddha without second thought, without giving any thought or effort instantly the Buddha indicated the place where the mother of Mugalyana had taken birth. So he said that your mother had taken birth in a world system by this label and which is in this direction, right, and this distance. Even the distance, the name of the label of the, that world system, everything was instantly indicated by the Buddha. So Mugalyana through his clairvoyance, through his mental power he went there to help the mother.

So why Mugalyana could not know this? Because for him that was the very hidden phenomena where the mother took birth that was a very hidden phenomenon with respect to Mugalyana. And Mugalyana was the one with the greatest miracle power amongst the followers of the Buddha, one. Number two, he was Arhat. Arhat meaning? What is Arhat? Somebody who has already, who is already liberated from Samsara, who has already achieved Nirvana, who has already achieved freedom from Samsara or achieved Nirvana. So he is already Arhat and then he was known for the miracle power, still he could not know where his mother took birth. So that where the mother took birth, the mother of Mugalyana took birth that was very hidden phenomenon with respect to Mugalyana.

Okay there are many other such accounts there about the very hidden phenomena. So Emptiness which we are talking about the Emptiness that is what manifest phenomena? What do you think?

Participant: Very hidden phenomena.

Venerable Geshe Dorji Damdul La: Very hidden phenomena? You have to believe in somebody or through reason you can understand it? Emptiness, you have to believe in somebody or you with reason you can get there?

Participant: Reason.

Venerable Geshe Dorji Damdul La: With reason you can get there. You don't have to depend on the testimony of somebody else. So therefore it falls under which category? Hey?

Participant: Slightly hidden.

Venerable Geshe Dorji Damdul La: Slightly hidden phenomena, right. Emptiness is a very important topic, always with Buddhism Emptiness, Emptiness, it must be the most the hidden one. No, this is our the wrong speculation. You're getting it? So Emptiness falls under slightly hidden phenomena not very hidden phenomena. Okay, so this is what we need to know. So tell me, now all the phenomena they can be classified in to how many groups?

Participant: Three.

Venerable Geshe Dorji Damdul La: Three groups. What are they?

Participant: Evident.

Venerable Geshe Dorji Damdul La: Evident phenomena.

Participant: Slightly hidden.

Venerable Geshe Dorji Damdul La: Slightly hidden phenomena.

Participant: Very hidden.

Venerable Geshe Dorji Damdul La: Very hidden phenomena. very good. Okay, now science, modern science only touches the first two not the third. Modern science only touches the first two not the third. Not all the first two. First, yes. The first one, yes. Then the second one, not all. Quantum physics falls under which category?

Participant: Slightly hidden.

Venerable Geshe Dorji Damdul La: Slightly hidden. Very good. Relativity theory?

Participant: Slightly hidden.

Venerable Geshe Dorji Damdul La: Slightly hidden. Neuroscience? Slightly hidden. So we see that all what is considered as the very rigorous science they all fall under the slightly hidden phenomena, not evident, not very hidden phenomena. So this is where, so therefore so some people they say that science will explain everything, right. And the very unbiased scientist they will say that this is a wrong statement. Science does not explain everything. You're getting it? Okay, science explains say a part of evident phenomena and a part of slightly hidden phenomena. Not even complete evident phenomena, not even complete slightly hidden phenomena, remotely. Far away from explaining the very hidden phenomena. So this is what we need to keep in mind. So science is a very rigorous system. But it, if we think that it explains everything even the scientists will not agree with us. Science does not explain everything, right. The moment science, because the science the objects of analysis of science that is limited. If we expand the object of analysis of modern science then the science will become more dilute because the rigour will disappear, because the objects they are not only evident phenomena and the slightly hidden phenomena. Objects that exist in the universe there is also the very hidden phenomena. For that reasons, what we call as reasons now, what we call as scientific experiments now, they don't apply. So therefore you have to compromise the rigour. So science is a very rigorous system. So whatever it is doing we have to stay with it and yet we are not to expect that science explains everything. Even the very sensible scientist they will agree, they will say that science does not explain everything. You're getting it? This is very important. Okay good.

So now with this we are talking about the say the inferential cognizer. So what is the object of the inferential cognizer evident phenomena or hidden phenomena, what? Hidden phenomena. Within hidden phenomena there are two slightly hidden phenomena and very hidden phenomena. Okay so let's see, so within the, there are three types of inferential cognizer, three

types. So one is, I'm not going to go into details of all these things. I will just give you some clues. One is inference through the power of fact. Okay, all the inference which we use, all the inferences which we use by not depending on the testimony of somebody else we call it as the power of the fact. You're getting it? Okay, so keep this in mind there are, okay, one thing, okay first let me put it, let me do this little later, the power of the fact let me do little later.

One thing is let's say that the testimony, inference, for example my birthday, your birthday not mine. Your birthday, for example, you know your birthday that is inferential cognition, it is not direct perceiver, that is inferential cognizer by dependence on the testimony of somebody else that belongs to the second one. Inference through confidence that you have confidence in the testimony of your parents [1:30:00] testimony of the medical hospital. So inference through confidence, this is one.

Then number two is, number two meaning here, c, b is the inference through confidence, then c is inference through renown. So that is more labelling. It's just a matter of labelling. For example say, okay, where is Adarsh? Here. You are Adarsh. What is Adarsh by the way? What is the meaning of Adarsh? Yeah, yeah of course. Through the mic. What is the meaning of Adarsh?

Participant: Ideal for example.

Venerable Geshe Dorji Damdul La: Idol, statue?

Participant: It's example.

Venerable Geshe Dorji Damdul La: Okay, ideal. Okay, okay. What is the meaning of Gauri?

Participant: It's the name, one of the names of Parvati.

Venerable Geshe Dorji Damdul La: One of the names of Parvati. Okay what is the meaning of Rebecca?

Participant: Geshe la my name is Rebecca. So that is.

Venerable Geshe Dorji Damdul La: Rebecca?

Participant: Yeah. Most people call me Rebecca all the time as I in a Catholic school and I never corrected them.

Participant: Good. (GL)

Participant: So that means Greek goddess but my actual name means it's a mix of my mom and dad's half name.

Venerable Geshe Dorji Damdul La: Okay, that is interesting. The meaning there. Okay, here?

Participant: My name is Manan, it means contemplation.

Venerable Geshe Dorji Damdul La: Madan?

Participant: Manan.

Venerable Geshe Dorji Damdul La: Manan. Manan is contemplation. Okay.

Participant: My name is Ritu, it means season.

Venerable Geshe Dorji Damdul La: Season, okay interesting.

Participant: My name is Anna and it has no meaning. It's in the bible it says that it was the Jesus grandmother. But apart from that there is no meaning.

Venerable Geshe Dorji Damdul La: Oh, there is a meaning, Jesus' grandmother. Okay, where is Jesus' grandmother?

Participant: That is not the meaning, that's a person that was called like that.

Venerable Geshe Dorji Damdul La: Okay, okay.

Participant: And many people are called after that.

Venerable Geshe Dorji Damdul La: Okay, okay. Okay, let's say where is season? (GL)

Participant: Here.

Venerable Geshe Dorji Damdul La: So now the, if our Ritu la leaves then no season now. In Delhi no season. Winter season is gone now. Okay what is the meaning of Kanu?

Participant: It's sad, no, no meaning.

Venerable Geshe Dorji Damdul La: Okay. (TL) Okay Namgyal la what is the meaning?

Participant: I don't know exactly.

Venerable Geshe Dorji Damdul La: Namgyal, no? Namgyal is the great victory. Tenzin Dhedon la?

Participant: I think its light of happiness.

Venerable Geshe Dorji Damdul La: Dhedon, the light of happiness. Yes, the light of happiness. Where is the light of happiness? Okay light of happiness is there. Okay so now let's say that Gauri la you seem to be so happy you are the light of happiness. Are you light of

happiness? You are light of happiness, you are Dhedon la? No? You are not Dhedon la. His Holiness the Dalai Lama he must, he is very happy, right? He must be the light of the happiness. Is he Dhedon la? No. So why you are known as Dhedon la? So labels can be given randomly. Don't forget it. Labels can be given randomly the way Anna, right? Way Anna said, it's just randomly given. Even the Jesus Christ's mother. No. Grandmother, right? Okay Jesus Christ grandmother why this name was given to her? It was again random, right. To give labels is not necessary to have say any specific reasons. And in some cases with reasons names can be given that is fine. But any label can be given to anybody. So this is known as renown. It's knownness, this is knownness with this label. Okay so to know this concept that is very important concept. Because with the labels then the concepts come into being. With the labels concepts come into being, right.

Okay, let's say that for example, okay let's say somebody who is the, somebody who is so famous, for example let's say Mother Teresa. And a young child is born. And then out of the parents love for the child and wanting to let the child known with the very famous name, right. Oh my the daughter's name is Mother Teresa or Teresa. And then anybody who was very closely connected with Mother Teresa, they hear this Teresa they feel this elation coming, joy coming. You're getting it? So with the labels the ordinary human beings we tie that with the concepts. And actually the label and the concept there is no relationship. You're getting it?

Okay it says that is known as inference through renown. So from this what we have to learn is that labels can be given randomly to anything, right. Any label can be given to anything. You're getting it? In some cases I don't know in India but in the West some case, some parents they give you know very strange labels to their children Carbon Dioxide. So therefore the government banned that, right, government banned that you are not supposed to, whatever name that you are going to give, you have to, it must be the, there must be say some kind of approval from the government. You cannot give the you know very strange names, right. The point is that any label what we should know, any label can be given to anything. Don't forget it, right. For example there are many people, okay in the, amongst the Christians are there names with Jesus? Yes? Okay then say the Ram, Krishna, and some have the name Buddha.

Participant: Gautam.

Venerable Geshe Dorji Damdul La: Gautam, right.

Participant: Siddarth.

Venerable Geshe Dorji Damdul La: The Ahmed, Muhammad, right. There are many people with the name Muhammad. So the say which means that but are you really Christ, are you really Muhammad, are you really Buddha, are you really Ram, are you really Krishna? We are not. We are just randomly, arbitrarily given this label. So which means that any, we have to get the feeling, we have to get the knowledge that any label can be given to anything. Don't forget it. If you know this you know the inference number c, right. Okay.

Then what is left? Okay this flower, when you first bring this here it's so beautiful, now it's not

beautiful, right. Okay let's say the cheesecake which you brought ten days ago. When you first brought it, it was so nice looking, right. Now it's not beautiful, it's no more nice anymore, right. What will you say? Hey, what will you say? No comment? What will you say? Say I'm a very, no, say I am somebody who say this flower was very much like this ten days ago and still it's the same. So I expect everything to be the same, to remain same. Cheesecake which you brought ten days ago and then suddenly I put it in the refrigerator its fine. I keep it in cupboard and expect [1:40:00] I will eat it after ten days. After ten days mould. No, this is not my cheesecake. What will you say?

Participant: It got spoilt.

Venerable Geshe Dorji Damdul La: It got spoilt.

Participant: It's not realistic.

Venerable Geshe Dorji Damdul La: It's not realistic. You are scolding me. I know Rebecca is more kind. Rebecca will say okay, no don't worry this is spoilt, right. You are not realistic. How am I not realistic? Because this is impermanent phenomena, it's very grossly impermanent phenomena, right. It changes its form within few days. How can you expect that to last for ten days? Okay, cheesecake I should eat on the spot, this is what you are teaching me now. You're getting it? So point is that the say the this is because of the change, there is a change happening. How come that there is a change happening? Then you have to talk about the subtle changes. The subtle changes happen moment by moment. Because of these subtle changes happening moment by moment then the obvious change come into being. You're getting it? This obvious change is possible only with the subtle changes involved. Subtle changes I cannot see it vividly. Obvious change I saw that within ten days, right. From this I could infer the subtle change. So this subtle change is the, I infer through the reasoning, correct reasoning which is known as the power of the facts. Power of the facts meaning that the with the obvious change the fact is that there must be a subtle change involved. With obvious change the fact is that there is a momentary change involved. Okay, can you give me some reasonings which fall under the power of facts? Okay I see smoke, say I'm a very young child, age three or four, I see smoke there. Then I find it very interesting, I want to jump into it, right, I want to play with this, I want to jump into it, right. Then you say don't jump there. Why? There is a fire there. You will burn there. Why, why you will burn? Because it does not burn, look this beautiful, you know, it's very beautiful I then wave my hands in the smoke, it does not burn, it's very beautiful. So how, why before I jump inside what made you think that I will get burned?

Participant: Fire.

Venerable Geshe Dorji Damdul La: Because there is a fire there. You're getting it? Okay, how do you know? Did you see the fire yourself? I ask you. I'm a very young child age three-four. Did you see the fire inside? You say no. How do know that there is fire there? Because the smoke will come only if there is a fire there. You're getting it? Because these smokes it's a fact associated with the fire. This smoke is a fact associated with the fire. You're getting it? Okay, so this is known as the power of the facts, inference through the power of the facts. Okay, very good.

Okay now the subsequent cognizer we did already. I don't want to go into detail. Okay, correctly assuming consciousness, also we did that. Non-discerning direct perceiver. Do you remember that? Non-discerning direct perceiver, you remember that? For example, example that I gave you is that for example say you are listening very attentively to what I'm saying and suddenly there is an earthquake. And then I continue to teach, right. And then non-discerning direct perception, right, I switch from the correctly assuming, when I'm say, when I was saying correctly assuming consciousness you are so attentively listening to me. Before I switch to the non-discerning direct perception then this earthquake, right, magnitude 7. or 9., right. And then your mind is with the earthquake. And then still I'm teaching, non-discerning, then topic switch to non-discerning direct perception, right. And your mind is not there at all, so much of fear, trauma. And then after say five minutes earthquake subsided. Then I ask you, hey, what is non-discerning direct perception? I have no clue. I taught you, right. Your ears they are wide open. I taught you. So that ear consciousness is what? Hey, non-discerning, you did not discern anything, non-discerning direct perception, right, non-discerning direct perception. Okay, can you give me some other examples, non-discerning direct perception? Can you give me some other examples? Anyone?

Participant: Day dreaming.

Venerable Geshe Dorji Damdul La: Okay, day dreaming, very good. Say you are day dreaming. Your eyes are wide open, right. Your eyes are wide open cast on me. So you are day dreaming. So when you are day dreaming which is the non-discerning direct perception, day dreaming mind? Okay, tell me, we should be very precise, there are many minds involved. One is the day dreaming mind. One is the eye consciousness, right. Which is non-discerning direct perception day dreaming mind or the eye consciousness just cast on me?

Participant: Eye consciousness.

Venerable Geshe Dorji Damdul La: Eye consciousness. Day dreaming mind it discerns. It discerns okay first I will have, I will buy ten eggs from the shop. Then I will hatch them, right, (TL) hatch them. Then I will have more what?

Participant: Chicks.

Venerable Geshe Dorji Damdul La: Chickens. Chicks. And then they will have more eggs, then from there I will buy a tractor. Then I will assign somebody else to drive this. Then we'll, this tractor will work on 100 acres. Then I will get so much of money. From this I will get, I will buy the Google company. (TL, GL) Right. Then I will become the CEO, then I don't have to worry about the tractors anymore, right, there will be so many people working under me. So this is day dreaming. You're getting it? So that mind is very active in discerning so many things whether correctly or indirectly so many. Okay, this is not Rebecca's day dream, right. Okay so that is active. So while it is very actively thinking like this, your eye consciousness just in daze, right. Your eye consciousness so widely open there. But you are not seeing anything, you are not discerning anything, right. So eye consciousness is there but it's not discerning anything. It is non-discerning direct perception or direct perceiver. Okay, good we're done with that.

And then we also did with the, doubting consciousness is fine. I said doubting consciousness there are three kinds; the doubt there can be three kinds of doubt. One, say, tilted towards the facts, doubt but tilted more towards the, closer towards the facts. Doubt tilted more towards the error. Doubt equally tilted towards the two sides, right.

For example, say, if you ask me, the, say, what is the philosophy of Arya Nagarjuna? Then I will say that okay actually I don't know it too well but I learned that is the Emptiness of intrinsic existence that is the ultimate philosophy of Arya Nagarjuna, right. I hope that is it, right. This is what I learned. It may be that is the one. So I'm closer towards the fact. And then if I'm, if I really disagree with this no what is Emptiness, right. Many people say what is Emptiness, it's nothing that is except its nihilism, it's just nihilism, right. So there is no ultimate philosophy according to Arya Nagarjuna. Very likely not, at least like not. So which means your mind is tilted towards the error. And other one I'm not too sure they talk about Emptiness but I don't know whether it really exists, not exists. I'm not, I've no, I'm totally clueless, I cannot say yes, I cannot say no. You are just in the middle that is the doubt not biased towards both the sides. Equally, you know, equally just in the middle.

Okay, then the next one is the deceptive mind or the wrong mind. So there we discussed about the mistaken mind versus? You remember that? Deceptive mind and mistaken mind, do you remember? Can you, do you remember, by any chance do you remember the difference between these two things? What is said is that deceptive mind and mistaken mind, these two are both English words and the way we are making this distinction in the Buddhist psychology, if you go to the English the linguistics, you will not find this distinction. So this distinction is made on the basis of the concepts the Buddhist psychology has and which has to be conveyed [1:50:00] in English language when teaching this in, learning this in English language we have to borrow words from English. So there is no other words, so we just randomly picked up two words mistaken mind and deceptive mind.

The point is that we have to know the concepts to, once you know the concepts to convey this we need words. So we need the language. You're getting it? So from what we have, how we have understood according to Buddhist psychology, the way we borrowed these words from the English. So what do you understand by, in what way do you distinguish between the deceptive mind and the mistaken mind? What do you understand by mistaken mind? Anyone? Okay Kanu you want to say something?

Participant: No, I was waiting for someone.

Venerable Geshe Dorji Damdul La: Okay anyone. Okay do you remember? Let's say do you remember that the mind interacts with the objects. The mind when they interact, when the minds interact, or when the mind interacts with the object there is two functions involved, two activities involved, you remember that?

Participant: Yes.

Venerable Geshe Dorji Damdul La: What are the two activities?

Participant: Appearance.

Venerable Geshe Dorji Damdul La: Appear, act of appearance and?

Participant: Apprehension.

Venerable Geshe Dorji Damdul La: Act of apprehension. Very good. Act of appearance and the act of apprehension. So the act of appearance is related to the object or the subject?

Participant: Object.

Venerable Geshe Dorji Damdul La: How can you say this? How can you say the act of appearance is related to the object? Because we say the object appears, not the subject appears to the object, right. So the act of appearance is related to the object because we say object appears to the mind. So the subject, what is the act, what is the action related to the subject? The subject apprehends the object. You're getting it? So the appearance is related to the object and the apprehension is related to the subject. So these two actions, these two acts, so there can be mistake related to the appearance, there can be mistake related to the apprehension.

When the mistake happens to the appearance, is it necessary that there should be mistake happening to the apprehension? Not necessary. Where the mistake happens to the apprehension mistake should be happening on the appearance? Yes. This is what we have to learn. You're getting it? Appearance and apprehension, two actions. When the mistake happens. Okay, let's say if I'm sick, if I'm ill or if I'm injured is it necessary that my hand should be injured? Hey, this is not philosophy, this is not psychology, this is just an ordinary, simple understanding. When I'm, if I'm injured, is it, does it mean that my hands are injured?

Participant: No.

Venerable Geshe Dorji Damdul La: Not necessary. If my hands are injured does it mean that I'm injured?

Participant: Yes.

Venerable Geshe Dorji Damdul La: When my hands are, when my hand is injured, does it mean that I'm injured?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Okay, when my, okay say if you, somebody said your hand is badly injured, are you injured or not?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Okay, how many of you say yes raise your hands. I'm very

happy. Okay, so more forceful voice, speak more loudly. When my hand is badly injured am I injured or not?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Very good. Be like Rebecca. Yes. (GL) Okay now when you are injured is it necessary that your hand should be injured?

Participant: No.

Venerable Geshe Dorji Damdul La: Not necessary, right. Likewise when there is mistake with the appearance mistake with the apprehension is not necessary. Mistake with the apprehension, mistake with appearance is necessary. You're getting it? When your hand is injured you are injured, necessary you are injured. Mistake happens with the apprehension, mistake happens to the appearance necessarily. Mistake happens to appearance, not necessary mistake should be there in the apprehension. You're getting it? Okay I need some examples. Okay this for some of you it may seem little technical, don't worry it's not difficult, simply we need one or two examples and it'll become easy. Can you give me an example where there is mistake with the appearance but no mistake with the apprehension, can you give me example? What we said is that where there is mistake with the appearance it is not necessary that there should be mistake with the apprehension. Where there is mistake with the apprehension then the mistake with the appearance is must. Other side is not must, whereas the apprehension to the appearance is must. Okay, can you give me an example of the, where the mistake is happening on the appearance but not happening on the apprehension, can you give me an example? Yes, Manan, yes.

Participant: Like five walls of a room appearing yellow during sunset.

Venerable Geshe Dorji Damdul La: Say it again.

Participant: The walls of a room they are white in colour but they appear yellow due to the sunset.

Venerable Geshe Dorji Damdul La: Okay now I, this is a very good example given but I need crystal clear answer. You're getting it? Mistaken with respect to appearance but not mistaken with the respect to apprehension. So that should be with the subject or with the object?

Participant: Object.

Venerable Geshe Dorji Damdul La: Object. You're getting it? No, object or subject? Appearance with the object but we are saying that appearance happening where? Subject. Apprehension happening where? Subject. That two acts are happening inside your subject but the two acts are related differently. Appearance related to the object but it's happening in the subject. Apprehension related to the subject and it's happening in the subject. You're getting it? Okay now this is easy. Don't worry if you feel little complicated it's just a matter of the habituation. You get used to it little bit, it'll become easy. You're getting it? Okay let's say that say

the, say my mind is mistaken with respect to the appearance but it's not mistaken with respect to the apprehension. Okay, if you put on blue glasses, on, if you put on blue glasses on or yellow glasses on and then you look at the white wall, right, as Manan said. If you put on the yellow glasses on and then you look at the white walls, what will you see? You will see yellow walls. Okay, so how does the wall appear to you as yellow or as white?

Participant: Yellow.

Venerable Geshe Dorji Damdul La: As yellow. Appearance is mistaken, non-mistaken?

Participant: Mistaken.

Venerable Geshe Dorji Damdul La: So your mind, your eye consciousness, or your mind seeing the white wall as yellow that is the appearance is wrong, the white wall appears as yellow wall, this is mistaken appearance. But your mind does it, oh this is a yellow wall or you say this is not yellow simply because of my eye glasses, yellow eye glasses that it sees yellow otherwise this is white. How many of you will say this? How many of you so that, you will say that it is not yellow. How many of you will say that it is not yellow? We all will say it's not yellow, right. But why does it appear to you as yellow? Because of my eye glasses. So from your side you will not engage with this white wall as a yellow wall, you will engage the white wall as a white wall. But it appears mistakenly your apprehension is not mistaken. You're getting it? Good. Okay, so now we will stop here. The next we will turn to page, the next class will be on page 33, threefold division mind. And then we have twofold division mind. And then we have little bit of the mental, mind and mental factors, not into detail. Then we are done. Okay then there are many other important topics pertaining to Buddhist, the Buddhist psychology page, from page 52 many topics which we don't really study under the Buddhist psychology but for the Nalanda Masters Course we included all these things which are so important for our say the transformation of our own mind [2:00:00] and bringing about say the, say getting rid of the mental defilements, getting rid of the mental unease. Okay so this we'll do next time page, from page 33. Okay. We'll do the, okay, sorry, it seems like there are questions coming up. Yes? Mic.

Participant: Geshe la in the case of the inferential cognizer does it always have to be a correct inference.

Venerable Geshe Dorji Damdul La: Okay inferential cognizer answer is yes, it should be always correct inference. If it's a wrong inference it is not an inferential cognizer.

Participant: But so if the smoke is not coming from the fire but from a generator then it will be deceptive consciousness.

Venerable Geshe Dorji Damdul La: So the smoke always, smoke is always preceded by fire be it generator, within a generator there is a fire.

Participant: But if it's fog or if it's water vapour or something else.

Venerable Geshe Dorji Damdul La: It's not the smoke.

Participant: Well it's not smoke.

Venerable Geshe Dorji Damdul La: It's not smoke its vapour. You can mistake vapour for smoke.

Participant: So if I make that mistake then it's not inferential cognition.

Venerable Geshe Dorji Damdul La: So the moment you make mistake, you say vapour as a smoke already ruled out as an inferential cognizer. Yes, Rebecca? Mic.

Participant: Geshe la thank you for teaching the Buddhist psychology, it's very interesting, very fascinating, and I feel very happy every time I attend the class. So thank you for that. Having said that I just want to understand the question, a statement that you said any label can be given to anything, then isn't Enlightenment also a label and a concept, so how do you explain that then?

Venerable Geshe Dorji Damdul La: Yes, say for example if a child is born and somebody brings the child to me and asks what, please give him a name I will say Enlightenment, right. So next time the child goes to seek passport, right, what is your name? Enlightenment. It becomes a name of the person. But the person can be very aggressive but his name Enlightenment. Yeah, there are.

Participant: But, just a follow up a question.

Venerable Geshe Dorji Damdul La: Yes, questions are there.

Participant: So if Enlightenment something doesn't exist it's just a concept in itself.

Venerable Geshe Dorji Damdul La: Okay. The label Enlightenment is not Enlightenment, right. We have to make distinction between Enlightenment and the label Enlightenment. I cannot give Enlightenment, I can give the label Enlightenment, right. This is distinction that we have to make.

Participant: Yeah but so is it just a concept?

Venerable Geshe Dorji Damdul La: Oh no, Enlightenment is a, even a concept can be a fact. Concept does not mean that it's just an imaginary concept. Concept there are two; factual concepts and the imaginary concepts. Very profound concepts. Enlightenment is a very profound concept. It's a non-imaginary concept. But label Enlightenment is very easy. Profound concept of Enlightenment this is not the easy. Label Emptiness is very easy, concept of Emptiness is not easy. Yes, Kanu?

Participant: I think Dolkar la was supposed to remind you regarding exceptions for direct valid perception and inferential cognizer when one in the first moment, you were supposed to tell us,

explain the exceptional cases, exceptions. Dolkar la was given the responsibility to remind you.

Venerable Geshe Dorji Damdul La: Dolkar la is not here, right.

Participant: Yeah, she is not here.

Venerable Geshe Dorji Damdul La: So I'm spared.

Participant: So she asked me to remind you. (GL) She said she won't be present so she asked me to remind you.

Venerable Geshe Dorji Damdul La: So Kanu is so kind. (TL) Okay thank you but we'll not do it now. We'll wait for Dolkar la. Tell her that, you know, Geshe la didn't give the answer he is waiting for her. Yeah.

Participant: So my question is relevant to the script here, evident and slightly hidden phenomena, when I hear the sound it's evident.

Venerable Geshe Dorji Damdul La: The sound is evident.

Participant: Sound is evident. But the fact that I'm hearing it, is it slightly hidden because I have to reason, because I'm hearing the sound and I have to, you know, reason that I'm hearing it?

Venerable Geshe Dorji Damdul La: Okay this is a very good question. Do you, getting it? Say the sound of the traffic this is so evident, sound of the traffic. The process of linking my ear and the sound what is that? I'm hearing the sound. So this phenomena I am hearing the act of hearing the sound, this act of hearing the sound is it evident or slightly hidden or very hidden, this is the question. The sound as the object, there are three things object, subject, and the act which links the two. What is the object?

Participant: Sound.

Venerable Geshe Dorji Damdul La: The traffic sound. What is the subject? My mind hearing the sound. What is the, what is that act which links two? Act of hearing the sound, this ear, this, the act of hearing, or ear's act of hearing the sound. So this act of hearing the sound is that evident phenomena or slightly hidden or very hidden. This is the question. What do you think? This is evident phenomena because I know that I'm hearing it, I don't have to infer, don't have to give any reason. Yes, I'm hearing it, you know. I'm hearing it means that I know that I'm hearing it. I know that this act of hearing is happening. This is evident. Yes, Kabir ji?

Participant: Sorry I'm not really clear on the act of appearance and apprehension. So I just thought of an example if you can just clarify. If you said the appearance is related to an object. So let's say there is a clock and the time is wrong on the clock. So now it's seven but it shows nine. So then there is some problem with the clock but my apprehension I can read the time properly so I'm apprehending it correctly but there is some problem with the object. Whereas if I

can't tell the time even if it's right, so even if it says seven or it's actually, but I can't apprehend it because I don't have that mental faculty then there is a problem with my apprehension. Is that a right example?

Venerable Geshe Dorji Damdul La: Okay this is a very good point raised. Okay many nuances are there. Let's say that the clock at the moment it's quarter to ten, quarter to eight, no, eight fifteen, fifteen past eight, eight fifteen. And then the clock says it is six o' clock, the clock the hour hand is at six and the minute hand is at twelve. Oh it's six, right. The clock says it is six. But actually it is the quarter passed eight but the clock says it is six. Now what you can say is that it is quarter passed eight but this, according to this clock it is six, right. According to this clock it is six. So this clock is wrong. You're getting it? According to this clock it is six now but this is wrong. According to this clock this is six. So what you, what your thought that according to this clock this is six, this is correct. Your mind is correct. And you think that oh still it's so early it's six o' clock which means that you, this clock is erroneous and your mind also follow the erroneous machine. So both becomes erroneous. Whereas you make distinction what this clock says and what is the reality. If you make a distinction then you are correct in both ways that according to this clock it is six but according to reality it is quarter passed eight. You're getting it? Okay these are the nuances, very good. Okay maybe the last question. Okay Aditi, yes, Aditi, Aditya.

Participant: We were talking about the cognitive mind, somebody stuck in his cognitive mind, in his past memories, [2:10:00] past shock, traumas, all of negative happenings in life. How is it possible for one to overcome them? Is it, if it is not possible, if one is not able to do it through observation how is it possible for?

Venerable Geshe Dorji Damdul La: Okay so basically this is a very serious matter. Say somebody who is going through very traumatic experiences in the past and then post-traumatic stress disorder is there how to rectify that, how to heal that, how to correct that? So that requires now there both things are so rigorous one is the memory of the past cognitive processes, very clear, and the imprints of the feelings both cognitive and the feelings very unpleasant feeling. It's easily triggered, it's very easily triggered. The moment that cognitive thought for example say I heard that the, it was in Israel last year. My friend narrated a true story that he was in a car of his friend. And the car, the friend was driving and then he was just sitting next to him. And suddenly there was a the, helicopter at the top there, it's very safe. Already very safe no problem and suddenly this driver started to sweat, including the hands sweat terribly and he stopped the car. And he asked why. Because of this helicopter, because he had incredible, very bad trauma once many years ago during the I think Nazi time, he had a very scary experience, nightmarish experience. So that the moment he hears the helicopter sound that feeling is triggered, instantly triggered, easily triggered. Unpleasant feeling is triggered and cognitive, all these the cognitive experience of the past comes back so vividly and the unpleasant feeling vividly comes back. So both things are happening. So there the treatment must be done in two ways. So one physiologically the person is affected. So with this just the hearing the sound cognitively that sound can instantly trigger the physiological changes within the body, the sweating, reactions, all these things are happening. So it has gone too deep. So for that physiological one way the which is not really a nice solution but the anti-depressant the medicines, some medicines to quell the

physiological, severe physiological reactions, one. Then the other one the more slow and stable, reliable the remedy is to change the cognitive thinking and to change the feelings, two things. And the feelings ways, means are there. To change the cognitive thinking also there are ways and means. These are you know very serious matters to deal with, yeah. Okay maybe last one.

Participant: Geshe la I want to ask, is karma extremely hidden phenomena?

Venerable Geshe Dorji Damdul La: Very good question.

Participant: And also one little thing how is Emptiness not extremely hidden, I find that.

Venerable Geshe Dorji Damdul La: Okay, Emptiness you have to study Nalanda Masters Course. After this you have to do Nalanda Masters Course then you will see the, nobody will tell you that you have to believe in Emptiness, nobody will tell you, right. If you do meet somebody who tells you that you have to believe in Emptiness. For sure don't expect that coming from Tibet House, right. From outside maybe you meet with anything, right. Some people will give you Enlightenment on the spot. I will give you Enlightenment on the spot you will meet with such people, right. That I'm not responsible. Whereas if you meet Arya Nagarjuna, Acharya Chandrakirti, these great teachers they will never say that believe in Emptiness. You're getting it?

Participant: We talk about Emptiness.

Venerable Geshe Dorji Damdul La: Listen, listen. They will never to believe in Emptiness. They will convince you what Emptiness is. You're getting it? That is known as you don't have the direct access, yet you don't have to believe in it, simply through reasoning you will get it there. That is known as slightly hidden phenomena.

Okay karma there are two operations of karma. One is a very gross karmic operation and the other one is a subtle karmic operation, very subtle karmic operation. The gross ones is, gross ones some of them are evident, some of them are slightly hidden. And the very subtle ones like the operation of the karma for example say what karma makes the say, what karma makes you to have the red the what do you call it, sweatshirt, right, red sweatshirt today, right, what karma made you to put this on today. What karma made that only this number of the people are today and the others are missing today, what karma responsible for that? So that is very subtle. So karma there are three groups; one which is very evident. For example say you do good things and instantly good things happen. That is so evident. You do good things still bad things continue to happen, right. So that good thing still has a result in the future but the that you have to infer more. So that is the slightly hidden phenomena. And then where through any reason, for example say the today I come with this pen, not with the other pen. What kind of karma did I accumulate in the past, right? Usually I have the other pens, today it's a very different pen. So that thing is beyond the rationality. So what is beyond rationality and this is, yet it is a fact. Yet this is a fact that I'm having this pen, right. This is reason so that can be known only through the say only through the testimony of somebody else. So that is known as karma, within karma there are three categories.

Okay we'll stop here. End dedication prayer, Tejal la.

Participant: Page 278

Dedication prayers in the end

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Class 37 – Buddhist Psychology – Part 7 of 11

Session 1 of 21st Dec 2018

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Starting Prayers and Meditation

(Main Teachings Starts) [00:18:49]

Okay from what we read from this completion of the text The Blaze of the Non-Dual Bodhicitta. Okay so part of the praise to Buddha Shakyamuni what we read was that:

Don't commit any non-virtuous action
Perform only perfect virtuous action,
Subdue your mind thoroughly
This is the teaching of Buddha.

Okay so while this stanza can be understood by almost everyone on all different levels. Yet somebody with exposure to philosophy, with exposure to psychology when you read this it contains a whole, all the nuances, [0:20:00:0] all the subtleties and all the depths and vastness of philosophy and psychology there. And as we began the psychology class or the Nalanda diploma course with the basic two premises as to what is your aspiration, finally what do you want? The two agendas of what you like, what you want? We said that we want happiness and we don't want suffering, so that becomes our the basic agenda that be kind to yourself and providing happiness and discarding miseries or fears then the next point is be wisely kind towards yourself.

So if you look at this the stanza: Don't commit any non-virtuous actions, so if you don't want suffering, to be kind to yourself by get rid of all the sufferings and to acquire the maximum infinite happiness. The first part getting rid of the sufferings, so the first line says: don't commit any non-virtuous actions, through all sufferings they invariably arise from committing evils. So *YE DHARMA HETU PRABHAVĀ*, all these phenomena arises from the causes so even the sufferings, the miseries they also arise from the causes. So, if we don't want suffering if we want give end to suffering, if we want to be kind to yourself by bringing end to suffering then bringing end to the evil. So the first line says: don't commit any non-virtuous actions. Then second line says: perform only perfect virtuous action.

So after getting rid of the suffering, what do you want? I want infinite happiness, maximum

happiness. So happiness again is the result of the causes *YE DHARMA HETU PRABHAVĀ* and what kind of causes? Virtuous actions, so the Buddhas said, perform only perfect virtuous action number two, if you want infinite happiness go for infinite virtuous two. And then the question is so these two things we see that all religions, even a courteous family will advice this, don't commit evils and to do good thing, to do virtuous. That questions how to do that?

Say even in the school, even in the class, say the very young children's class say the disciplinary or the monitor of the class may tell the other students you have to do good, don't do bad then how, this is the question. So, the third line says subdue your own mind thoroughly, is only through what our mind, what is the behaviour of our mind, what is the habit of the mind? Habit of the mind is to easily go towards non virtuous and we find it so difficult to embrace virtuous. The moment we embrace virtuous then we need holidays, we need one day off you know like this. For non virtuous we don't need any days off we can do it just for say the continuously, so this is our mental habit, our mental habit. Now, we have to instead subdue our mind thoroughly, so change the habit for that you have to subdue the mind which is so like very rough, so easily go into the non virtuous, so difficult to find the virtues, so this is reality of our mind. Now this is the untamed mind, while you want happiness you don't want suffering but your mind behaves very differently mind behaves in the opposite way, so we have to tame the mind to behave the way you like, that the mind does something which will get rid of your suffering that the mind does something which will attract all the happiness. So how do we do that? This is the next question, so subdue your mind thoroughly, how to subdue the mind thoroughly? So this is where the Buddhas teachings may contribute a lot as to this question, how to subdue the mind? Okay so what we need to know is the mind, so before we being so cruel, so rough on the mind we have to see how this mind behave.

Some people if you treat them very gently they can easily get spoiled. Some people if you treat them little rough they can become even worst. So, some people little roughness may help the person to calm down and for some people with the roughness the people become worst and some people if you do gently the person will listen to you and whereas little rough the person will just do the opposite. So this is how our mind is so rebellious. Now the point is we have to first know how the mind works, we have to study the other person so well. Likewise we have to study our mind so well and knowing the mind so well then on that basis we have to tame the mind, subdue the mind.

Okay what is the nature of the mind? Nature of the mind is for example say if a young child sees somebody in the mask of the ghost is so scary there is a tremendous fear coming in the child. So it is not a real ghost but the person put in the facade ghost, so just facade means some appearance it is not real ghost. The reality vice appearance so there is the appearance of ghost and that affects the child, so much of fear comes. The moment the child realize that this is not the real ghost the fear dissolves, the facade remains the same but appearance effects the person, so the appearance to the mind so that we have to know whether the appearance tally with the reality, if not what is the reality? We have to know the reality so well so to tame the mind one because the moment we know the reality then the reality is such that our mind automatically becomes peaceful our mind automatically becomes compassionate this is the reality. And the where we interact with the external objects and then our mind becomes more aggressive and

behaves more untamed which means that we have not seeing the reality, so we have to see the reality so well, to know the reality well we need to study the philosophy. So the philosophy helps us to know the reality so well. Now let's say we know the reality so well then deep inside our mind we see that our mind is for example say the you know what to write but your hand is very shaky, your hand is what is that the?

Participant: Tremor.

Venerable Geshe Dorji Damdul La: Tremor, so say that with the tremor you write it then whatever you write it becomes little shaky right. Okay, so this is you know what to write but then the hand which is like the subject, the mind object you know the object so well but mind is disturbed, agitated the subject is agitated, you know the object so well through philosophy. Now the mind assumes the state whereby it is agitated or is not say the like the glass so you put in the glass and if the glass is dirty, if the lenses are dirty then the however clean the object is you will see the object as very dirty it is not because the object is very dirty there is some problem with the subject. So likewise once you know the object so clearly you know the object through the philosophy we know the object but your mind how the mind works so this mind can be very murky and not because the object you don't know the object because this is how the mind takes the form temporally little murky. So with this murky mind even thought the snow is so clean, spectacular but you will not to enjoy this, it is very murky snow. It is not because the snow is very dirty because there is problem with your lenses, lenses is the subject.

So we have to know what the nature [0:30:00:0] of the subject is again, not only the object but know the subject. So the interplay of the object and subject overall this is how the mind behaves. So for that we have to segregate the two things: what the object, what is that, the reality of object which the mind sees and the nature of the mind itself? So to know the object well we have to know philosophy, study of philosophy is so important and the from the modern science point of view physics is primarily for that purpose, to know what ontological reality is, physics is driven towards that direction. And to know what the subject is like, we have to know the psychology so well, now today we have neuroscience, we have cognitive science and western psychology is also there then the Buddhist psychology is also there. Finally, the point is that we have to know the psychology. So when I say psychology I meant the empirical mind, to know the empirically psyche, psyche means the mind.

Empirical something which we can feel for example when I feel sad I know that my mind is sad and then other people can also feel that I am sad, I am agitated, other people may also see me agitated that is what I meant by empirical mind not something which we cannot really experience. So, that is something study of psychology particularly study of Buddhist psychology is purely empirical, it explore only the empirical reality of the mind which is directly related to our experience of happiness, to our experience of pain and so forth, so that is important that becomes relevant to us. So with that in mind, this mind now we see that for the object we study philosophy and for the mind we study the psychology and within that we see that say, the mind knowing the object reality then the mind becomes very confident. So, this confidence will give rise to the fearlessness, even you are not afraid because the fear means you are very apprehensive, what might happen? When you are very confident the fear is not there, so with

this knowing of the reality this helps us to gain the fearlessness, the confidence. So, the first path of your aspiration to achieve fearlessness, to get rid of all the miseries is achieved through knowing the reality very closely. Now not only that you know the reality and thus you become fearless but you also want infinite happiness.

For that matter your mind has to feel the ease, so this ease depends on okay if I wants to say like the say 1000 people around me, if I only feel very comfortable with one person the feeling of the ease is limited to one out of 1000 and whereas if I have like 20 people with whom I fell so comfortable then of the 1000 the 20 units of ease I feel and then the remaining 980 is unease. So there I have to feel comfortable, so these ease to be infinite my mind has to flow, feel ease with all sentient beings and number of the sentient beings is infinite. So there the ease becomes infinite, this is another thing everybody is seeking. So, for this ease is the feeling of the comfort, ease with other people, feeling comfortable with other people that is only with the feeling of love and affection. So this love and affection somehow we have to cultivate it in such way, this the subject should assume the spirit of feeling unconditional love towards all sentient beings, then the mind feels ease with everyone that is known as the infinite happiness. So with this we see that the infinite happiness comes through the unconditional love towards all the beings, and then the state of the fearlessness, the state of the freedom from the miseries it comes from knowing the reality.

And to know the reality we see that your mind, your body is like troubling or is little hazy, although you are touching the object the reality but is hazy that is your problem, so it must not be hazy it should be very bright, very clear and stable. So, to know the object very clearly the wisdom is required and this wisdom must take the form very stable, very steady form that requires the single point meditation. So we see that in other words in order to achieve that state of the fearlessness, to achieve the state of freedom from all fears, all miseries we require the wisdom supported by the steadiness of the single pointed meditation, so we need to cultivate wisdom, we need the single pointed meditation both are required. So, we have to see in our own daily life particularly now that you know say that if you are in school or in college okay that is fine you have the studies to complete but those of us who life is almost like settled right then the point is the there is not much excuse. Finally, what for we are talking about the, oh! My life is now settled, is that I want to get rid of my fears then I want infinite happiness, this is aspiration of everybody. If this is what you come to realize that this is the aspiration then the thing is matter of how much time you allocate.

By the one is the from what we are learning, don't commit any non-virtuous actions, so there wisdom is required and the steadiness of the mind which is the single pointed meditation required, these two things related to the: don't commit any non virtuous action the first one, to get rid of all the fears. Then number two perform only perfect virtuous actions, so there unconditional love, Bodhicitta practice is required so that is number two. And subdue your mind thoroughly is how these two things to be done in a very precise form, as I said earlier to know the reality and with the stability of this mind which knows the reality to get rid of all the fears of life, to get rid of all the non-virtuous actions and thus embrace the fearlessness, the state of the freedom from miseries. And then likewise the same wisdom, the same selflessness of mind this expands the field of love and affections towards the infinite beings where the ease multiplies

with infinity, to infinite beings. So we see that this is what attracts you the infinite happiness and this is what we see thing, so how acquire that? It is through performing on a perfect virtuous actions, how to do that? By expanding your, by cultivating the infinite compassion. So, we see that all these things are happening in your mind, in your psyche. So for that matter we have to precisely know how the psyche works, how our mind works. So studying the Buddhist philosophy is so so relevant, also this is something which is direct relevantly with, we can see our own mind, and literary we can see our mind with the study of Buddhist psychology.

Okay with this we have thus far done is on page 33. Okay once we see our mind very clearly through studying of Buddhist psychology later on any practice that we want to do, mediation on Emptiness, mediation on renunciation, meditation on the awareness of awareness mediation, mediation on the Buddha image, mediation on breath in soon you go for the practice for example say the Vipassana practice of the Goenka ji. You do any practice, you see that is so crystal clear in your mind, you become very confident in what you are doing and whatever benefit that we are seeking we see that we can easily acknowledge them by the intended benefit we can achieve very successfully and [0:40:00:0] easily through knowing the Buddhist psychology. And from this, that whatever practices that you do this will be extremely beneficial. Okay so now and of course the details that is in Buddhist psychology is the part of the Nalanda Buddhist studies, Nalanda masters course. So, what we are doing here is the cursory form.

Okay so we were taking about the three four division of the mind, now the classification of the mind, this mind the mind which is the mind which we experience the classifications. We see that say what is the conceptual consciousness then the other one is non conceptual, within non conceptual we split them into two: mistaken and non-mistaken right. Okay conceptual mind versus first let's make it like this conceptual mind versus non conceptual mind. Okay, what does it mean by conceptual mind? If you know this what is non conceptual becomes very easy for us. Okay let's say that now when you are in Tibet house say if you think of let's say the India gate then you think of India gate and then what happens? The image of India Gate comes to your mind and real India Gate cannot come right. So the image of the India Gate comes to your mind and it is through this image that you are thinking about the India Gate, so the real object is the India Gate but what comes to your mind is the image of the India Gate. So through the image of the India Gate you are said to be thinking about the India Gate. Okay, so this image that you can think of India Gate with this mind that you have now when you are in Tibet house and you are still thinking about the India Gate which is about how many kilometer away? Five, six, seven kilometers away so to think about this, there is no option other than to use the image of the India Gate in your mind, image of India Gate comes to your mind that image of the India gate is known as generic image or meaning generality. So you have to know this technical terminology, technical terms meaning generality or generic image in Tibetan it is known as **Tibetan??:** [0:42:49:5] meaning generality or generic image.

So now the point is conceptual mind in Tibetan is *rtoq pa*, conceptual mind is any mind which gets to its primary object, whatever this minds should be picking which apprehends its main object, its primary object via or through generic image is known as conceptual mind, okay so that is conceptual mind. So with this let's say for example okay you think about say somebody you met like ten years ago in such a very pathetic situation acutely thirsty, the hungry, cold, constantly

this thought comes to mind now. So this thought is that conceptual or non conceptual? It's conceptual right. Say what example we have of non conceptual, the mind which does not have to use the meaning generality, which doesn't have to use that image you can get to object directly for example say when you this flower look at it, oh this is a flower there, how do you know this is a flower there? How do you know that there is a flower there? My eye consciousness can see this. So my eye consciousness can it see directly or it has to go through the image of the flower?

Participant: Directly.

Venerable Geshe Dorji Damdul La: Okay, what we say is that it is direct and according to say the neuroscientist they will say that okay the light falls on the flower, from the flower the light goes to our lenses and then there it goes to the retina right and then the image is formed there, upside down image and that is interpreted by the mind to be not upside like this okay, mind meaning the brain. Okay this is what neuroscience says, there is no contradiction the point is that what we are seeking this object. Is this the object what we are seeing? Yes, so when you see this do you need other mental image that you have to create? You don't have to create a mental image right. So the image in the retina is formed that is not a problem, mental image is which your mind creates, so that is the image created by the light, light not but the mind. So the image created by the mind that is known as the meaning generality or the generic image. So any mind which gets to the object though that the mental image or the generic image is known as conceptual. Now okay don't forget this flower, keep thinking about this flower. Are you thinking about it now?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Okay, so the flower is in front of you? It is not there but you are still thinking which means that still the images comes. The real flower is not there but something comes to your mind, what comes?

Participant: Image.

Venerable Geshe Dorji Damdul La: Image, the image of the red rose comes to you right. If a red rose comes it is amazing, you must be very special guy right. Image of the red rose comes. Okay, so that image of the red rose is that created by mind or it is really there in front of you? It is what your mind creates that is known as generic image or the meaning generality. So any mind which uses such image in order to think about the main object that mind is known as conceptual mind. Whereas look you are seeing this flower, directly or you have to think about the image and then think of the flower, how? Direct, this is known as non conceptual mind. Non conceptual mind vs conceptual mind this is a very important distinction that we need to make okay. Now, think of a blue flower in my right hand, can you think of that? Okay let's say not to confuse this, say in my right hand red flower and in my left hand just imagine a blue flower. Can you imagine that? Okay now what is in my left hand?

Participant: Blue flower.

Venerable Geshe Dorji Damdul La: Imaginary blue flower is there and not blue flower. If you say blue flower then the people who are listening online, they may think that Tibet house people they are seeing something blue flower there, they must be magician right. There is an imaginary blue flower, not the real blue flower. Imaginary blue flower do you know that yes, I am thinking of the imaginary blue flower? Do you know that you are thinking of the imaginary blue flower? Do you know that?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Yes, you know that. You know that directly or indirectly?

Participant: Directly.

Venerable Geshe Dorji Damdul La: How do you know directly? Do you know that you are thinking of the imaginary blue flower?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Yes, so which means that you are thinking of the blue flower and this mind knows that I am thinking of the blue flower. So there are two minds involved, the first mind is thinking of the flower, second mind thinking of the mind which thinks of the flower. You are getting it?

So second mind, how do you know, so the second mind does it know this mind directly or does it know this mind through indirect image?

Participant: Directly.

Venerable Geshe Dorji Damdul La: What do you think?

Participant: Directly.

Venerable Geshe Dorji Damdul La: Okay. So the answer is it's direct, right [0:50:00:0] for example let's say that say the somebody expects you to, okay may be say somebody who is very closely related to you expects a birthday gift from you. And then the person may be expecting what? Iphone X and then you give what? 10000 rupees phone, then what is the reaction?

Participant: Very disappointed.

Venerable Geshe Dorji Damdul La: Very disappointed right. Okay one time, this all the psychology is very helpful right. So one time, there is so many for very young children all my relatives, my cousins daughters, my brother's daughter, so there is all these young you know goes their age like I think 12, 13 like this. Okay let me be more direct somebody say the okay somebody who is my niece and she brought her friend. So what they are seeing in their life is that, the niece gets say if the niece's friends get 100 rupees, the niece should get hey?

Participant: 300, 500.

Venerable Geshe Dorji Damdul La: 300,500 more and then so at that time I gave 100 to the niece and 100 to the niece's friend. Niece was shocked, what is this? I just got 100 right (TL), my friend also got 100, he is my uncle not his uncle. Okay, so there in some case it is shock and in some case it is disappointment, very very disturbed right. How the human psyche works, right very disturbed? Okay so if I gave instead of 100 if I gave 1000 to the niece, will she be happy or not? Very happy, generally they get like 50rupees as gift, 1000 very happy, not happy?

Participant: Very happy.

Venerable Geshe Dorji Damdul La: Very happy, I give one 1000 to the friend also, what happens? Again spoiled, this is the human psyche you are getting it. Okay now from the body language you see that this young girl the niece is very upset. What do you mean by upset? Mind or the physical? The mind is very upset. Okay now you are seeing the mind of that person, the mind very upset mind is what you are seeing so, this mind the mind within you which knows that the other person's mind is very upset. So what is this mind that you have, conceptual, non conceptual?

Participant: Conceptual.

Venerable Geshe Dorji Damdul La: Think of it, how many of you were once very upset anytime in your life? Kanu, no experience? (TL) What is upset? Anyone? Raise your hand those how are never had the experience of what do you mean by upset? Okay we all had that experience, being very upset. So, that did you know that you were upset at that point when you are upset, do you know that upset?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Okay, so there is a mind which was upset and you have another mind within you which knows that I am upset. (TL) Right, your mind is upset and then you know that you're upset. So there is a mind within you which knows that you're upset. So this mind which knows that you are upset, this mind, is that, does it knows that your upset directly or you know the indirectly, conceptually or non conceptually?

Participant: Direct.

Venerable Geshe Dorji Damdul La: Direct, and then you know somebody else is upset, you know that directly or indirectly?

Participant: Indirectly.

Venerable Geshe Dorji Damdul La: Conceptually, non-conceptually?

Participant: Conceptually.

Venerable Geshe Dorji Damdul La: Okay, so when you know somebody else's mind being upset that is in most cases it is conceptual. For ordinary people like us is always conceptual. Yes?

Participant: But Geshe la, when you are observing it, isn't it direct.

Venerable Geshe Dorji Damdul La: Wonderful that is good point. Okay it's not just me there are many people who said it conceptual right. So you may have to give your answers. So Gauri la is coming over the very strong point that you are actually seeing that person very disappointed, so it is very direct as you are observing it right it is direct how can it be conceptual? Yes, Tejal la.

Participant: So usually I think from the body language we infer that the person is upset we don't have the clairvoyance to be able to see their mind or read their mind, then know for sure that they are sad 100%. So since we are infer..

Venerable Geshe Dorji Damdul La: My niece 100% upset I know that, it is not through clairvoyance but I knew that she will be 100% upset right. And then after you know after this then we were leaving the as so like what is that? Mood of this very young girl she was totally mood off. (TL) Alright I could see that, very disappointed, I could see that 100% disappointed but the question is there are two things: I see that she is mood off or disappointed because of the body language. Body language is not the mood off, mood off is happening inside, the mind right. From what you are observing directly, you are seeing something inside conceptually. There are two things within you, you are seeing two things, you used the direct observations to the see the physical body language and then the conceptual mind sees what is going inside the mind right. So your mind seeing the other person's mind was done through the conceptual mind, your mind seeing the other person's body language that is direct, that is the observation. So, look this is how if you know the psychology we can tease apart all these nuances. What is happening n the sensory body language through the sensory then you get information pass to the mental consciousness, conceptual. So, this conceptual mind will then infer what is inside this person's mind, what the person is thinking right. Yes.

Participant: Geshe la, I didn't I understand when you gave me a flower example, you said that it is direct, so the mind has concepts that this is a flower right.

Venerable Geshe Dorji Damdul La: Okay, that's good. So, yes mind has a concept that this is a flower. Are you seeing the flower?

Participant: Yes, I have seen a flower before.

Venerable Geshe Dorji Damdul La: No, okay you have seen the flower before? Now, are you seeing the flower?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Is it direct, conceptual?

Participant: It's conceptual as I have the picture that what is flower that it is not a table, it is a flower.

Venerable Geshe Dorji Damdul La: Okay, say did you follow what Rebecca is saying. This is a very good point right. Okay so you have a picture of flower, picture of flower came from where? Previous flower, are you seeing the previous flower or you are seeing this flower?

Participant: I am seeing this flower,

Venerable Geshe Dorji Damdul La: Yes.

Participant: Through the previous mind,

Venerable Geshe Dorji Damdul La: Okay, so there is previous picture right. Okay, so that previous picture is not the picture of this flower?

Participant: No.

Venerable Geshe Dorji Damdul La: Very good, meaning generality is: think of India Gate then you think of India Gate. So that mental picture [1:00:00:0] is the picture of the India Gate you are getting it. It is no like the picture of the what? In Mumbai also there is also one gate right, what do you call that?

Participant: Gateway of India.

Venerable Geshe Dorji Damdul La: Gateway of India. So the Gateway of India from Mumbai and then you use, no, I am thinking of India Gate that's not true. So, that is a different image it is not the image of the India Gate you are getting it, likewise the image that you have. So now question is if our eyes look what is this? Tell me what is this? This is a flower you are getting it, you will say that this is a flower so that thing is conceptual which made you to say that this is flower that is conceptual, and that requires earlier learning. If you don't have the earlier learning, if not seen the flower before, then somebody shows you this, what is this? You will say I have no clue right. I have no clue.

Participant: Can I ask you something?

Venerable Geshe Dorji Damdul La: Yes.

Participant: I was just wondering is this the conceptual mind, the conceptual we have to being used that object before otherwise you will not have a conceptual mind. Let's say like a tribe in Africa as seen in TV, if I say imagine a TV, if I imagined the TV.

Venerable Geshe Dorji Damdul La: That's true. Okay let's say, I would say that for conceptual mind the object of the conceptual mind should be something similarity of which you have seen before, not the object before. Right? Okay let's say okay the 2019, you have not seen

2019 before but you can still conceptualize that right on the basis of 2017 which you want the experience, on that basis there is a similarity there but you have never seen 2019 before, still you can conceptualize that. So there is a similarity 2017 which you already experienced before the similar to that is 2019 right. Okay this is one thing going into more detail psychology particularly from the Chittamatra whatever we are seeing these are nothing but the imprints activated right. Imprints are activated and this imprints of what? Imprint of a flower cannot activate to see a table, imprint of the flower can active only if the flower in the later times which means that you should have seen the flower before right. So Chittamatra would argue that anything because that there is nothing there externally there, it's all your mental state, mental state means something should be activated, what activated? Seed of the mind should be activated, this imprints is what, seed or the imprints of what? Imprints laid from the past times before right, which means that you should have these experiences before. Very good. Okay anymore questions? Okay Kanu.

Participant: Geshe la, I was wondering, are mind one and.... like first mind, second mind, mind knowing the flower and mind knowing the flower, are they simultaneous?

Venerable Geshe Dorji Damdul La: Kanu, always brings very controversial question, make me into difficulty I know. (TL) Okay so two minds the mind which know okay yes there is a flower there, yes I know that I am seeing a flower right. Okay so flower yes there is flower there who is saying this? My mind is saying this. And then yes I know that I am seeing the flower, so there are two minds involved. So these two minds are they simultaneous or they are subsequent, sequential. This is your question right. Okay so the answer is, I know that I am seeing the flower right. Okay, so and then I know that you are seeing the flower, two things. So, there I know that you are seeing the flower that is that your mind precedes and my mind follows two, not simultaneous, sequential. Where is in my case yes, I know, knowing my mind seeing the flower, the mind which knows, the known and the knower these two minds, the mind as the knower, mind as the known these two within the individual, according to this school is simultaneous, self cognizant mind, right we study the self cognizant mind. But the self cognizant mind doesn't work with the outside mind. Okay, good very good questions. Now we have to okay, conceptual versus non conceptual, now do you know it becomes clear to you what is conceptual mind. Okay, let's say compassion what do you think? Say for example say I am feeling cold right then you feel compassion, or may he be freed from suffering, may he be freed from the cold you feel this, so this compassion. Just now you by seeing me that oh! He is feeling cold, so, may I wish that you are freed from cold. Okay, this feeling of compassion conceptual, non conceptual?

Participant: Conceptual.

Venerable Geshe Dorji Damdul La: You are seeing it directly right. You are seeing it directly that you have cold right, and then the instinctive reaction comes to you that may he be freed from the cold right, what is that? Direct conceptual, non conceptual?

Participant: Conceptual.

Venerable Geshe Dorji Damdul La: Okay, Gauri ji is saying it is conceptual, anyone else?

Participant: I am saying non conceptual.

Venerable Geshe Dorji Damdul La: Non conceptual than anyone else? Okay, so the answer is only for the Buddhas this feeling is non conceptual, for all other its always be conceptual, so Vinni ji must be a Buddha (TL, GL). For everyone else say the compassion, Bodhicitta then they say, loving kindness right all these are conceptual. There is no question why? You can say how not, why. You are getting it, how? Because they are always you see generic image.

Participant: Why do they always use the generic image?

Venerable Geshe Dorji Damdul La: No why will not happen..

Participant: How is it that they always have to use image of generic image.

Venerable Geshe Dorji Damdul La: How and why these two are very different, how and why. Why, it may say that because I am angry. (TL) How, because it happens like this, the mechanism is explain through how and the intention and so forth this is explained by why. So, why and how these two are different questions? Okay like Rebecca raises very controversial questions.

Participant: This one is very small. If you explaining and I am understanding that there are moments of mind and there are concepts then can we say that the first moment of my smell conceptual?

Venerable Geshe Dorji Damdul La: That's interesting, this is no first moment of mind right?

Participant: But there are moments and concepts.

Venerable Geshe Dorji Damdul La: Yes, there are moments but literally to speak literally speaking there is no first moment, there is no literally first. First means before that there is no mind. If you speak about the first then before that there is no mind. So, whereas we can speak about the first moment of the mind of 2018, first moment of the mind of today that is possible, so that is what you are saying? Okay, that first moment of the mind of today should be non conceptual not necessary because that is the outcome of the previous days mind, [1:10:00:0] it can be conceptual it may not be conceptual not necessary. Now okay, the non conceptual, conceptual these are the few things that we have to learn, conceptual mind is always mistaken mind *trul shay*, because the conceptual mind what actually comes to your mind is the generic image and then through this you just see these things and on that basis you say that okay, I am thinking of India gate, you are not saying that I am thinking of the generic image of the India gate, you are getting it? So in your mind generic image and the image these two are mixed. In actuality these two are not mixed but in your mind these two are mixed. Right? Okay, so all conceptual mind are always mistaken. Okay, what do you mean by mistaken mind? a mind which is mistaken with respect to the appearance, very good. Don't forget it, all conceptual mind are always mistaken. It doesn't mean that the conceptual minds are deceptive mind right. They may not be deceptive but they are always mistaken, they are mistaken with respect to as seeing things as, with respect to the appearance wise they are mistaken always but engagement they may not be

mistaken. Okay, can you give me an example of a conceptual mind which is not mistaken with respect to the apprehension of the object? Then give me an example of a conceptual mind which is not deceptive, the term that we are use is non-deceptive, a conceptual mind which is non deceptive, anyone? Yes, Vinni.

Participant: The statue behind you.

Venerable Geshe Dorji Damdul la: Conceptual mind thinking of the statue behind me. Right? Okay, that is mistaken mind?

Participant: Yes.

Venerable Geshe Dorji Damdul la: No that is valid mind right? Conceptual mind thinking of the statue behind me is it mistaken mind or not?

Participant: Yes.

Venerable Geshe Dorji Damdul la: No, it's not mistaken. Is it mistaken mind or non mistaken mind? It is not mistaken. It is conceptual mind or not?

Participant: Yes.

Venerable Geshe Dorji Damdul la: As per the dictate we said all conceptual minds should be mistaken right, that is the dictation to be followed, that is mistaken. It is mistaken mind when we say mistaken don't think of that to mean deceptive, it is not deceptive it is mistaken because you, in what way this mind is mistaken? Conceptual mind thinking of the Buddha statue behind me, real Buddha statue and the image of the Buddha statue these two are mixed in your mind, these two appear as mixture. So, that is why it is mistaken with respect to the appearance of the object but is that mistaken with respect to the engagement of the object or is it mistaken with respect to the apprehension of the object?

Participant: Apprehension.

Venerable Geshe Dorji Damdul la: No, apprehension there is no mistake because it apprehends the right objects right. So that is not deceptive but it is mistaken. And you may warn that in English these two mean the same deceptive and mistaken (TL) there is no choice because have to use some English words. So, we arbitrarily we created norms right that within these Buddhist psychology study let's call a mind which is mistaken with respect to the appearance let's call it mistaken mind. A mind which is mistaken with respect to the apprehension we call it deceptive mind right, this is how we created the say some kind of convention. So we just follow the convention while we are studying this psychology in this context. Okay, now can you give me an example of conceptual mind which is not deceptive? Any what's to give the example? A conceptual mind, thinking of the statue behind me. Can you give me an example of a conceptual mind which is not mistaken? Very quick, one or two examples. No.

Participant: You are sitting in front of us.

Venerable Geshe Dorji Damdul la: A conceptual mind thinking of you sitting in front of the..

Participant: Seeing you there directly.

Venerable Geshe Dorji Damdul la: That is not conceptual mind, that is non conceptual mind right. So I want a conceptual mind which is not mistaken. Can you give any example?

Participant: Thinking of a triangle.

Venerable Geshe Dorji Damdul la: Conceptual mind thinking of a triangle. So, this is a conceptual mind which is not mistaken. Is that conceptual mind? All conceptual minds are mistaken. So, that is also mistaken(TL). Okay, Kanu ji thought that Geshe la will never deceive us right. If he ask question he must be very serious right. So he is so innocent, okay Kanu ji is right, don't take me too seriously. So there is no conceptual mind which is not mistaken, conceptual mind is always mistaken right. Okay, good now with this, non conceptual minds, now we are talking about the non conceptual minds. Okay, generally speaking when we are not exposed to these kind of psychology the moment we are introduce to the conceptual mind, non conceptual or conceptual is little inferior, non conceptual is very good that is not true. You are getting it. Non conceptual can be the worst of the mind right. Simply we have to know conceptual very objectively what conceptual mind is, what is non conceptual mind is just objectively learn this. Don't think about this is superior, this is inferior you are getting it. Why I am saying this you will learn this, non conceptual mind is mind which does not use the generic image. Anyway the details are there, a mind which doesn't use any mind which doesn't use the generic image; this is known as non conceptual mind. Okay, let us say how many of you have seen moon sometimes? Oh! Tenzin Kunsang la have you seen moon? When did you see moon? Some years ago? No, you don't see some years ago? You saw moon?

Participant: Yes.

Venerable Geshe Dorji Damdul la: When you are in the Suja...Selakui school? Okay, you don't see moon there when you were in the school? You saw moon right?

Participant: Yes.

Venerable Geshe Dorji Damdul la: You saw moon. Okay, what was the size of moon that you saw? What was the appearance of the size of the moon?

Participant: Circle.

Venerable Geshe Dorji Damdul la: That is not the size. Circle is the shape. Right? (TL) You are not from the Selakui school, from the Selakui school the answer is very precise, your answer is crooked. I am asking what is the size and you are giving the shape. Right? What is the size like say one foot diameter moon or like the size of this building. You saw the moon as a size of this

building? No, size of a like one foot diameter this is what we have seen. Okay, the size of the moon is it just one foot diameter or it is bigger than that the real moon? Much bigger then or you saw that as very small, you are getting it smaller then say Tibet house but in actuality it is much bigger than the Tibet house you are getting it? So, that your mind Tenzing Kunsang La's this is eye consciousness seeing the moon is that conceptual mind or non conceptual mind?

Participant: Conceptual.

Venerable Geshe Dorji Damdul la: Tenzin Kunsang la's eye consciousness seeing the moon, is it conceptual mind or non conceptual mind?

Participant: Non conceptual.

Venerable Geshe Dorji Damdul la: Non conceptual? No, that is mistaken right. We said all conceptual minds are mistaken, so that mind is mistaken could saw the moon as very small right. It is not small, moon is actually the moon is very [1:20:00:0]. So is it conceptual, non conceptual?

Participant: Non conceptual.

Venerable Geshe Dorji Damdul la: Wow, you are very confident thank you it is non conceptual. Although it is non conceptual it is still can be mistaken. Whereas the moon while it is huge but it appears much smaller than even Tibet house, it is just like a size of a football. This is how it appears that is mistaken you are getting it? Okay, worst then that say how many of you know about the hallucination, hallucinating mind? Okay, the Maria so can you give me some examples what would like hallucinating mind?

Participant: For example, in my bad dream seeing there is a green man in this room.

Venerable Geshe Dorji Damdul la: Okay, no what I am saying to recollect, somebody going through hallucination, I don't think you have seen anybody hallucinating seen a green man in this house.

Participant: No, but then I have seen my father hallucinating in hospital, there are turtles on the floor.

Venerable Geshe Dorji Damdul la: Okay, where there was no turtle but he was seeing a turtle on the floor. Okay, so let's say the Maria's say that somebody seeing a turtle on the floor where there was no turtle at all. In a place where there was no turtle at all but still the person hallucinates thus sees turtle on the floor. Okay, is that conceptual non conceptual?

Participant: Non conceptual.

Venerable Geshe Dorji Damdul la: Yes, that is non conceptual. It is not conceptual. Oh! There is a turtle moving there right okay. Sometimes, that is non conceptual. Okay, when you are

in bus or when you are in a train, when the train moves, bus moves you see the trees moving. The eye consciousness seeing the tree is moving are they conceptual, non conceptual?

Participant: Non conceptual.

Venerable Geshe Dorji Damdul la: Non conceptual, and the trees are they really moving or not moving?

Participant: Not moving.

Venerable Geshe Dorji Damdul la: Okay, so your eyes seeing the trees moving is that conceptual, non conceptual?

Participant: Non conceptual.

Venerable Geshe Dorji Damdul la: Deceptive, non deceptive?

Participant: Deceptive.

Venerable Geshe Dorji Damdul la: Deceptive?

Participant: Yes, deceptive.

Venerable Geshe Dorji Damdul la: Mistaken, non-mistaken?

Participant: Mistaken.

Venerable Geshe Dorji Damdul la: Mistaken, no doubt. Deceptive, non deceptive?

Participant: Eye consciousness has to be deceptive.

Venerable Geshe Dorji Damdul la: Eye consciousness seeing the tree is moving, deceptive, non deceptive?

Participant: Deceptive.

Venerable Geshe Dorji Damdul la: Okay, do you see the trees?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Do you know that trees were outside there?

Participant: Yes.

Venerable Geshe Dorji Damdul la: What makes you know that tree? What makes you know

about the presence of the tree outside?

Participant: Eye consciousness.

Venerable Geshe Dorji Damdul la: Eye consciousness, so that eye consciousness knows the tree there, cognize the tree there right, if it is not deceptive with respect to apprehension.

Participant: Deceptive.

Venerable Geshe Dorji Damdul la: Okay, (TL) so these are the subtle debates right. So, point is that hallucinating mind, our hallucinating mind right where there is no turtle and you see the turtles moving that is purely non conceptual yet very deceptive. So, non conceptual doesn't mean that it is very fact that it is mind, non conceptual can be fabulous, can be terrible minds, you are getting it? So, only thing is that you should be very clear as to what exactly does it is mean by non conceptual, what exactly does it is mean by conceptual. Conceptual mind are those minds which use..

Participant: Generic image.

Venerable Geshe Dorji Damdul La: Generic image to get to the main object right. But, one of the distinctive features of the conceptual mind is that they are always mistaken, don't forget that. Okay, yes.

Participant: Geshe la, how can one relate this concept of conceptual, non conceptual and deceptive and mistaken with the idea of valid and invalid relative truth?

Venerable Geshe Dorji Damdul la: Okay, so what we have to face, okay, Badri ji your question is very important first we have to go through all the studies right. We should be expose to all the studies. Otherwise, the moment you go into the applications then it is like say the teaching physics beginner class four, five teaching physics suddenly how to apply quantum physic? And then because the question is asked answer should be given, if the answer is given all the people who are there will get lost right. Okay, first we have to know how the mind works conceptual, non conceptual. What is conceptual? What is non conceptual? Meanwhile we clear away the potential misconceptions right. Conceptual are inferior, non conceptual are very good. So, these misconceptions are clear, making it more objective. Okay, this is so important at the moment these is how we have to proceed. Okay, now the non conceptual can be mistaken and non mistaken you are getting it because of that it says non conceptual non mistaken consciousness, non conceptual mistaken consciousness two. So, this implies that conceptual is always mistaken. Conceptual there is no division between mistaken and non mistaken but non conceptual there is a division mistaken and non-mistaken right. Okay, now we will go to the two fold divisions. First non conceptual non mistaken mind, can you give me an example? Anyone who likes to give an example of a non conceptual mind which is non-mistaken. Yes Tara ji.

Participant: I am looking at my mobile.

Venerable Geshe Dorji Damdul la: Okay, let's us say like this okay now we all have to learn the skill, we all learn the skill. Okay, don't just say I am looking at the mobile, you are getting it? I am looking at the mobile means 'I' am not the mind right. So, we say eye consciousness looking at the mobile right. Okay, eye consciousness looking at the mobile is that conceptual or non conceptual?

Participant: Non conceptual.

Venerable Geshe Dorji Damdul la: Okay, sensory consciousness is always non conceptual. Eye consciousness looking at the mobile is non conceptual one, is that mistaken, non-mistaken?

Participant: Non-mistaken.

Venerable Geshe Dorji Damdul la: How it is non-mistaken because it is not mistaken with respect to the appearance of the object, the object is the mobile and it appears as a mobile right so, it is a non mistaken non conceptual mind very good, thank you. Okay, can you give me an example of a non conceptual but mistaken? Anyone, can you give me an example of non conceptual mind but mistaken? Yes, Badri ji.

Participant: Mistaking the rope for a snake.

Venerable Geshe Dorji Damdul la: Okay, again make it very clear you must articulate it, eye consciousness mistaking rope for a snake. Don't just say mistaken of rope for a snake can happen with eyes as well as the mental as well as the self, the person, as there is a statement. I can make a statement oh, that rope is snake right, statement is mistaken and then the eye consciousness can be mistaken, mental consciousness can be mistaken and the self the person can be mistaken so we should be very precise. Okay, eye consciousness mistaking rope for a snake that is conceptual, non conceptual?

Participant: Conceptual.

Venerable Geshe Dorji Damdul la: It's conceptual. Eye consciousness seeing the rope as or perceiving the rope as snake, conceptual, non conceptual?

Participant: Non conceptual.

Venerable Geshe Dorji Damdul la: It is a mistaken mind, it is the wrong mind [1:30:00:0] right it is mistaken mind. So, it sees the rope as a snake so that is conceptual. It is a direct consciousness, direct consciousness non conceptual mind these two are synonymous. Even the direct consciousness can be mistaken and can be deceptive don't forget it okay good. Now we move to the two fold divisions, page 34. I am skipping all the details just to give you the picture, clear picture and details you read the text and the actual details will be studied as a part of Nalanda Master Course. Okay, page 34 Two Fold Divisions of mind. Now, the mind can be divided, classified into two divisions that are extremely important, this could be of great benefit so one is prime cognizer, valid cognition these two are synonymous. Valid cognition and prime

cognizer it is matter of translation in *tib: tseyma*. Okay, the prime cognizer some English translator will translate as prime cognizer other may translate as valid cognition, valid cognizer. Prime cognizer and non prime consciousness okay, so the prime cognizer as some people may translate as okay, prime cognizer is fine. Otherwise when we translate it as valid cognition versus non valid cognition that is, this is not really the case there then we will get a very wrong understanding. So, instead of prime cognizer if I say valid cognition that is fine but then the second part non valid cognition, non valid has very precise meaning which means it is totally deceptive, non valid okay instead non prime cognition that is better. Prime cognizer or valid cognition versus non prime consciousness meaning that any mind which cognizes its primary object through one's own power is known as prime cognizer or valid cognition and then all other minds which don't fall under this category is known as non prime consciousness. All minds which don't fall under the prime cognizer, all the valid cognizer they fall under this category. Okay, can you give me some examples from the seven divisions, which minds don't fall under this category? Not prime cognizers?

Participant: Subsequent cognizer.

Venerable Geshe Dorji Damdul 1a: Subsequent cognizer, very good. Subsequent cognizer does not fall under the prime cognizer so it falls under the non prime consciousness, what other?

Participant: Except of one all.

Venerable Geshe Dorji Damdul 1a: Oh! That's short cut. Okay, what is that except one?

Participant: Direct valid cognition.

Venerable Geshe Dorji Damdul 1a: Direct valid cognition is what you are saying? What about the inferential cognition? Inferential valid cognition is also prime cognition right?

Participant: Yes.

Venerable Geshe Dorji Damdul 1a: That what is subsequent cognizer. Then what next?

Participant: Correctly assuming consciousness.

Venerable Geshe Dorji Damdul 1a: Correctly assuming consciousness, so that falls under which category prime cognizer or non prime cognizer?

Participant: Non prime cognizer. Non Discerning direct perception.

Venerable Geshe Dorji Damdul 1a: Non prime cognizer, what next? Non discerning direct perception so this falls under which category, valid cognition or the non prime cognition?

Participant: Non prime cognition.

Venerable Geshe Dorji Damdul la: Why?

Participant: Because it is not cognize.

Venerable Geshe Dorji Damdul la: It doesn't cognize anything right. So, prime cognition means it should cognize the primary object through one's own power. Very good. Okay, so we have done with the prime cognizer, non prime cognizer. Next one, is conceptual consciousness, non conceptual consciousness, we did that right. We did it or not did it, yet to do it?

Participant: Did it.

Venerable Geshe Dorji Damdul la: Conceptual mind versus non conceptual, non conceptual and direct mind these two are synonymous, very good. The next one is mistaken consciousness and non mistaken consciousness. Okay, can you give me an example of mistaken consciousness?

Participant: Mistaking rope for snake.

Venerable Geshe Dorji Damdul la: Okay, mind our mind which mistakes the rope for a snake. Is that mistaken mind?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Very good, so that is mistaken with respect to what? With respect to the appearance or with respect to the engagement?

Participant: With respect to appearance.

Venerable Geshe Dorji Damdul la: With respect to appearance, with respect to engagement is valid, non valid, correct, non-correct?

Participant: Engagement also.

Venerable Geshe Dorji Damdul la: Very good, so that mind is mistaken with respect to the appearance as well as the engagement, very good. Okay, can you give an example of a non mistaken mind? Anyone can you give me an example of non mistaken mind? Okay, so this class we really need specialization. Eye consciousness reading this book or eye consciousness seeing this book in fact, eye consciousness reading this book is wonderful. Eye consciousness reading this book, okay is that valid consciousness? Okay, is it mistaken mind, non-mistaken mind.

Participant: Non-mistaken.

Venerable Geshe Dorji Damdul la: Non-mistaken, okay.

Participant: With eye consciousness we don't read, for reading we need the mental.

Venerable Geshe Dorji Damdul la: Okay, that is interesting (TL) okay very good. Okay, now this is not really diploma class this is more sophisticated class. Seeing is fine, seeing is eye consciousness but the reading is not eye consciousness (TL) it's the mental consciousness right, it is not sensory it is mental wow that is interesting. Ravi ji are you from engineering? Okay, now what should we do? Gauri la, the best thing is left is to change it for the time being to avoid complication right we will not say yes, no. What we say we just change it to eye consciousness seeing the book that is easier (TL) for the time being right. So, the reading we have to debate further, okay this is very complicated. Thank you. Okay, eye consciousness seeing the book, seeing the letters that is on what reads, eye consciousness or mental?

Participant: Combination.

Venerable Geshe Dorji Damdul la: Combination, wow that's combination. Okay, eye consciousness seeing the letter T, is this the letter T?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Yes, and it sees this word 'this'?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Right, (TL) and it sees the next word also?

Participant: Yes.

Venerable Geshe Dorji Damdul la: So, it reads this mind is reading (TL) right. Okay, so that we will be debate right. So, this will come as a part of quiz, be careful (TL, GL). So, the online and the commutative person both right, okay otherwise to talk among yourself don't ask complicated question to Geshe la (TL) otherwise they will come during the quiz. Okay, this is good question. So, what is without the complication is that eye consciousness seeing the letter, which is mistaken, non- mistaken?

Participant: Non-mistaken.

Venerable Geshe Dorji Damdul la: Conceptual, non conceptual?

Participant: Non conceptual.

Venerable Geshe Dorji Damdul la: It is not mistaken but conceptual, non conceptual? Yes, it is non conceptual. Since, Gauri la really trust my face, still Gauri la still doesn't know my face so well, okay she trust my face, okay that is done. The next is mental consciousness vs sense consciousness this is so important. This distinction. [1:40:00:0] All meditation must be done by the mental consciousness and the when we speak about the *Gate Gate Paragate Parasamgate Bodhicitta svaha* this transformation of your mind is all happening on the mental consciousness level, not on the sensory consciousness level don't forget it. This distinction is so important so

therefore the point is that we have to say when we speak about to be spiritual person, to practice Dharma all to be done by the mental consciousness not by the sensory consciousness and even the mediation to be done by the mental consciousness not by the sensory consciousness, don't forget it.

So, therefore say when we are let's say to give an example say when we do the meditation on the let's say observing the mind also known as *Mahamudra* mediation or the let's say the awareness of awareness meditation, in other words observing the mind. Your mind as the object and mind as the subject, the mind is both object and the subject so, that is known as the awareness of the awareness mediation right. Awareness as the subject, of the awareness is the object so in both the cases the object and the subject, it is awareness, your own mind. So, that when you do this meditation and if you do this meditation with eye close it is a disaster. Only when somebody become expert in mediation then you can do with eyes close, eyes open, sleeping, lying down, sitting up you can do it in whatever position. Whereas, for till that point, till the point one become expert in this mediation then just think of doing this mediation, awareness of awareness meditation of lying down in most likely hood it will not happen one. Even it does happen sometimes but you're not sure sometimes it happens so beautifully, sometimes it doesn't happen at all.

But when you do it sitting upright with eyes open then it can actually you can be like 60-70% you are sure that okay it happens, lying down not sure, close your eyes and lying down then it can happen vividly, it may not happen at all, it is not in your hand. whereas sitting upright and then doing this once you gain little stability and get to the mind once you get it and then you meditate on this then upright with eyes open then like 60-70% you will be sure that now I am getting this object, the mind. Okay, now the point is that if you don't make this distinction mental consciousness and sense consciousness now the danger is that okay you are doing this meditation. Okay, what is my eye doing or eyes doing just half open and cast down in some cases gazing the air, space like this right. So, your eye consciousness is very active and then you are not suppose to, you are doing meditation and this mind which meditates it should not be seeing this object there the prayer flags right, what is my eyes, eyes, fall on the prayer flags. So, therefore if I don't make the distinction between the sensory consciousness and the mental consciousnesses then I just keep like this, stay like this, I just keep seeing the prayer flag that is not meditation at all right. And people think okay just observe the mind, stare in the space in front of you like this, the words are so elegant but, if you are not properly trained given the proper direction is very dangerous that you will just lost in your sensory consciousness and you think that you mediating and you just like there for hours and hours.

You are not actually meditating right you are just informing the sense consciousness and the meditation must be the mental consciousness. So, now instead if you study this what is the psychology so well there is a distinction between the mental consciousness and the sense consciousness so there I may be say we are together, we have to do some party, having discussion about whatever say the Christmas, New year or Diwali or whatever we are talking about the gifts and so forth right. Now what is the latest Iphone? XR, I see I didn't know that. Okay, XR now I am hearing it, now I know this. Okay, Iphone XR then we may be talking about the Iphone XR and if you are not interested on Iphone XR you can just sit like as of like taking

part in it, your eyes are wide open like this and then your mind can be observing your mind just meditating right and people think that still your part of this discussion when you close your eyes people think that you are doing what is that? You are so crazy, we are enjoying and then we are talking and then you are just closing your eyes what is this? You just gaze your eyes there as of like you are taking part in the conversation you're not right.

Your eyes are there, you have separated the sensory consciousness and the mental consciousness, mental consciousness is observing your mind right, your eyes are cast there on the people out there and people talking about the Iphone XR right, and your mind is meditating on your mind right. Okay, so these things can happen if you are able to distinguish sensory consciousness and it is just a beautiful practice. So, this psychology is so empirical, so practical, so useful, so valuable. Okay, so this is where they say for example your eye consciousness like this even for very basic mediation your eye consciousness 45% cast down half open and say you are visualizing a tiny dot here for example mediating on a tiny white dot here your eye consciousness down, your eye consciousness cannot see this, only the mental consciousness can imagine this, visualize and just focus on, your mind should be focused on this, your mind should not be following eye consciousness right. So, my eye consciousness say this flower put there and my eye consciousness cast there say if I cannot separate eye consciousness and mental consciousness, if I cannot separate it then where my eye consciousness follows my mental consciousness will also follow there.

So, my eye consciousness even with I cannot do anything till I see Emptiness directly. Till I see emptiness directly with my eye consciousness wide open and the flower is there in front of my eye consciousness, my eye consciousness bound to meet with the flower but, my mental consciousness may not meet with the flower. Whereas if you don't know how to separate the two sensory consciousnesses and the mental consciousness then say you are suppose to be meditating on, your eyes are there, your eyes are on the flower and then your mind will also follow the flower this is not at all meditation. So, whereas if you are able to separate the two sensory consciousness and the mental consciousness your eyes is on the flower but your mind is say either on the white dot here or the Buddha's statue there or the breath or the sensation or the reference inside your body or the syllables inside your body or your own mind observing your own mind right. So, this skill will come only if we learn to distinguish between the sensory consciousness and the mental consciousness okay this part is so important. For the sensory consciousness we need the external stimulus whereas for the mental consciousness we don't necessary need the external stimulus. Say for example with the sensory consciousness only if this flower in front of you, you see that oh! My eye consciousness is seeing the flower the moment I remove the flower my eye consciousness seeing the flower stops. Whereas with the mental even without the flower I can still have the image of the flower in my mind's eye right. So, there the mental consciousness does not necessarily need external stimulus whereas for the sensory consciousness we need external stimulus you are getting it, this is one distinction. And on the experience level [1:50:00:0] we must learn how to separate the two, first we must know that these two are different, first we must know that these two are different one then number two, we must learn the skill to separate the two and employ the two differently. Simultaneously employ the two differently that your eye consciousness is not the flower or not the external object but you can employ this mind very differently from how the eye consciousness is doing your eye

consciousness may be focused on the flower but you can employ the mind to focus on something else. Whereas generally speaking our mind consciousness follows the flower, our mental consciousness also will follow the flower. Whereas with the negative things destructive emotions our mind is so good, our mind is so expert, so agile with the unnecessary things right for example I say hey focus on the book right, hey read the book, your eyes are there but your mind can just go separately in the shopping malls right. Your mind can be very effective including two different functions, eye consciousness doing minds function and mental consciousness doing another function very effectively with the negative thoughts. With the positive thoughts the mind doesn't listen, the mind follows the eye consciousness hey read the book right, hey look at the book or don't think about the book think about the Buddha image in front of you, no I always see the book (TL) right.

Okay, let's us meditate right don't close your eyes keep your eyes open 45% cast down and in front of you there is a table, white table there and then let's meditate on the image of the Buddha in front of you, no I always see the table (TL) right this is not true. When you have something very important thing to do in the shopping mall, you have to buy a very important thing at the shopping mall after next hour right, there then what I am just, your mind is there on the book no, eye consciousness on the book but your mind can just go so effectively there with the negatives things, with the non virtuous things our mind is so expert in doing anything what it should have been doing. But for the virtuous our mind says that I cannot do it I continue to see the table right. How many of you agree with me? Okay, the first thing when I tell people that hey, do the meditation, don't do meditation with eyes close, always do the meditation with eyes open right and then after the meditation many hands will raise up. What's the question, I always see the table this is not true right, this is only when you are doing virtuous things. When you are doing virtuous things then your mind says your eyes cannot go elsewhere I only go after the eye consciousness but with non virtuous things the mind is so effective looking anywhere it wants to. Okay, so the point is that we can acquire the skill, we can and one is that we have to know that these two are not one. Sensory consciousness and mental consciousness these two are not one, number two we have to learn the art, we have to learn the skill to separate the two and employ them separately. Simultaneously, employ them differently the eye consciousness is cast on whatever object is there but the mental consciousness many feel something else which eye consciousness is not seeing you are getting it? So this is the skill that you have to learn as the result of learning the Buddhist psychology precisely distinguishing this mental consciousness and the sensory consciousness. Okay, Badri ji.

Participant: Geshe la, nowadays there is a lot of mindfulness practice where sensory consciousness is kind of equated with meditation, mindful eating, mindful walking, drinking etc.

Venerable Geshe Dorji Damdul La: Okay, so then there let's say this is a very good point raised very good, say that not only nowadays so this was from long time ago and again there are two things happening say for example say okay, when you eat, eat mindfully, when you walk, walk mindfully walking meditation, when you eat, eat mindfully. In other words whatever actions that you do, you do that mindfully so, for example okay first pick up the flower then pick up the rosary then pick up the pen okay I learn this. Now with mindfulness I pick up the flower don't put it on this paper, don't put it outside the paper, put it on the paper I should be mindful, okay

put it down now like this put it down where, on very specific where in line with the paper right. So, that I should be very mindful that it is not outside the paper, it is not just the vertically but it should be horizontally along the paper, all these require mindfulness. Mental consciousness is employed what the way Vivek ji said right, say we are seeing the flower, seeing the paper but our mental consciousness employed with the mindfulness that it should go horizontally along the paper not vertically along the paper, not outside the paper right all these mindfulness is employed.

By the way mindfulness is a mental consciousness it is not sensory. Mindfulness is a mental consciousness, so mindfulness is employed there, the thing is that in all our sensory consciousness mental consciousness always accompanies, there are two: sensory consciousness flow is there, mental consciousness flow is there. Sensory consciousness can be disrupted the moment you close your eyes, the moment you fall asleep sensory consciousness shut downs but the mental consciousness never shuts down, it shuts down only at the time of death. The mental consciousness you are getting it, it shuts down meaning that the mind of this life it's lost, it's gone getting it? It's gone so till that point the mental consciousness is always the flow the uninterrupted flow is happening with the mental consciousness whether you are sleeping, whether you're waking state in both the cases there is a flow but the sensory consciousness there can be flow, flow can be disrupted right no flow and suddenly the flow can happen. Okay, if the sensory consciousness flow is there mental consciousness flow is always there so they can be while you are looking at me, while you are looking at this flower sensory consciousness one stream is there then the sensory consciousness one stream then mental consciousness there is another stream flowing two streams flowing.

So with mental consciousness mindfulness, introspection they are all there, lack of mindfulness, lack of introspection, they are all there. With the sensory consciousness it is just to pick up the information you are getting it then with this okay yes, there is a flower there, my sensory consciousness can see that now I should put it there on the paper that is mental consciousness. Okay, yes there is a paper there sensory consciousness and the mental consciousness together. Okay, now I should put it on the paper not outside the paper that's mental consciousness, that's with mindfulness. Meanwhile what happens is that with all these actions if you enquire the mindfulness so these two things are happening parallel, sensory consciousness operation and the mental consciousness operation. The mindfulness is operating for the mental consciousness so, your mental consciousness is also trained, and mental consciousness is trained with the mindfulness.

So, your mindfulness can be increased with the walking meditation so you walk, okay now my right foot is going front okay now I am lifting my left foot is in the front now the right foot, okay now I am sitting, now I am resting okay now my left foot is moving so there the sense is operating plus the mental consciousness is also operating, mental consciousness is operating primarily with the awareness and the mindfulness and the introspection these are being trained. [2:00:00:0] So, you do it more than at the time whatever you do every action there is a very sharp mindfulness involved there, you know exactly what is happening. For example let's say for a simple example His Holiness the Dalai Lama right this is one thing that I have noticed with His Holiness the Dalai Lama is that whatever he does he is so aware what he is doing right and then

he just scans through like this as though like he saw each and every one of you.

This is the degree of the refinement of the mindfulness, just he scans through right. Whereas we just look at it is just the overall and then say you just pick up one person finish and then later on did you see this person? No, No, no. right so the mindfulness is lacking. Okay, so any action that literary I am not joking, I am not oh, that His Holiness is a Buddha Avalokiteshvara no keeps that aside right. Literally say any movement that is one does there is mindfulness there and there is a purpose there right, for example if say Adarsh is next to me and the somebody says hey, Geshe la what is mindfulness? Then without any awareness mindfulness I put my hand on him say that hey, Adarsh right and I might be actually hitting him very hard I am not aware right and he is so much in pain and somebody does happen right.

And okay, and then finally you oh! I am very sorry right okay this is where we are lacking the mindfulness. So, mindfulness is a training which you can train with very action that you do right. Okay, in fact this is the very good practice yet the point is that the all these practices, one is specialization of each of these practices one. Number two is getting the overall picture, getting the comprehensive story not just the one story, say car, for car we need wheels and then you buy wheels and you will refined it so well, you clean this up so well put it so nicely but the wheel is not the car don't forget it. As somebody else may say that oh! For the car we need the steering and then you put the steering another cover very beautiful cover right and we clean it so well, keep in mind that steering is required is something indispensably required part but keep in mind that steering is not the car. Forget about the steering even the engine of a car is not the car let us not forget this.

Often times this is the tendency where one is so much in the engine this is the main part without this the car does not work this is the main and then you take of the engine you will find it polish it but keep in mind that engine is not the car it is the most important part of the car but it is not the car. To have a care you have to take care of the engine, take care of the wheel, take care of the steering, take care of the body, take the bonnet, take care of the wind shield and everything. In other words the point is that say some people emphasis so much on mindfulness they think that this is the full story, this is the GATE GATE PARAGATE PARASAMGATE BODHI SVAHA this is not don't forget it, this is extremely important part yet this is not the full GATE GATE. Now, some people they say that but is less but you may find who say that Emptiness, Emptiness, Emptiness without Emptiness what, the Buddha said that **Tibetan??[2:04:55:5]** those with the belief in the objective existence there is no liberation, this is what the Buddha said, therefore, so we have to see the Emptiness of the liberation, Emptiness of the object you emphases so much Emptiness and then you say that this is the full story of the Buddha dharma that is not, that is one of the major engines of the Buddha's teaching to take you GATE GATE but this per se is not the complete story. And even less would be people to emphasize Bodhicitta, even less number, very less number of people may focus on Bodhicitta right very less unfortunately, while the Bodhicitta is one of the major engine of the Mahayana practice but the emphasis is so, so so less.

May be in the 11th century, 12th century at that time of **Tibetan??[2:06:02:1]** then among the Tibetans there were great teachers **Tibetan??[2:06:07:2]** great teachers they emphasize so much

on Bodhicitta then I may speculate they perhaps one or two say that Bodhicitta is the everything, you don't need everything else, just practice of Bodhicitta you get everything. They may cite the Buddhas own words, Buddha said that: Bodhisattvas don't need anything. They have one thing in their hand, in the palm of their hand, everything will be attracted to the hand. What is that one thing? The Buddha retroactively asked and the Buddha replied, it is the great compassion. Bodhisattva should not learn many things they just learn and the great compassion and everything will be attracted, this is what the Buddha said. So, on that basis then some people perhaps the 11th century, 12th century when the **Tibetan??[2:07:2:3]** tradition was so strong there may be one or two, most of them are very comprehensive one or two may say that Bodhicitta is the ultimate practice you don't need anything else. If this is the say I would say that even that person so great but to be very objective even the Bodhicitta is not the complete story, it is not a comprehensive practice.

So, finally what is the answer right say if we think of these things just taking second and see that this is the whole story right, this is very unfortunate thing. We need very comprehensive, we need Bodhicitta, we need wisdom of Emptiness, we need the mindfulness practice right and we need the paths to expedite these paths also. But even without that path to expedite which means tantra any form of Tantra Sakya, Kagyu, Nyingma, Gelug any form of tantra even without that we can practice very successfully but if you do encounter, if you are associated with tantra it's perfectly fine that is the great aid, that is the great asset for you but without compromising the other paths, the moment you compromise the other paths then the tantra is so expedite the other paths. To expedite the path it should be path, without the paths what to expedite, without the ingredients what food to make, so therefore the point is that we should be very comprehensive right. So, in short we need four plus one in terms of practice in terms of practice to make it very comprehensive: renunciation, Bodhicitta, wisdom of Emptiness then the single pointed meditation Shamatha, mindfulness practice, what is today known as the mindfulness practice is actual part of the Shamatha practice and today what the Vipassana practice which is so good that is also part of the Shamatha practice, it is a very good practice but it is a part. Don't think that you know say this is the complete story this is only one that will take, with this alone will take you there, will the Emptiness alone will take you there, that the Bodhicitta alone will take you there this is not true. That we need to note all these four plus one complete in order to one to successful go there but the first four without the fifth you can go and the fifth will automatically come. But without the first four and the fifth one is just living the world of illusion. Okay, so the next there is the eliminative engager awareness and collective engager awareness this is extremely **[2:10:00:0]** important part will do next time. Okay, yes may be only one question because it is..

Participant: Geshe la, just a thought but two questions I will like you explain it. One is in the case of sentient beings is there a pervasion that they can have a non dual experience of wisdom of Emptiness and the eye consciousness is also operational or sensory consciousness no sorry.

Venerable Geshe Dorji Damdul La: No, this is a very good question. Just see if I got you correctly. The question is that can there be a situation among the sentient beings which are the non-Buddha beings where there is non-dual wisdom of Emptiness arises and still the sense consciousness operating, this is the question?

Participant: Yes.

Venerable Geshe Dorji Damdul La: Okay, answer is no. The moment we have the non dual wisdom of Emptiness all sensory consciousness they shut down, the mind is single pointedly focused on Emptiness.

Participant: And Geshe la, from the Prasangika point o view when we speak about awareness of awareness so which mind is looking at which mind?

Venerable Geshe Dorji Damdul La: Okay, second moment of the mind is looking at the first moment of the mind is looking at the first moment of the mind.

Participant: But the first moment of the mind is gone?

Venerable Geshe Dorji Damdul La: Gone.

Participant: So, are we inventor of the first moment?

Venerable Geshe Dorji Damdul La: No, the moment you go like this, you are looking for objective existence. We are looking at the table. Where is the table? In front of you, is the top plank of the table, is that the table? No, where is the table? No, if you go like this then the object will disappear. Okay, anymore questions, pressing questions, Kanu?

Participant: How for a Buddha generic image of compassion, has direct perception of...

Venerable Geshe Dorji Damdul La: So, compassion, what kind of generic image is formed this is your question? Okay, let's say compassion first you need to know what is compassion is, after definition then we have to go into how, not really how it is formed, how the generic image is involved, not how it is formed, how it is formed I have to explain mechanism you are getting it? Okay, say first the compassion is a mental state of love, a mental state of love is the basic state of love which wishes others to be freed of suffering. A mental state of love, affectionate mind, or loving mind which wishes others to be freed of suffering .Okay so this is which wishes, wish is always mental, which wishes other to be freed of suffering. This element of the wish, aspiration, desire, that aspiration is there so that is always the mental and not sensory number one: then say this, the compassion so there it is not cognitive in nature. Compassion is not cognitive element of the mind; is affective element of the mind, affective factors of mind not the cognitive. So with this cognitive is the mind which decides yes this is it, this is not it. So, there it can be very clear, the clarity can come. Whereas for the compassion that is not there, it's not cognitive, it's simply aspiration. May, may you be free from suffering, you're getting it. So, the image of the person being freed of suffering comes, you're getting it, generic image of the person being freed of suffering that comes and then you wish that this person is freed of suffering, so that images comes, generic image is not. Okay we stop here. Yes Tejal La. Please turn to page 273 for End dedication prayers, 278 sorry.

Class 38 – Buddhist Psychology – Part 8 of 11

Session 1 of 23rd Dec 2018

Subject : Buddhist Psychology
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
Date : 23 Dec 2018
Transcriber : Audrey Fernandes
Verified By :
Edited By :

Starting Prayers and Meditation

(Main Teachings Starts) [00:17:44]

Okay what we are doing is the Buddhist psychology and say, the summary of the Buddha's teaching which the Buddha himself summarized them by saying commit no evils, accumulate this great wealth of virtues as much as possible, subdue your mind, this is the teaching of the Buddha. I think that practically speaking in our own lives even though what we are studying is little beginner level – but still see how much we can relate this to our life to the best we can, and one, on the basis of understanding intellectual understanding. And then slowly try to relate this understanding with the confidence, conviction, and then relate this to your experience. First one is intellectual, second one is your reflection to gain conviction and then number three – whatever conviction that we gain, see if we can translate this into experience – three.

So there particularly, when we come to realize a great deal of the workings of the mind which we are studying here in Buddhist psychology, the workings of mind and then we learn in more detail, the mechanisms. For example say somebody who is just a simple car driver, somebody who just knows how to drive a car and another mechanical engineer of the same car; they see the car all differently. The one who just knows how to drive the car, the moment it gets stuck, the car gets stuck; you don't know how, [0:20:00.0] where it gets stuck. And, it very clearly reminded me of one of my teachers when I was in school when I was in class eleven, my mathematics teacher.

In those days people having cars, particularly among Tibetans was very less. So he was having a car, a simple car – and then he shared this story with us. Once his car got stuck and he took it to a mechanic and the mechanic just looked at the car and hit it three times with a hammer and he started to put on the car and the car started working, okay. So in those days, say like hundred rupees today is like two thousand, three thousand and three hundred is like ten thousand rupees – today's standard very easily. And then he asked how much should I pay. The teacher asked the mechanic how much should I pay? The mechanic said three hundred rupees which is like ten thousand rupees today, minimum. And the teacher said but you hit it three times and how come that you are charging three hundred rupees just for hitting the car three times with the hammer.

He said that hitting the car three times with the hammer that is for free. I did not charge for that. I only charged for where to hit it. (GL) So that I learned it and charging for that just hitting the car with the hammer that is free, he said.

This is how we know the mechanics of our mind and then you'll see that – for example if you know how the dam operates, and how you see the need for the dam for the nation, the community. They say once you come to have the idea of the dam, the dam is something that you cannot think of building within a day. What is the English expression? Rome was not built in a day. Right?

Which means that, by the time you realize many things of the mind, how the mind works, philosophy, psychology how the mind works with the philosophy how the mind works inside and how the mind works with the interacting with the world then you realize that there are many things which you can just change the content of thinking and your basic thinking pattern changes. And then say there are times, there are facets of the mind where not just thinking and it suddenly changes. There are many things which will say the basic trend of the mind to change it, we need time. Time factor, right, time factor, and by the time you discover all these things, if you wait till that point to discover how the mind works so precisely, if you wait till that point, then you'll realize that you missed so much of time which otherwise you would have spent and later on that time you discover the mind fully you are very ready to go into the most subtle transformation of the mind.

Okay so the point that I was sharing with you here is just do the best you can. I am not saying just after studying Buddha dharma, then how come you are being unkind towards others? How come that you are not doing good? How come – no, it is not easy! There is involvement of the time, time factor is there. So Buddha said that – commit no evils – there is some evils you can change it right like this, within in a speck of time and others which require time for us. Okay, I will not do it, and then again the next time you see the trigger and again attachment, aversion, anger and these things again uncontrollably they arise. Again you go back to the studies, again practice and so forth, so from that point of view the daily practice is so precious to have something to do on a daily basis. Ten minutes, twenty minutes, one hour, two hours and so forth, that's so precious. This daily practice will remind us. Finally we cannot expect to bring about transformation overnight. It has to be done with time. So for that matter there must be some factor to remind us constantly, of the transformation that needs to be taken place. So the daily practice this is an incredibly great thing.

I personally I would say that with many of these practices, in fact I remember my teacher Venerable Gen Lamrim pa, so when I was younger he used to....I used to always, somehow my mind...say the bringing up of my thoughts, my teacher Venerable Gen Lamrim pa, he was in the hermitage, so there he must be getting a sense that this boy, very young, twenty-one, twenty-two, twenty-three, that he is so keen on the personal practice more like say the solitary retreat and so forth. He said one thing; he gave me one advice which is extremely, extremely indispensable, amazingly powerful. What He said was that strangely, and then I was – because of my force-ness of my teacher – whatever he said some – particularly he said something more assertively, I take it very seriously. And he said, very good, with many years, not too many, two or three years of

being close to him – he said one thing, okay you include this in your prayer. Every day you pray that – may I be able to go for solitary retreat. Solitude, include this in your prayer.

So I thought by including this in the prayer then all the Buddhas' and Bodhisattva they will always keep track of me and then suddenly they will throw me, put me into the solitude, with this miracle of the prayers. I thought that the so that he said it very assertively so – then I included this in my prayer every day. Then after about like say, seven years, ten years, then my mind, because of being trained philosophy, logic, psychology, then seeing things more clearly from this then slowly the thought processes, then finally say wherever you are, you can do this practice. It's finally seeing say the knowledge – say whenever you want you can do this practice. Wherever you are you can do this practice. It is finally it is the knowledge of how to do – say if you are amidst other people what we should be doing, when you by yourself what you should be doing, what could be the factors, the demerits with other people then for that what to supplement? Merits solitude and the demerits with solitude, and what to supplement and so forth!

So then these thought come, and then where unconsciously, unintentionally my mind was shifting, drifting from that basic thought, aspiration, desire, quest for going to solitude slowly, slowly, into more scholar, practitioner, then into say – let's say reading or teaching in the community and so forth. My mind was drifting there.

And I was not aware of that and yet this prayer I include every day. Suddenly it showed me, this prayer shook me that the prayer that I am saying and my basic trend of mind, these two are very different. My trend of mind is now becoming more scholarly and exploring more deep intellectually and of course interested in say by being there, wherever you are, say trying to see the reality, abide in that – but the earlier this – what you call it the basic crave, the desire to go into solitude that is slowly waning [0:30:02.00]. Then I see this prayer says that May I never be wavered from *gate*, wavered from going to solitude and then my thoughts – no, it doesn't mind. But the prayer said, may I never be wavered from – very powerful, then I realized wow, this is amazing, this prayer – so something is wrong with me. I have to come back. Something is wrong there, with me, I have to come back because whatever my prayer is saying and my basic thinking said okay it doesn't matter.

My prayers said no – you have to go to solitude. These two are very different. I was so fascinated. After all these many years, then I realized that what my teacher Venerable Gen Lamrim pa, what he was saying! He was not expecting me to have some miracle that suddenly my mind change I will go for retreat. No. He was like – include this as part of your prayer. What he was actually saying, that this will remind you every day that finally after learning all these things your job is to go into, put everything into your solitude, into your transformation to bring this as your equipment to bring about transformation in your mind. I was so fascinated. Then, I could see my teacher, his advice not as the blessing from a Guru. It's an extremely smart experience. And so calculating from vast and the say – faraway in distance, in time he could see these things. From there, keeping all this in mind then what best to say that something will happen. So he said that put this in your daily practice. This is amazing.

Okay, what I am saying is that finally that we need time. We need time for the transformation.

And as I said earlier, two plus two equals and if you say four-ish, or two, or three like this, then one gets – somebody comes and tells you two plus two is four. On the thought, your cognitive thinking changes and henceforth you will never say two plus two is four-ish, you will say two plus two is four. So the transformation happened overnight or just over the snap of the finger. But, there are many things where the transformation to take place requires a time factor. So for that matter particularly, for example, changing the habit. Habitual thinking!

For example the moment you come to Tibet house – okay your smile comes, right? Happy, peaceful, okay – unless you go back home, the moment you go into your house and then all this very boring things. I see already all these many years. I know you already for this many years. And then taking for granted the love and affection, between the parents and children and the husband, wife, children - so this taking for granted. So there the point is that this is the place where you naturally have the peace of mind. Habits of the mind, transformation - naturally the personal concern this is coming - so many places where this is not happening. So actually where that is not happening that's the real laboratory!

That is the real place which will help you. So where say, when everything is fine, then making some, cooking some delicious food, for this is so obvious. Anybody can do it. Any good cook can do it. Not necessary a chef. But somebody who really is a chef is, with the least ingredients, still you can make a delicious food. That is great. So that is most of the people cannot do it. So likewise where the situation is little tough then see that okay, now time factor means that see – when you are in Tibet House or when you are close to His Holiness the Dalai Lama or when you go to Bodhgaya, or when you go to any holy site. In Bodhgaya is very interesting. Even the dogs they will abuse you. In Bodhgaya even the dogs they will abuse you. Stray dogs, they will not abuse you by barking at you. They will abuse you in a very cute way! What they say – you sit and they will come and sit on your laps. They will sit on – literally they will come and sit on your laps. They know that you will not going to beat them. You are not going to scold them. It's beautiful. It is all because of this area, because of this blessed area. Even the animals they feel so safe and happy.

The problem is that in such places to have a spiritual growth is very natural. Anybody can do it. Unless you become part of the exception! Otherwise generally speaking anybody can generate good thought and give compassion, and even these dogs, when you see these dogs you say go away, go away, this is very unusual there. When you say that it becomes so odd, right? So that basically even the dogs they come to you, then they will be around you which means that this place has something there. Where such a thought process is not happening, that is a real test. This is where the eighty percent, eighty, ninety percent of people cannot display the virtues. So now the point is that if you cannot display the virtues, it's not for the sake of the virtues, it's for your own happiness. If you cannot display the virtues, you cannot display these qualities effortlessly, the virtues, you are not happy. You are not stably happy.

So how to be stably happy is not only when you are in the holy places, not only when you are the conducive places, when you are in the very un-conducive place, see how it will trigger the virtue within you. If that is successful, you are known as the noble person. You are known as the evolved person. This is what is so difficult for the, for ordinary people to do. Now, For that

matter particularly studying the psychology and so forth, see how my mind behave when I am in a non-conducive place. And how to make it strong to behave nicely, the way it would behave in Bodhgaya.

The way we would behave in the places where the peace of mind naturally comes into being. Ok, this is so important. For that matter just keep in mind this stanza and how personally, since I do it myself as well. Let's say reciting these stanzas ??Tibetan [0:37:55:0] May we commit no evils. When say this, always say this and then a certain discomfort that everyday this is how I do, you know, I am being rude to others, I've been rude to my wife, my husband, my children, my parents, like this. And it will shake you.

Okay, what I am saying every day, never commit any evils, and what I am doing is very opposite, which means that there is something very wrong with me. Therefore reminds us of that, this is so beautiful – commit no evils, accumulate as great wealth of virtues as possible. Just see how much good we can do to the best we can do. I am not saying that it is shame that if you don't do good things after following the Buddha's teachings, no. right? Try your best, right? There are very complicated, very sophisticated practices there. But practically speaking, on a daily basis, what am I doing? There are very sophisticated practices, Emptiness practice and the tantric practice, awareness of awareness practice, very sophisticated practices are there. Dzogchen practice, Mahamudra practice, Clear Light practice, so many sophisticated practices but on daily basis what are you doing, right?

In most cases we see that there is a stark contrast on one hand the practice is very sophisticated and on one hand and we are very basic. We live in so basic, right? We can't even display, say a degree of compassion which even the ordinary people can display. Amazing, sometimes when I see some of the people who don't follow – maybe you know who follow a religion, [0:40:00] but not at all any philosophy. Just a very simple tea, say somebody who sells tea, runs a tea shop, very simple ones and how they display compassion. Wow, just observing this is so beautiful which at times the people who are, the people who really embrace the very sophisticated teachings and practices, even they cannot display. How they behave, they behave as very ordinary person and then daily, one hour, two hours practices what one has learned and practicing, this is very sophisticated ones, right? Like the words I mentioned, that is where the gap is.

So what we do is that , doing those practices, fine. Don't compromise those practices. Provided you have a good instruction. Provided you know what you are doing properly. Don't compromise with this. Continue doing that but on the day to day level, see how much we can practically bring about the change, one percent, two percent, three percent where you are easily agitated. In fact that is very good. In fact, sometimes, I don't mean to say I am a good practitioner, but what happens is sometimes say, unnecessarily somebody creates the, say does something and then I feel little uneasiness inside. Sometimes, not always. When little uneasy comes to me, I feel so wow, I'm so lucky that I feel this uncomfortable feeling today. So this is telling me that there is a self-centred attitude inside.

Wow, this is amazing. I'm so happy, so somehow we have to look for ways and means to crush the self centred attitude and self grasping ignorance. Uneasiness means that self centred attitude

and self grasping ignorance these two are operating hand in hand. So I'm so happy that wow, I'm so happy. Unless and until we see the demerits, how harmful it is that we have these two things, self grasping ignorance and self centred attitude – unless and until we identify them in three different levels.

One, intellectually, number two, with conviction, number three experientially. You got this, then you gain conviction in this and then experientially the moment all these feelings comes and you feel so happy. I'm so happy that today that this so feeling came to me which clearly tells me that look these are the two things, self grasping and self centred attitude. These two are behaving these two are so actively acting on me. I will say no to these two things. So this helps us to identify how vicious these two demons are. Okay these are the things, see how much you can practice. And then, first two examples that I gave earlier, say the ferocious waves on the water body like ocean, sea, very ferocious waves – they don't expect to see what the minute dust particles in there in the water. Don't expect to see that when the ferocious waves are there.

Then when the ferocious waves come to an end, then you can see the minute dust particles in the water. Only when the minute dust particles settle down, then we can see the purity in the water. So it is at three different phases. Grosser it is easy for us to control. Like the gross cloth, the cloth with the gross dirt. Just put it in the clean water, automatically the solid dust will go away. And then the subtle dust will be there. And which case, then you rub it. Even without adding detergent you rub it, and middle one will go away. And the subtle is left. And then you rub it, it will not go. You just keep dipping in clean water it will not go. Then you put the detergent. So you say the gross ones are easiest to remove, followed by the middle one and the subtlest one.

Likewise, even though processes, grossest one, even though they are so gross, even though you are little mindful, it does not really require profound philosophy. Even without profound philosophy we calm down the gross afflictions and the gross actions of the body, speech and mind. That is pretty easy, that we must not miss doing that. To the best we can! That is so important. Unless, until we do that there is no way by which, we can see the dust inside the mind without which seeing the purity of the mind is impossible. Therefore in this very difficult task, yet we have to do something, we have to take some steps here.

So first, for example, getting away from the ten non-virtuous actions! Enumerate what these ten non-virtuous actions are and see how much you can refrain from the ten non-virtuous actions, see how much we can refrain. To get rid of these ten non-virtuous actions we don't really require any deep philosophical studies. Even without that we can do this. Then going deeper, what drives these ten non-virtuous actions? Contaminated karmas, afflictions, what drives these afflictions – so there it becomes more complicated. That is like the middle one, the dust inside the mind. This very ferocious waves, they are the physical, verbal and mental actions. To subside these, although it's so ferocious, very ferocious, but to subside those, and to subside the dust inside, the dust particles in the water, to subside the dust particles in the water that seems more calm, peaceful, the first they are so ferocious it is so immediate and scary to get, to subside that is much easier, to subside the dust or the sand particles in the water. Much easier! Just stop the wind and all these ferocious waves will stop. Yet, sand in the water, will not come down, right?

So we have to resort to some ways, like very gross filtration system to let the sand particles settle down. Then you see that there are very tiny, extremely tiny which even our eyes, our naked eyes cannot really catch. In fact it is very funny. I was so fascinated. One time I was in Dharamshala. Tree hut, the mountain, up there, and say, went to the glacier part – okay Dharamshala how many of you have been there to tree hut? Okay, Kanu everywhere! Okay, I don't know if Kanu, you noticed that part. Say, what I noticed was that, so there, it was like I think in June, one through to ten, summer holiday in TCV School. During that time we went there and at one point there was the very small stream, out of melting the glacier, or melting the snow, the stream and then water got collected at a small place and the water was so clear, extremely clean, and right? Extremely clean, I was so fascinated, so clean, amazingly clean. I was so fascinated.

Okay, then the question came to me that this clean water, that also when I go to the school, I open the tap and then the water comes out – bucket with the water is also clean. Why that is is very special. Still it did not hit me. And then just about like maybe, one time I noticed that in Delhi – the reason also I noticed that – say the water I just put on the tap and the bucket, what is full – what is clean water? But what struck me with awe that once it so happened that the water tap it was not too tight and it was constantly dripping and slowly the bucket was filled half - that water is so clean. [0:50:00.03] The purity, the cleanliness that I saw of this water, I never saw in this same bucket before. It's the same bucket. Same water tap, but there the water is so clean. Any idea why? Yes.

Participant: May be because of air bubbles.

Venerable Geshe Dorji Damdul la: Uh? This is extremely important thing, I was so fascinated.

Participant: Because of the timing, air bubbles which occur when you open the tap with force.

Venerable Geshe Dorji Damdul la: Okay, the same water air bubbles, with the force you fill the bucket, and keep it for two days and still it will not be that clean. You know the reason? Okay, my speculation is that because the water, and there's a force, a force there, and the tap is closed and yet it leaks. It leaks means it serves as a strainer that the gross ones cannot go out. If the gross ones can go out, which means that the water will come out forcefully, so it stopped all the bigger particles, only the smaller ones can escape. That was a very clean water. I was so fascinated.

It's so clean but I cannot distinguish this and the other one, regular one if I put together, I can say this is so clean, this is not. But in what way this is clean I cannot distinguish it, yet we can see the obvious distinguishing there. So likewise out mind very gross ferocious waves in our mind, that is very ferocious, but to tame it is much easier. Then it comes to the sand particles inside our mind which is the analogy of the afflictions. The afflictions which trigger this physical, verbal and mental contaminated karmas! Very gross negative karmas. These afflictions, they are more difficult to be identified. And finally, the root of affliction, ignorance self grasping ignorance, that is so difficult to be identified. Even if you identify this and by understanding Emptiness, even if you identify this, how the mind works; that things don't exist that way, but other side – Yes, things exist that way, which is so naturally coming!

Things don't exist that way, which is so forcefully coming, forcefully meaning only with effort it is coming. And twenty four hours most of the time our mind is driven by the natural tendencies that things exist objectively real. So this is where, unless and until we can stop the ferocious waves, there's no way by which we can see the dust particles inside the water. Unless, until we can get the dust particles inside the water there is no way by which we can get rid of this subtlest of the particles in this water. Without the sand particles settling, the subtlest particles which our eyes cannot see cannot be settled, you're getting it?

Likewise so the ferocious waves they are synonymous, they are the analogy for the very obvious the physical, verbal and mental negative karmas particularly the ten non-virtuous actions. And one thing is in all the ten, one is the tendency to be aggressive. Other one is aggressive means to run away. To run away and push the other side, running away or pushing the other side this is actually the same. If you are stronger you will push others. If you are weaker you will run away. This is aversion. The other part is the attachment, that you are glued to the object. For example say, that, for example. Let's say -The symbol, for you, for me, for all of us – let's if I am diabetic, or if I have a cholesterol problem and then okay, this the cream food is so good, cream chocolate is so good, and eggs so good, and what else, oily foods is so delicious. I know that I have the bad cholesterol problem. So this expression – just see how much you can refrain from this, somebody with no philosophy studies, somehow people can refrain from these things so well.

So now for us these are the ferocious waves. Unless and Until and less we take actions to stop these ferocious waves there is no way by which we can identify the inner afflictions which derive the ferocious waves. This is what we have to do. One is the attachment, number two is the aversion. For the aversion also just see, you know, where am I, where is the tendency for me to be aggressive, speak little harsh or little aggressive, little defensive, when, where, to whom. You have to identify them. See how much you can refrain. For example see person A, the more I see person A, hey what are you doing, very spontaneous reaction that may come to me is – who are you? This is not your business. Mind your own business. If this is your reaction, the tendency of the reaction – just tell yourself that now this person, he or she is giving the opportunity to learn, to become stronger, now let me see, ok, next time, if he or she asked me the same thing – what are you doing? Right? Say although I may not give the correct answer, okay I am reading a book, or I am relaxing, right? Even though I find it so difficult to give the correct answer, at least I will not react. I least I will not say something very abusive, like ferocious waves, I will remain like this or what.

Take this step. Once you are successful in this step, and then see if you can give the answer correctly. Proper answer, right? And then to give the proper answer again, there are two ways to seeing this, right? I am reading a book. Or I am reading a book (*stress is different*). Two ways. Initially it may be I am reading a book, because if don't give the correct then Geshe la said that you know, so therefore I am not strong, so I put myself as strong I give the correct answer, right - I am reading a book. At least you have been very successful. Earlier what is your response? Okay with this Geshe la won't say anything, right?

Tibet House, don't say anything, except for this – which means that you are not really even ready

to change. You are just saying – without any restraint – you just say something offensive to the other person. So there you changed from there and the next you came you remained like a piece of wood, not reactive, and then you started giving answer, positive correct answer. And then started giving correct answer in a nice way, very pleasant way of saying – these are the very stages of the transformation. See how much we can do that things. If these things are – if we don't put action to the best we can step wise, if you are able to do that – say remain like a piece of wood, this much should be attempted. You are actually going from the state of misery to the state of happiness. You have already taken the steps. And even the answer may not be too nice, but if you give the correct answer, even that requires a tremendous effort, it requires tremendous energy, without that energy, energy is always driven towards negative. To always say something negative. To impulsively say something negative!

Okay these are things that we need to really keep in mind then the ferocious waves subside. Then we can actually see what is going on inside – afflictions. Afflictions, inside – once you are able to quell that to some extent then you can go into the selflessness, the wisdom of Emptiness, to quell the subtlest of the mental stains. That is amazing. These are the steps that we need to keep in mind as the result [0:1:00:0] of the studying the psychology.

With this in mind, going back to the textbook page thirty-six. We are talking about the divisions of the mind, and the divisions of the mind what we see here, Page 36, is the eliminative engager. Last time we talked about the sensory consciousness and the mental consciousness. Sense consciousness, sensory consciousness, sensorial consciousness, they all mean the same.

Somebody, once somebody said that sensorial – this is not a correct word. Then I checked it, in the usual dictionaries, I did not find it. I found in a very old dictionary, big, fat dictionary, I found it there. So this word is still there, sensorial, sensory, sense consciousness, all are correct. So with this mental consciousness versus sense consciousness, we are already done with that. Now we are doing eliminative engager awareness and the collective engager awareness.

Okay, this is very important. And once you know this, you will see the implications; you will see the benefit of this knowledge. Okay, let's say that when you look at the prayer flags there with your eyes, the eyes – sense consciousnesses, they are collective engager awareness and the conceptual minds – okay let's say generally speaking the conceptual minds and the non-conceptual minds; conceptual minds are selective engager consciousness and non-conceptual minds are collective engager consciousness. What do you mean by selective, what do you mean by collective?

Okay, say somebody, let say that somebody is so good in mathematics, physics, science, and so forth but horrible in drawing. Let's say, horrible in drawing or not really good in speaking, right? Speaking the words are not articulated and the words are not too clear, and you just see the person speaking and oh no, this person he or she does not know anything. This is the introduction that we may get. And then on that basis, we take this impression, and we tell person A, this person is not at all, we need a professor of physics, this person no, no, no, he is not competent, she is not competent, he does not really know how to speak, right? He or she does not even know what words to use. So that we just picked up one of the characteristics of the

person, selective, we selected, we were very selective, we engage with the person with the picking up of the, by selecting one of the characteristics of the person. There are so many good qualities of the person which you did not see.

Right? We did not see like he is so good in physics. And in fact, I know somebody, one boy, who was physically little, I think there is muscle problem. We see as little challenged person. And you cannot imagine, you talk to him – and you think, oh no. Actually he is brilliant in physics. (GL) It is amazing. You can't really, you know, just by seeing one aspect you cannot generalize the whole thing – you cannot describe the whole person on that basis.

The person is so brilliant in physics that is amazing. The point is that our mind, conceptual minds, okay generally speaking before we go into this, generally speaking, what we do is – some people they are amazing. What they do they see one person, say, we do we interview people, interviewees, interviewers they look at the person, talk to the person, ask deeper questions and questions from different angles, from there we get little raw picture of the person. And some people they are special is very much into one area, question into that area and miss the many other aspects. You're getting it? For example, many other aspect which is – they conclude, the conclusion of that person on basis of what they see so officially, just one side. That is known as selective engager consciousness. Whereas somebody who is very holistic, so this person speaking wise not so good, but we try to ask many other angles, from there you discover many, many, interesting things, so there the person is more collective engager.

Okay for example, modern education, the how modern education is designed I would say this is selective engager because it only selects, say, if two plus three equals five, correct, you pass. Two plus three equals five-ish, you fail. Even if you have the capacity to become the world leader, even if you have the capacity to become the second Mahatma Gandhi, but, nobody will count you, you fail because you are unable to say two plus three equals five. You said two plus three equals five-ish! You fail! So this is selective engager. So now precisely how the mind works, within the mind we see that there is two types of mind. One is conceptual minds, and one is non-conceptual minds, two. How the conceptual mind behaves it is as selective engager consciousness, the conceptual minds. Non-conceptual minds they are collective engager consciousness. So what do you mean by that?

Say, if I'm so keen, if I am a designer, I am so keen on the design. I am not so keen on the design, I am not so keen on the material, and I am not so keen on the mechanism. Exterior designing or interior designing, just the designing not really into mechanism, then for example I say car, my thought will after the shape, the colour, the design, it will not go to the engine, right? Design! And then on that basis when somebody talks to me about this car, what car? Can you give me an example. Uh?

Participant: Porsche.

Venerable Geshe Dorji Damdul la: Porsche, I don't know what Porsche is like? Porsche or Wasch? Porsche car, that's a Porsche car. So the thought that if you more into design, more into the mechanical part, the thought that will come to your is just the outer circle, the colour, the

seat, and then you are into mechanical engineering, then what you see the body – the design is there. I am more into the engine. Which is stronger, which is more efficient, which gives you greater mileage, so they think in that terms. So our mind picks up different, different aspects, depending on your interests. Likewise the conceptual minds, they pick up only one characteristic. Non-conceptual minds they pick up all the characteristics. For example let's say, the flower. When I show you this flower, [1:10:00] – what's in my right hand?

Participant: Flower.

Venerable Geshe Dorji Damdul la: Boring flower, it must be boring to our ears, so bored! Okay there is flower there. Right? There is a flower there. How do you know that there is a flower there? My eye consciousness can see that, right? Okay now look, the moment I keep away this flower, are you seeing the flower now? Which means that the flower has to cast, the flower; there is an action related to the flower. The flower has to cast the aspect of the colour, shape and so forth to the consciousness. When in the absence of the flower you cannot have this eye consciousness. So the flower shows you something, or the flower appeared to you from the substance towards you. Now, when the flower appeared to you, the colour of the flower did it appear to you? Shape of the flower did it appear to you?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Then the, say impermanence of the flower does it appear to you?

Participant: No.

Venerable Geshe Dorji Damdul la: No, which means that we are not into for the logic now. According to logic, okay let's say, this flower shows you the colour, right?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Is it permanent or impermanent?

Participant: Impermanent.

Venerable Geshe Dorji Damdul la: Impermanent and impermanent exists as a substance there, yes, of course. So does it not show you, did it not show you the impermanence? It only showed you the colour?

And impermanence, it stopped, for example, the small retailer shops, they may first the fruits, the bad ones, then you have no choice. Either buy the – if the fruit seller is guaranteed you are going to buy something, they only show you the bad ones and then later on the good ones. Something that is more juicy, and he or she fears that that he may leave without buying anything, slowly will show you the better ones, right? Which means that is not done by the object; it is done by the person.

Whereas, flower does not do that, does not segregate, is not biased. The flower will it show the colour and will stop the shape? No, because the colour does not have that feeling, does not have that discrimination to show you the colour and not the shape – to show you the shape and not the colour. Whatever it has it will show you, right? Okay which means that say, to your eye consciousness all the substantial characteristics of the flower, not just the characteristics, all the substantial characteristics, they are shown to you by the flower. Whereas, see this flower and think of this flower. I said two things. Look at this flower and think of this flower. Can you do that? Are you doing it? Are you looking at this flower? And thinking of this flower? Doing it? Good. Look at this flower and think of this flower, can you do it?

Participant: No.

Venerable Geshe Dorji Damdul la: Why can you not do it? You cannot see the flower but you can think of the flower, right? Okay. Which means to see the flower, object must be there. To think of the flower, object, is not necessary there as the stimulus, as the object, thinking of the flower. To think of the flower what are you doing? Just create the image. Just create the image of the flower that is known as generic image of the flower. You're getting it? Generic image of the flower, and if you are keen on the colour, then right, you pick up the colour, to keep the flower and you may suffer the shape. For example, if I say, look at this book, and think of this book. Can you look at this book – no. Can you think of this book? Think of this book. Okay tell me without looking down, just looking at me what are the things there on the book. Yellow border,

Participant: Small Buddha.

Venerable Geshe Dorji Damdul la: Small Buddha, what else,

Participant: Seventeen Nalanda masters.

Venerable Geshe Dorji Damdul la: You know that, right? Okay Seventeen Nalanda masters, what else?

Participant: Nalanda monastery.

Venerable Geshe Dorji Damdul la: Okay, mike, mike, mike will be good. What are you seeing there? Gauri la, you want to say something?

Participant: No.

Venerable Geshe Dorji Damdul la: You are not thinking of the book?

Participant: Yes, also the text,

Venerable Geshe Dorji Damdul la: Okay some text below, what else? What is on the book? Okay, you could see the some text below. For Rebika ji, you saw the yellow border and the Buddha and the red and for Tejal la you the Seventeen Nalanda Masters' Course because you are

involved in this editing book? Not really? Okay, anyone else what do you see. Don't look at it now? Just tell me?

Participant: There is the title of the book?

Venerable Geshe Dorji Damdul la: Title of the book where, at the top?

Participant: At the top.

Venerable Geshe Dorji Damdul la: There is title of the book, then what else? Okay. Now look at it down. The same book which you have? Just see if there is title at the top! (GL, TL)

Participant: Yellow Buddha.

Venerable Geshe Dorji Damdul la: Somebody said blue Buddha right? Yes, something related to what we are discussing? Yes.

Participant: I was just trying to relate something which you said just now to what to collective engager consciousness being not selective at all, looking at the entire thing. Does this mean that it is non-mistaken?

Venerable Geshe Dorji Damdul la: Good question. Let's hold it for the time being, then after this we will do it. Very good. Don't forget it. This is good question. For the time being what we are saying that – okay let's say that if you are interested in the design, you'll say that you will describe the designs. You will not be too precise in describing the quantum matter in terms of the, what text is there and so forth. Whereas if you are more into the subject matter not so much into design you will not be in a position to – your focus will be very different. In other words, your mind is selective. To say that, there is something like this, not this – these are all conceptual. So conceptual is selective. You're getting it? Whereas non-conceptual like the eye consciousness, sensory consciousnesses, all the non-conceptual minds we can think of, they are not selective they arise by the power of the object.

Not by the power of your selection. From the object there are no biases, object will show you everything. Everything meaning all substantial aspects! All substantial aspects of the object they will show you, right? Whereas if your mind if you, if you pick up the mind will pick up only one characteristic. It will not pick up all the characteristics. It is selective. So the conceptual minds they act out of their own power of selection. Whereas the direct consciousnesses, non-conceptual minds they act out of the power of the object. In a loose sense! By the power of object, when the object is there your eye consciousness can arise. The moment the object disappears, the eye consciousness seeing the flower disappears. You're getting it? So the [1:20:00.0] direct minds they operate by the power of the object. And the conceptual minds they act by your selection of the object, this is the difference.

So with this in mind, because the mind is what to select – it cannot select infinitely. Because It is very limited. Whereas if it acts by the power of the object; object will not be biased. If object

shows only one aspect, object is biased. Object cannot be biased. Object, the flower and so forth, they are not biased, whatever they have they will show you. So the sensory consciousness, for the non-conceptual minds which comes into being by the power of the object, there they act on the power of the object which means the object it is not selective, the object will not show you only one part. It will show you all. Therefore it is known as collective, the collective characteristics. The collective engager consciousness, the direct non-conceptual mind.

Whereas the conceptual minds they come to arise the – not by the power of the object, instead they arise by the power of their own selection of the object – picking up of the object. How do they pick up the object? By creating the generic image, they create the generic image – generic means they create only one at a time. So this is known as the – with this knowledge – collective engagers and the selective engagers the tendency for us is while we become so judgemental about other people is that we act out of being selective. We act as selective engager consciousness. So whereas we have to change, slowly change it. Slowly change it to see the reality as it is. Wisdom of Emptiness, inferential Wisdom of Emptiness – inferential cognition, wisdom of Emptiness, inferential cognition, wisdom of Emptiness is this conceptual, non-conceptual?

Participant: Conceptual.

Venerable Geshe Dorji Damdul la: Wisdom of Emptiness, inferential cognition, right? Conceptual? I see. Okay let's say, you see the Emptiness on the first two paths, *gate, gate*, and before that also. You can see Emptiness, you can see meaning you can realise Emptiness, you can cognise Emptiness, during all five paths and even before that, you can. Before you reach *paragate* level, Gate , gate first two and before that, if you realise Emptiness, that is conceptual or non-conceptual?

Participant: Conceptual.

Venerable Geshe Dorji Damdul la: Conceptual. So it is selective. All conceptual minds are selective engager consciousness. Selective! If they are selective then they don't see the reality. Uh? Do they see the reality or not?

Participant: They understand the reality.

Venerable Geshe Dorji Damdul la: They understand the reality. But they are very selective, right? They understand the reality but they are very selective, right? They don't speak of the reality. They are very selective, they picked only what they liked, right? So they don't pick up the reality. Yes, no?

Participant: They infer the reality.

Venerable Geshe Dorji Damdul la: They infer the reality so what they picked up was that the reality or not?

Participant: Yes, But it's intellectual.

Venerable Geshe Dorji Damdul la: No, this is the minimum, intellectual can be there, inferential can be there, and then intellectual can be there, and then I would say that even experiential can be there, even before *gate, gate*. The first *gate*, all three can be there. Somebody is so much on Emptiness, just fascinated by Emptiness, practice, practice, practice, they can. Then for sure, even the first two can be there, the intellectual and what is second? The wisdom derived through reflection, and what is second. Wisdom derived through learning, wisdom derived through reflection, both are there, minimum. Second one is there, if not the third before the first *gate*. So the point is that there is a little bit of say the debates going on, debates meaning for us to be mentally active, not to derive information but to think. Okay.

So the point is that we that inferential cognition realising Emptiness is conceptual and selective from what we learned. It's selective, yes. Okay.

So now with this finally to know the reality as it is – what the reality is that must be seen, it must be fully resonated with the mind. For that matter, the mind should become non-conceptual to know the reality in its bare form. Good.

So with this we have the eliminative engager awareness. Eliminative or selective same! Selective, means you select one and you eliminate others. Eliminative means; it is a matter of translation. Some people translate it as selective and others translate it as eliminative. Okay the question, yes, yes, the earlier question also.

Participant: Is it possible to see impermanence non-conceptually?

Venerable Geshe Dorji Damdul la: Of course, of course.

Participant: Just like Emptiness.

Venerable Geshe Dorji Damdul la: Just like Emptiness, in fact as I said earlier our mind is of two kinds, what is technically known as the wisdom and the method. Wisdom and the method for the non-Buddhas, for the sentient beings, the method referring to compassion, Bodhicitta and then the loving-kindness, so forth.. all the methods side they are all conceptual for the non-Buddhas, for the sentient beings. For the Buddhas any mind should be – sorry – for the sentient beings the method side is always conceptual whereas the wisdom can be conceptual and non-conceptual. Then, I'll say the, wisdom of impermanence that falls under the wisdom. So the wisdom at one point can be conceptual and when experienced more while as sentient being it can be non-conceptual. For the method side, they are always conceptual, okay.

Then the question related to that, your first question, whether or not the collective engager should be always mistaken. Collector meaning that is by the power of the object. What is the object, all the substantial categories of the object they appear to you, right? Which means that coming by the power of the object, which means it is not through you, through the mind. If not through the mind, the mind does not have the choice to be mistaken or not mistaken. What the object is that should be seen, in which case you should be always non-mistaken. This is the question. The answer is even the collective engagers can be mistaken. Not only mistaken, they

can be deceptive. For example say the, all the non-conceptual minds are collective engager. So the hallucinating mind is a collective engager because it is non-conceptual. Whatever is non-conceptual, say whatever you are seeing is not through the generic image. This generic image limits you to see only one aspect, right? When that is created it could be through deception, hallucinating whatever, it go through the – it's not through your selection, it's not through your elimination. [1:30:00.0]

Participant: Geshe la, this is in continuation to the question asked by the gentleman about whether the, whether we can realise impermanence at the non-conceptual level? I just want to clarify our experience of gross and impermanence that is not non-conceptual, right?

Venerable Geshe Dorji Damdul la: Okay this is interesting, very interesting. Impermanence there are two levels, gross and the subtle. The subtle ones for the ordinary people like us, even though we can understand it, but it is very conceptual, for us.

What about the gross one? For example, the death of a person or the sun setting, the gross impermanence, that understanding is it conceptual or non-conceptual? Non-conceptual ? that's interesting. Sun-setting, eye consciousness can see that, right? People go to enjoy it. (GL). Yes, people go to enjoy the sunset. Wow, beautiful sunset, beautiful sunrise! In Darjeeling there is one called sunset point,

Participant: Sunset point.

Venerable Geshe Dorji Damdul la: Sunset point, you go to enjoy. Sunrise point, right? In Tiger Hill, right? So people go to enjoy that which means they visually enjoy, no time to sleep! Not just mentally, visually go there to enjoy which means that it is something visual, right? Okay now mentally, mental consciousness, or mental conscious level can realise the gross impermanence non-conceptually. Sensory, yes, we can see it obvious – sensory. But with the mental consciousness for the ordinary people like us do we see the gross impermanence non-conceptually? I would say – not. It's always conceptual.

Participant: But Geshe la, for example, I'm seeing you right now, - uh, for example let's say I am looking at a car which is moving, only visually impermanent, also I know that it's changing, so it's non-conceptual...

Venerable Geshe Dorji Damdul la: Okay you know that it's changing, within you what knows what's changing that is the mental consciousness that is conceptual. What you are visually seeing that is the non-conceptual. And what you are saying – I know it is changing that is conceptual. Okay, very good questions coming up, very good. Okay, now, anymore questions so far?

Participant: Why is it still conceptual?

Venerable Geshe Dorji Damdul la: Don't say why, how is better? (GL, TL) right, okay say our mind, okay – so let's say that the mental consciousness within us – if you look at the direct consciousnesses, direct perceivers – so what are there?

Participant: Sense direct perceivers, Mental direct perceivers, self-cognisant mind and yogic direct perceivers.

Venerable Geshe Dorji Damdul la: Okay, direct perceivers, Mental direct perceivers, self-cognisant mind and yogic direct perception, four and for sure we don't have the yogic direct perception. That, for that minimum according to the lower schools you'll need Path of Seeing. Minimum. For Prasangika, exception is there, last moment Path of Preparation, you still can have the yogic direct perception, for Prasangika. So which means that, I don't think that anybody is in the Path of Accumulation, or the Path of Preparation, or Path of Seeing? If not, then we don't have the yogic direct perception. And then the direct perception is, direct perception means non-conceptual. Sense direct perception you accepted it. Then mental – what falls under mental – mental direct perceiver? What comes?

Participant: Those mentioned in the sutras – For example-

Venerable Geshe Dorji Damdul la: What are they?

Participant: Vivid dreams,

Venerable Geshe Dorji Damdul la: Not here.

Participant: Not here, sorry. The five clairvoyance's...

Venerable Geshe Dorji Damdul la: The clairvoyance's and how many of you have clairvoyance, then if not keep that aside. Then what else? We have already studied that, you go through this. You will realise that if not hundred percent, ninety-nine percent of our mental consciousness they are all conceptual. Right?

Participant: Geshe La, I want to understand this clearly, I would like to clarify. I feel even when you said it is conceptual, when we look at the sunset, now I know there is change, but I am waiting for sunset again tomorrow.

Venerable Geshe Dorji Damdul la: Yes.

Participant: So that is not the understanding of impermanence. The car there, it's like a change, change is not equivalent to impermanence. Is that the reason you saying it is conceptual?

Venerable Geshe Dorji Damdul la: Oh change and impermanence, these two are synonymous.

Participant: Synonymous?

Venerable Geshe Dorji Damdul la: Yes, of course.

Participant: But my understanding of change, from Buddhist philosophy is doesn't last forever, but like from a human understanding like sunset, for me it is not over, today the sunset is gone,

tomorrow I am going

Venerable Geshe Dorji Damdul la: Okay, today's sunset – you are right, I agree with you fully. Everybody will agree with you, right? Sunset per se it continues, but today's sunset finishes and will never come back. Right? That is impermanent.

Participant: Thank you.

Venerable Geshe Dorji Damdul la: Good. Any more questions? Okay, yes Kanu.

Participant: Geshe la, how I am little confused. In two, three classes prior you said the light illuminates, and that self s illuminates also, two natures and then similarly, yes last class you said there was a mind,

Venerable Geshe Dorji Damdul la: Self-cognisant mind.

Participant: There was a mind which was seeing the other and second mind which was seeing itself, which is mistaken, right?

Venerable Geshe Dorji Damdul la: Yes.

Participant: I thought that this light illuminates itself is terminology wise it is the same? Now again there is the case that I see it, example is given, I see the car moving and then I also know its changing, does this part, does it come in the first nature illuminating by itself? How many types of minds can be there?

Venerable Geshe Dorji Damdul la: How many, which kind of minds?

Participant: According to, I thought self grasping .

Venerable Geshe Dorji Damdul la: Self-cognisant mind? : You're talking about self-cognisant mind or self grasping mind?

Participant: Self-cognisant.

Venerable Geshe Dorji Damdul la: Okay, self-cognisant, okay, so what's your name?

Participant: Mayank.

Venerable Geshe Dorji Damdul la: Okay let's that, what Mayank is saying is that when I see the car moving – moving means the change , car not remaining static, so that I can visually see this. Not only visually see this, mentally I know that now the car moved finally. I need the space here to park my car. Finally this car moved now I can park my car there. Visually you saw the car moving the gross impermanence, and mentally yes, the car moved. So that visual is non-conceptual. And the mental, I said is conceptual. So that is not the self-cognisant mind, if you

want to include the self-cognisant mind so there I know, I know right? I know that the car moved. And I know that I know that the car moved, right?

So the car moved. I know the car moved. I know that I know the car moved. So, this not the sequential, is together. I know that I know the car moved, that is the self cognisant mind. [1:40:00.0] Right? And the self-cognisant mind it only knows the mind which saw the car moved. It does not know the car moved. It knows the mind which saw the car moved, which saw the car moved. Mind which knows the car moved it does not know itself. It only knows the car moved. Right?

Participant: Geshe la, mind which knows the car moved is the eye consciousness, right?

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

Participant: The mind which knows the...

Venerable Geshe Dorji Damdul la: The car moves, number one. The car moves, then my eye consciousness knows the car moved, then my mental consciousness knows that the car moved, too. These two are simultaneous or can be one moment difference and then there is the next one – not really next. It is within the mental consciousness there's that, I know that my mental consciousness knows that the car moved. Within the eye consciousness again there is another element, self-cognising mind. I know that my eye consciousness knows that the car moved. So self cognising accompanying the eye consciousness, self cognising accompanying the mental consciousness! Uh? Good, any more questions. If not we are now coming into a very important topic. The mind and mental factors! Okay this is extremely important.

To know the mind so well, we have to know the mind and mental factors. Mind and mental factors in **Tibetan??** *sem semthangjung*, [1:41:55.1]. *Sem* is mind *thang* is and, *semjung* is mental factors. So when thinking of the mind, when thinking of the mind you may think of the mind in two ways. One, say, when you go abroad, say any place, little far away, and then the person asks you where are you from? What is the answer?

Participant: India.

Venerable Geshe Dorji Damdul la: Will you say I from Delhi or will you say I from India? You will say I from India. And which part of India? What is the answer? Hey, no answer? (GL, TL) Which part of India? Delhi. Say, which part of Delhi?

Participant: South Delhi?

Venerable Geshe Dorji Damdul la: Then, which part of South Delhi, south extension? So there, just imagine that you are actually asked these question the stranger who seems to be very typical of that particular country. And first, when that person asks you where are you from? Your response is Delhi? Okay he is stranger, no, I am from India. When that person, which part of India? Then your mind is more alert, right? The person knows about India. I'm from Delhi.

Which part of Delhi? Then your mind becomes even more alert, then the person knows, about India so well and Delhi very precisely. If you are from Delhi, south extension? Lodhi Road? Which part of Lodhi road? Then your mind will be – he knows Delhi so well, you getting it? She knows Delhi so well. Your mind, now you become little cautious, I cannot fully act as Indian.

He knows everything so well, she knows everything so well, like India, Delhi – very precise. Then you say how come that you know Delhi so closely; you asked this question, right? Have you been to Delhi? How long have you been to Delhi?

So there what happens is that when you say that okay I from India. India is a very beautiful place. And some people say that India is a very hot place. Some people say that India is a very cold place. Most people will say that India is a very hot place, which means that the person does not know that Ladakh is a part of India. Which means that the person does not know the beautiful places like Nanital, and Bangalore, and then Shimla, these beautiful places are there in India. The person did not know that.

The moment the person says Delhi is a very hot place, then you are very happy. The person does not know about India. India is a huge place with a varied landscapes, temperature and so forth. So then when you speak about India is a beautiful place, when you say India is a beautiful place so there you are talking about India in a very general form. When you talk about India is a very hot place, your talking about it very generally. But if you go more closely, not all part of India is hot, only Delhi in summer is terribly hot, Rajasthan is hot, where else, Chennai is hot, Kolkata, right? So some selected places in India are hot. Not all places.

So there you go into the details. Overall speaking you say India is a good place. India is a hot place. India is the whatever, and then go to specific, not all parts of India is hot place. Some are very beautiful place some are very cool place, very pleasant. You go into the specifics.

Likewise our mind! Oh this person is a very good person, this person is not good person, we are talking from a very general point of view and then say, in what way you say that it is good? Is he or she good? In administration, is he or she good in being kind? Is he or she good in architectural design? Then you say no, yes; then your answer will go into more specifics. You're getting it?

So overall understanding of the mind, the mind in general, is labeled as mind or *sem*, consciousness in general. Is known as consciousness, and then you into the specific functions, oh his mind is very kind. He is very intelligent. She meditates so well. She is very discrete, she is very punctual, she is this, that, so forth, all these things we go into the specific functions. When we go into the specific functions, then for example according to the different functions of the government, we talk about the different departments, and ministries. Depending on the various functions of the government the different ministries are assigned. Likewise, depending on the different functions of the mind, different factors are assigned. So mental factors, the mind related to specific function. Mind related to the specific function is known as mental factors. So mind and mental factors, mind is general mind, mental factors is the specific mind related to the specific function.

So that is very important, mind and mental factors. Now, how many such mental factors are, just speak your mind, don't think of say oh I learned from this, I learned from that, just speak your mind. How many such mental factors are there? When you think of mental factors you think about mental functions. How many such different mental factors are there? Raise your hands. How many such mental factors are there? Fifty-one. Anyone else? How many such mental factors are there? Just speak your mind. Okay, she said fifty-one, very precise number, right? If I say something else maybe – if I say many, then I'm becoming so vague, right? Okay, anyone? Just speak your mind.

Participant: Infinite.

Venerable Geshe Dorji Damdul la: Infinite mental factors are there, infinite mental functions are there, right? Some kind, some are twenty-five percent kind, seventy-five percent not so kind. Some can single pointed meditate for one hour. Some the moment they sit, they fall asleep, right? The moment they some people they sit, they fall asleep, some people the moment they sit they just have to stand up. (GL) that is very true. Some the moment they sit, again they will have to stand-up, right? [1:50:00.0] Normally I'll sit, right? Just sit for five minutes and I'll pay you one thousand rupees. The person cannot sit. (GL, TL) that's very true, cannot sit! Okay, whereas some people they can sit, even if you say get out, get out, they cannot get out. (GL)

They are all; they are all decided by your mind. These are all the manifestations of mind, how the mind thinks. So mind is so heavy, dizzy, you know heavy, then that makes, that dictates the body to sit. And then, some people they'll forget something and they'll drag themselves. (TL) They cannot even stand, they drag. (TL, GL) It's very strange. Some people they even get this mug, hand reach mug, the wrong person stands up. That's true; this is so weird how our mind works. How many such functions are there? Some people they go to meditation, they are very stable, the moment you think them to calculate, computation they cannot do it.

And some they are so good at computational skills, the moment you tell them, now you tell don't do the computation, just sit there. Think of the same object, they simply cannot, they simply move like this, right? And some people they are so compassionate and some people not so much. Some people very cognitive in nature, some people are more impulsive in nature.

So we see all these different characteristics, millions and trillions of such different characteristics are there. They are all determined by the millions and trillions of the diversity of the mental functions. So how many such mental functions are there? Millions and trillions and infinite mental functions are there. Yet, the Buddha Shakyamuni at one point in time for the purpose to the individual person's spiritual growth, for the purpose of training your mind, fifty-one mental factors are taught. It's not that this not just exhaustive list. There are so infinite number of mental factors are there. But fifty-one are taught which are so important for us which we are going to study here.

Just for your information mind and mental factors, what is the relation with these two things? The mind and mental factors, I will like to talk to you a little bit. Say we speak about the entities and the isolates. Entities not introduced? Not? Okay, doesn't matter, then we'll skip that part?

Okay, so now let's say that fifty-one mental factors, we see that page 14, fifty-one mental factors they classified into six groups, six sets.

- 1.** Five omnipresent mental factors.
- 2.** Five object-ascertaining or determinative mental factors. Object-ascertaining and determinative, these two mean the same.
- 3.** Eleven virtuous mental factors.
- 4.** Six root afflictions.
- 5.** Twenty secondary afflictions.
- 6.** Four variable mental factors.

Six groups are there, we'll go very quickly into each one of them, but more into detail the first one – five omnipresent mental factors. Why, the set of five of mental factors is known as five omnipresent mental factors, is for example let's say the president or the leader of the country, when he or she moves around, he or she is the main, when he moves around we see that the person is escorted by some people. They are escorted by some people we call it the entourage. Entourage members, say the person is escorted by some entourage members. The leader of the nation, the leader of the country this is like the main mind. The mind that we have, the main mind, the mind in general that has minimum five functions, like escorted by the five functions.

Minimum our mind, any mind should necessarily have five functions. So we say that any mind should necessarily have five mental factors. So these five mental factors they are always accompanying any mental function, any mind, any primary mind. Mind or primary mind these two are synonymous. So they are five of them, five mental functions, five mental factors which are always with any primary mind.

One primary mind can have minimum five, and can have more than that – ten, twenty and so forth. Can have many more, can have thirty, hundred and so forth. But five of them are always there with any primary mind. One.

And the second one is five object-ascertaining mental factors, so any time we cognize an object, so these five mental factors come into play. They become active, right? Okay Then eleven virtuous mental factors, when any virtuous minds arises, these eleven virtuous factors they are always there together. Then the six root afflictions, it is not necessary that these six should be always together. Not necessary, we just identify, what the afflictions within us which disturb us. Afflictions within us, they disturb us they create, attract miseries – so how many kinds are there – six root of them are there. And then along with these six root how many secondary versions are there? Twenty secondary versions are there.

And then four variable mental factors are there, four variable mental factors, meaning one particular mind, whether that is – one particular mental factor – whether that is virtuous or not virtuous that varies depending on the situation. For example, regret – for example compassion. Compassion is always virtuous. But regret, over virtue is non-virtue. Regret per se we cannot say it is virtue or non-virtue. It varies. Regret over virtue becomes non-virtue. Regret over non-virtue becomes virtue.

Likewise sleep is it virtuous or is it non-virtuous? Sleep, say motivation makes the difference, and the content of the sleep, also makes the difference. Content, if you dream of being compassionate that sleep is positive. If you dream of fighting with somebody else that is non-virtuous. So there are four such mental factors, which are variables.

So these are the six classes, or the six divisions, six sets of the mental factors which total up to fifty-one. Today we will do the five omni-present mental factors. This is so important. All primary minds should necessarily have these five omni-present mental factors accompanying them. Okay we have to have these five on our finger tips.

What are these five? Feeling, Discrimination, Intention, Contact and Attention, so this is how it is put there, okay – the order that I put here is according to the very standard way of putting in the text. But I'll like to explain this in a slightly different order so [2:00.00.0] that we can remember them very easily and we can also co-relate them very easily.

Let's say that how the consciousness arises. I'll explain them as though like they are sequential. In actuality, they are never sequential, they always together. I'll explain as though that they are sequential for the benefit of us to remember them very easily. Let's say you are fast asleep and then say, it is your birthday. And then your mother wakes you up. So your mother carries or brings a birthday gift. What gift?

Participant: Book, or money, a big bouquet of flowers.

Venerable Geshe Dorji Damdul la: A big bouquet of flowers, she brings that, then, you are not aware it's your birthday because your mind is very hazy, right? It is because of the very nightmarish dream. And you thought that this is a weapon. Your mother is bringing a weapon. So, no, my mother cannot bring a weapon, and these undesirable things. But she brings something. So what happens, is that let's say, first eyes open, he or she opens. You are opening your eyes. The moment you open your eyes, what happens is that is that your eyes come in contact with the object, right? Okay, then the object is – you can't believe that this is something weird thing there, right? So what you do, then your eyes feel very hazy, what do you do?

Participant: Focus.

Venerable Geshe Dorji Damdul la: Focus! Which means you are paying attention, this is what I want, speak your mind. You focus on that means technically it is known as attention. You pay attention to this then what you realize, - then your mind haziness will disappear, then clarity will come. Clarity comes then what happens? Don't speak about the wisdom; speak your mind in a very natural state.

Participant: See the object. Discriminate the object.

Venerable Geshe Dorji Damdul la: Exactly, oh it is a flower, thank you so much it is a flower, a bouquet of flowers! So you know that. And then haziness disappears then I know that it is a bouquet of flowers. This word – I know – that this is not something else, this is a flower. I am

able to discriminate the flower from non-flowers and then I know that this is a flower. That is known as discrimination. Then what happens? When you know that this is a flower then what happens.

Participant: Feeling.

Venerable Geshe Dorji Damdul la: No, don't just say feeling, what? You feel happy. Okay you feel happy, seems like nobody gave you a bouquet of flowers, on your birthday. You have no experience. Only Vinni la, only Vinni ji, maybe Gauri la gave a big flower to your mother? Very likely, ya. Okay, so therefore, say you feel so happy when you see that this bouquet of flowers, this is not something useless thing, there is so much joy, happiness coming in you. That's feeling! Next is feeling. With this feeling then what happens? Then what will you do? Hey, what will you do?

Participant: Take the flower.

Venerable Geshe Dorji Damdul la: Take the flower, you're getting it? You don't push the flowers. Take the flower, the intent, intention to take the flowers, right? So from this sequence, what we learned is first contact with the object, then you pay attention to this, number two, attention.

With the paying attention then you discriminate that this is a flower, this is not something else, you know – useless, then with the discrimination then you saw flower, then there is a tremendous good feeling coming to you, good feeling. Then with the good feeling you like to have it. Intention to have it. So five things, these five functions are known as the five omnipresent mental factors, you're getting it? It is so important, so I explained to you as though like these are sequential. But in actuality how the mind works, the mind works so fast, right? And the way I explained it is just for our knowledge but in actuality these five are all happening simultaneously.

Simultaneously, and dependent on the situation say, when you first just look at it, with the very hazy eyes, look at it, say the contact may be pre-dominating and the others may be less dominating, less powerful, less intense and then when it becomes very clear – you focus, you pay attention, attention is more dominating. And the others are there but less. And then when – it is a flower! Discrimination becomes very vivid and the others are less dominating and then the, a very pleasant feeling comes then now, the job of discrimination is done, others are there, but they are less. Then with the pleasant feeling intention happens – this intention becomes very intense and others are less. So it is a matter of degree. All these five are always together, depending on situation, some maybe more intense, others less intense.

Okay, these are the five omnipresent mental factors. Now of the five, I do remember, I am not too sure, I am pretty sure that we discussed on the – when we discussed the five aggregates , aggregate of form and feeling – we see that now the form and feeling are coming again here, with the five omnipresent mental factors, form and feeling, No. Feeling and discrimination they come again here.

The feeling, why the feeling is so important and why the discrimination is so important? Is that Finally our life, grow, our life seeking meaning, our life seeking happiness, our life running away from miseries, all these involve movements and actions – seeking a greater meaning and running away from the fears. There a movement is involved. Physical movement is involved. Mental movement is also involved. Verbal movement is involved, right? All this movement they are determined by the feelings. This is so important. Determined by the feelings!

With the pleasant feelings you feel like saying something, you feel like talking. In fact, some people, some right, okay this is – I was speculating at one time – it really proved to be true. There was one person who was normally, I would say not really introvert. More introvert, not really speaking too much, more by oneself. Okay, interesting once I read something that – there was one girl, young, very young girl, maybe age four, five, six. Whenever they used to be rain, rain shower the girl used to cry. Then you cannot stop the girl from crying. Whenever there is rain. The moment the rain stops, the girl will stop crying. So whenever it rains, the parents worried, now the girl will cry. The moment the rain stops then the girl stops crying. Then she grew. She grow older, older, at one point she is around age ten, and then this habit. Just continued! One time, rain showering and she was so full of joy, just going out into the rain, playing with the rain. Mother was so fascinated. What happened? Such a change, why are you playing? You are not feeling sad. She said, no it's so enjoyable to go into the rain. Okay, look what made her cry? Now what made her go into the rain, to play with the rain?

While crying, the moment the rain was falling; [2:10:00.0] very unpleasant feeling that coincided with a very unpleasant feeling coming in her mind. Very unpleasant feeling, because she is so small, she is so young, the best thing to defend herself is to cry! So she is crying. And later on, there may be because of the growth, the change in the physiological constituencies, so then with the rain, there is pleasant feeling coming.

For example, say – just this paper for example – some people, will look at this paper and they will say, what is this paper, right? Something written over there, so disrespectful and look even in number ten they changed number fifteen. Fifteen is originally written as ten minutes, and now it changed to fifteen. Which means that it was the ten was written in red and the fifteen was black. Maybe it was the formal one. Earlier paper, and then did not even got a new paper. Right? This is one way of looking at it. Another way of looking at it is – this is amazing. So the person did not waste the paper. And how they, at the back it is so beautifully done. So nicely done and wow, ten changed into fifteen, and the ten colour means the person is so sensitive to make sure that there is the environmental, what - ecology, protection, right? Not waste the paper and resources; it is amazing, so kind! And look at the handwriting it is so beautiful, right? And handwriting in pink!

So what I am saying is the same thing you look at it in a very nice way, look at it in a very bad way, so when you appreciate the – what is conventionally seen as odd, as very natural, the beautiful nature – what is happening? Very pleasant feeling is coming. Something which is not conventionally proper, very systematic, in a more natural state, when a pleasant feeling comes, you appreciate, wow, it is so natural, it is so beautiful. The moment it is so rigid, so precise like this, then you feel, oh no! And some people when it is so precise, wow..very perfectionist - oh

good! When it is very casual – okay it all depends – it is not like – I like the perfection, I like the natural, no! The moment, just see whether you agree with me or not or whether you try to observe it. The moment the same thing, who appreciates the nature, say the person likes her child so much.

Likes her child so much and her child is perfectionist, young child. And although before the child, this mother loves the nature. Very natural things and the child loves being very perfectionist. And the mother in order to make the child happy the mother always makes things very proper. Slowly the mother will build the habit of doing things properly. The moment something is improper unpleasant feeling starts to come to the mother. How? Because this will make my child unhappy, to see the child unhappy makes the mother unhappy. So this connects – unhappy feeling. Slowly this natural state which is not proper starts to give an unpleasant feeling in the mother. So this is how the mother is shifting her habit of seeing natural things as nice, to seeing natural things as un-nice – seeing very systematic things as nice.

This shift is happening, because of this dependent origination. So the point is that if somebody say the – who is so fond of – okay let's say mobile, very expensive mobiles, and very cheap mobiles, but functional. Some people they see the expensive – already have the very good mobile and seeing another very expensive mobile, their desire just jumps out because a very pleasant feeling is coming when you see a very expensive mobile.

Whereas for some people you already have a functional mobile which is very cheap, one thousand rupees and you see a very expensive mobile, very unpleasant feeling comes, some repulsion comes. You're getting it? These are the facts, these are psychology. It's only because of the pleasant feeling coming in us, they acting accordingly so the feeling play a very important role, how your body, speech and mind acts. Acts, means movement. All these movements are decided by the feelings. So for the Bodhisattvas when somebody is being so nasty to the Bodhisattva, maybe the high level Bodhisattvas – instead of seeing the person as being so unkind to me, instead of that, see the person like a small child who is like a very sick person, driven by the sickness of the self-grasping and the self centred attitude so therefore behaving like this. Not out of the natural true nature of the persons mind, is only acting of these two things, so instead of anger, agitation, the feeling is not unpleasant.

And seeing that person as – and then you can see that more, from a very different profound angle, one, this person is giving the opportunity to grow, to say, no to my self-centered attitude. So there you'll see the person as a source of benefit to you. And finally, it's only through embracing everyone that all my source of problems will get rid of. It's only through embracing him, her, that my all the self centred attitude and all the my – drawbacks, irritations will be get rid of and I will become enlightened. So the moment you see that you will see the person as a great source of say the goodness, source of perfection, and then because of that the feeling of love and affection is so intense.

And then when you see the person behaving in a nasty way you'll see the person as say destroying himself or herself. Because of this the person is going to suffer so much more in the future. Then your compassion flows. Seeing the person very pleasant feeling comes to you.

Seeing the person as suffering, because that bad behavior is very unpleasant feeling, unpleasant feeling not towards the person but towards this action, right? So all these we can, you can see with your own mind. These actions, you'll feel very unhappy over the person's action and you'll feel compassion towards the person. This is all about the feelings.

This is extremely very important psychology. Okay, so in short all our actions, what the Bodhisattvas do, what the very self-centered people do, what the Arahats do, what the Buddhas do, what the sentient beings, what the ordinary beings do, all these actions are determined by the feelings. So, finally the point is that with the highest level of the practice, of the Dharma you invoke, the very pleasant feeling 24/7!

When you do work, for example say, somebody, say a young child – okay for example in the India say, the young children do they look forward to Diwali? Why? What is so unique about Diwali for the young children?

Participant: Gifts, new clothes.

Venerable Geshe Dorji Damdul la: They get gifts, the moment the young children they get gifts and new clothes, this is good. They are happy. So, they will look forward to that. Likewise Christmas! Christmas for example, in the west they look forward to that. Small children they are waiting for the Santa Claus. Although Santa Claus they do not come, but the children they think that Santa Claus coming they keep saying, bringing gifts. So this is what the small children they are looking forward to that. So why, very pleasant feeling is coming, pleasant feeling – so craving is happening. Then, so once they have the Christmas, when they have the Christmas, if you ask the small children, Diwali, in how many days – Diwali you want? They will say one day or half a day. If possible every day, (TL) because they like it! What do you mean they like it? Pleasant feeling is coming. [2:20:00.0] This pleasant feeling they want it every day.

So therefore, the idea is – the real, real, dharma practice is where the pleasant feeling is 24/7 days with us. The child, like child over celebrating Diwali over two days, three days, or they feel too tired going to class for continuously sitting in the class a whole twenty-four hours for two days? Very tired! Even to sit in front of the book for one hour is very tiring. For Diwali, two days, four days, five days is even better for the child. It means it is because the pleasant feeling is coming. Whereas sitting in front of oh, the pleasant feeling is not coming – not for all, some people. Pleasant feeling is not coming. Unpleasant feeling is coming. So therefore, it's so tiring. In fact, this is also what I literally experienced myself.

Once, somebody asked me to teach English. This was after my Geshe degree. After finishing my Geshe, somebody asked me and he is very close friend of mine. And he asked me to teach him and if somebody asks me to teach *Madhyamikavatara*, I won't mind. I will be very happy. Somebody asks to teach English, (TL) so exhausting. I couldn't say no. So I tried to push. And he is also very kind. I so I said, okay we will have on the alternate days. Not every day. He said okay. On alternate days then one day how long? One hour? No. Let's make it half an hour every day – no, alternate days. So half an hour is like literally it is like three hours so exhausting, so tiring! Physiologically I feel so tired, so tired! Then I said, is it possible we can make it fifteen

minutes? Literally I said it, and he is so kind and he said okay. Fifteen minutes is so long. Fifteen minutes is so exhausting, it's so drag-gery. Minute by minute I am being dragged. I could feel that. There is no joy. Forget about joy – heaviness, so unpleasant feeling coming. There's a feeling so unpleasant to the extent that sometimes I skip, or I run away. I disappear with some other reasons. Then I was not there the poor guy finally he gave up. I am so happy. This is what I realized.

Say what you don't like, what is really happening is a very unpleasant feeling is coming in you, right? Say, imagine the mother and the child, and mother is very learned. And out of love, the mother wants to teach the child everything. But the child is so reluctant to learn. Imagine that, and the mother loves the child so much and the child always fails, in English or science or whatever, in the subject that the mother is good at. And the child is so reluctant to learn from the mother, right? So one day imagine the child comes to the mother. Mom, please teach me science. Tell me how happy the mother would be. Extremely happy! She'll be so happy to quit anything that she was doing and even to teach like for four hours, she will feel like it is for five minutes. What a joy, right?

So when there is a very pleasant feeling coming in the mother's mind that makes the mother feel it is not at all difficult to teach. There is such a joy there. Two hours is like five minutes for the mother. For somebody who does not like it even fifteen minutes is like two hours, very unpleasant feeling coming. So the idea is all the Dharma practices, to make 24/7 pleasant feeling, with this pleasant feeling, all actions that you do, 24/7 pleasant feeling pertaining towards virtuous thoughts. With non-virtuous thoughts, unpleasant feeling comes.

With the virtuous thoughts, pleasant feeling comes. So what do you want, pleasant feeling or unpleasant feeling? Pleasant feeling. Pleasant feeling comes when – with the virtuous thoughts. You cultivate it to such an extent, the virtuous thoughts, the virtuous actions come to you, your mind becomes so pleasantly, pleasant feeling. And with the non-virtuous thoughts come, unpleasant feeling come. So naturally you go for the virtuous, the pleasant feelings for which you have to embrace the virtues. So your virtue becomes 24/7; when the virtues become 24/7 then the *gate, gate* is so fast. And then eventually when it reaches *Bodhi Svaha* it is the perfect state, the perfect pleasant feeling 24/7. That is *Bodhi Svaha*, Buddhahood. So the feeling plays a very important role. Okay the next is the discrimination, that we will do the next class. We will stop here. Page 278, the End Dedication Prayers.

Class 39 – Buddhist Psychology – Part 9 of 11

Session 1 of 26th Dec 2018

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Starting Prayers and Meditation

(Main Teachings Starts) [00:15:48]

Aruna ji you can sit on the chair. Kanu, you can bring one chair here for. Yes, right there. Thank you. Okay, from what we have learned earlier of the mind and mental factors. So the whole purpose of learning the mental factors, mind and mental factors is to learn about the workings of the mind. How the mind works and then within the mind what are the different functions of the mind like watching movie or watching the, watching how the institute or government operates. So there we see that there are so many functions involved with the government, with the institute or with any community. Likewise how our mind works. So finally what is really happening outside we'll come to realise that they are the manifestations of our own mind. Say the thinking pattern of the leader is very compassionate, visionary. Then the people are going to be benefitted, whole nation is going to be different. And when the thinking pattern of the leader is very selfish and biased and lack of vision, the whole nation, the whole community suffers. This is one level. Then on another level say the when the individual person's thinking is very positive, visionary, and compassionate, and keen on knowledge, what happens? People around you they are being affected. They, it is contagious. People around you they are affected. Say when they see you doing meditation on a consistent level not just one or two days but consistently then people around you they will slowly pick up that habit from you. Then if you are somebody who is so keen on say helping others, your children, even your the others around you, they will also slowly pick up that habit of being generous, kind towards the others. Then if you are so keen on say the reading books and more the, not just say the very small, the what do you call it Instagram, or whatever, instead of that really looking for more concrete studies, the research and so forth, then people around you they, you know, they feel that they are also keen, they find it easier to do that. So this is another way how your thinking pattern affects people around you. Then number three, going still deeper is we see that finally everything that we see around is just nothing your appearance, what you are seeing there it is like a big screen there. A big screen, video screen or computer screen, big screen. And then what is really happening there is happening in the chips, in the small chips there. So on the screen you see something [0:20:00] so massive, huge. But what this is nothing but what is happening there that is reflected in this big screen. So what is happening in this universe is nothing but is happening on these chips of your own mind. So just

the mere appearance, number two, the number three. Then number four is that this mind itself, your mind itself that is the basis, this is the fabric of the whole universe that is number four. This is the fabric of the whole universe. Okay if you realise this, if you can experience this. Of course to realise that, to experience that we have to go from the, say the, from the grosser then you go deeper, deeper to that level. So even to realise this, come to this kind of realisation, come to this level of the say the insight that will take us sometime. So the, this is the benefit of studying the psychology, particularly Buddhist psychology in terms of the mental factors, we'll come to discover the importance of these.

And then seeing the same, the workings of our mind on the basis of the different philosophical schools is very interesting. Say like according to what the Vaibhashika and Sautantrika school, they present of the workings of the mind and the nature of the mind. And then we go to Chittamatra, say if somebody is really to realise the mind, our mind, in its true form by negating, explicitly negating the externality then what is that experience like? So that experience where everything as though like solidifying into this the mind. And of course talking about the Emptiness of externality being a non-affirming negative. But on the other hand you can experience this mind when the externality is rejected, then you focus on the mind, just the mind alone, then the whole universe is nothing but just everything conglomerated in this mind, this is just the mind. Okay so there the concept of the *Advaita Vedanta*, these two are very similar, where the consciousness, *atman* or the consciousness *paramatman*. So when that alone gets manifested all other somehow merge with this, *jivatman*, they all merge with this and then the this what call as the *atman* or the consciousness that alone is manifested, you unite. In other words we as the individuals we unite with the cosmic consciousness. So that is the *Advaita* the non-duality. So that concept and Chittamatra's version of the mind only, when you truly experience it. It's not just intellectual thing but when, if one is to truly experience the vastness of mind by rejecting the externality. And rejecting externality and then some of you being, might have the Prasangika bias, how can externality be rejected? That is externally there in the first place. So that is from the point of view of the subjective externality is there. But the objective externality when the Chittamatrins they reject it, they reject the objective externality. Meanwhile because that they could not distinguish between the objective reality and subjective reality, they reject the objective reality, meanwhile externality is not there. This is what they say. So when you say externality is not there according to Prasangika, subjective externality is not there. So this is where they go through the difficulties. Otherwise it's fact that there is no objective externality. And then while they reject the objective externality they still espouse to the independent or the truly existent mind. And then if you are to truly stay in this experience, abide in this experience so what you are left, with respect to you, not with respect to the conventional world, with respect to you what is left? Just this mind is left, *Advaita* is left. What is that *Advaita*? That there is no distinction between this I and other things. Everything is solidified to this one entity, *Advaita* that is the *Advaita Vedanta* and Chittamatra philosophy, these two are very similar.

And then likewise within the Buddhist, some of the traditions, they speak about the meditation on the awareness of awareness meditation. Where you experience just the awareness and then the experiencing the mere cognition, the mere awareness, the mere cognition, the *Dzogchen* practice and the *Mahamudra* practice. With this practice you just emphasize on activating this luminosity. Luminosity in terms of the cognition nature, in terms of the awareness nature or the

mind as overall. So this experience when that is activated, you try, you are able to retain this experience that is very close to *Advaita's*, *Advaita Vedanta's* tradition, experience, very close.

Okay one thing, so from this we see that if we learn and I very much suppose that if there are people say the from the *Advaita Vedanta* exclusively meditating on their philosophy in a very systematic way, greatly learned not just the blindly following, and if the person is to really spend like years and years on this meditation, I would say that, I may, I would say that experience that the person would get would be very similar to Chittamatra's version of the awareness, the pure nature of the awareness by rejecting the externality, one. And then the, I would say that to some extent, I would not say very closely, to some extent like the experience described by the practitioners of the *Mahamudra* and *Dzogchen*. But I'm not talking about full version of the *Dzogchen*, full version of the *Mahamudra*. Full version of *Dzogchen* and *Mahamudra* there the Emptiness experience must be included, objective Emptiness experience must be included. Without which the full experience of *Dzogchen* and *Mahamudra* cannot be completed. Okay otherwise, so within the two practices, not only two practices, for example like according to *Sakya* and *Gelug* tradition there is the awareness, the igniting the innate clear light mind, igniting this. And then according to the *Mahamudra*, this the great *Mahamudra* igniting this the luminosity of the mind and the *Dzogchen* the igniting this the pure, the radiance of the awareness or the cognition, just igniting that. That element focusing on the subject igniting this purity, the luminosity of the subject which is just common to all these four traditions they resort to different methods to ignite this luminosity, the subtle nature of the conventional nature, conventional true nature of the mind that is ignited. So from these four traditions that is ignited that if somebody just stays there in this experience, don't take the second method, they don't take the second step that is to see the Emptiness of that mind. Then I would say that it's very similar to *Advaita*. So *Advaita Vedanta*, so there the consciousness, you activate this consciousness and then the say where you see that everything is nothing but the manifestation of this consciousness and then the *jivatman*, your say the individual self, it merges with this *atman* and then everything becomes one, one entity. So there is no two, only one is there. So that is, because there is no two the duality is not there. So where the duality is not there it is known as the non-duality.

Whereas now according to Prasangika, according to the Prasangika what happens is that you activate this clear light mind, luminosity, which as I said earlier Chittamatrin school and the even the Prasangika, the Buddhist the Prasangika, so they have to resort to ways and means to activate this the luminosity. They have to activate this. Once activated then if you stay there. you'll like to stay there or you want to take the second step that is upto the individual. And some people depend on the teachers, [0:30:00] some teachers say that this is ultimate, this is the consummate Buddha, ultimate Buddhahood. Some teachers they explain like this. So depending on say the say how much the teacher is exposed. For example the Buddha's own teacher, two teachers what they taught the Buddha was not, the Buddha reached the same level and the Buddha was not really happy about it. So likewise depending on the who the teachers are. So some can take to that level to activate this luminosity and you are just there in this experience. Which itself is overwhelmingly profound, it's extremely profound experience. So this experience and then not only just experience, just to retain this experience so there so the as per this experience we can draw many say the parallels between for example say the *Advaita Vedanta* is one and then the of

the four levels of the formless realms infinite consciousness, infinite space, infinite consciousness where the meditation is, has to reach to such level where you see the everything like your own consciousness, just your consciousness spreads everywhere, this is one parallel. And then the other one is the say the innate clear light mind as explained by, explained in the *Sakya* and the *Gelug* tradition, and the *Mahamudra* experience of the clear light as explained by the *Kagyu* tradition, and the *Dzogchen* experience of the radiant clear light mind. So they are all the say we see that there is a great parallel amongst these traditions.

Now one thing that we can make a distinction between that part, the infinite consciousness from the four formless realms that infinite consciousness how that is practised? It's practised in such a way that the mind while it is very subtle, it is equally little dull, there is little dullness there. While this mind is equally subtle, very subtle but there is element of the dullness there for the infinite consciousness space, infinite consciousness meditation. So the, and then the *Advaita Vedanta*, so there we really need to check with them how we reached there to this experience. Explanation wise we can give but how to actively reach that level, what is the mechanism, what is the methodology by which one reaches there. So tremendous faith the element is required, tremendous faith to the Guru, tremendous faith to the, this the universal, the cosmic consciousness, all these the *Bhakti*, the *Bhakti* yoga, all these things are involved there. So karma yoga, *Bhakti* yoga, all these things are required in order to reach to that level. So this method we have to study to see whether that experience of the *Advaita*, the universal consciousness or the cosmic consciousness so that is closer towards the infinite consciousness experience or the Chittamatra's the experience of the mind only or the say the clear light mind, the subjective clear light mind as explained by the tantra system of the *Sakya*, *Kagyu*, *Nyingma*, *Gelug*. So that we have to check. That we can check only with the methodology.

Whereas with the methodology the approach taken to reach the infinite consciousness according to the, of the four levels or the second level of the four realms, formless realms. So there no doubt that is very gross one. Very subtle mind but it has the element of the weakness, the drawback is that it is little dull, it's inactive in state. Whereas the mind, the clear light mind that we activate through this the methods employed by according to Arya Nagarjuna's traditions which were followed by the mainly by *Sakya* and the *Gelug* tradition in Tibetan Buddhism, and then the *Mahamudra* experience and taught by the great saint Tilopa, Naropa, and great saint Saraha, and the likewise the *Dzogchen* as taught by the Garab Dorje. So there we see that the experience of the mind is very subtle clear light, at the same time it's extremely active not dull. So that is the difference.

Now as for the *Advaita Vedanta* we can say that, what we can, at the most what we can say objectively what we can say is that experience is very similar to these experiences but then whether it's going to be like the subtle at the same time very active or subtle or dull that depends on what kind of methodology one adopts. So that we have to check with the teachers. If somebody is interested in that then we have to check. You have to first learn the different methodologies which are already available there from the different traditions and then we can check with the teachers of the *Advaita Vedanta* to see what kind of methods they employ. And from there we can deduce.

Okay so the experience, in terms of the experience, no doubt it's going to be very, I personally feel that if somebody really feels that *Advaita Vedanta*'s experience of the consciousness and then the even the Chittamatra's experience of the just the consciousness and the, and of course the luminosity experience as experienced by the, all the four traditions of Tibetan Buddhism, if there is somebody reached that level, even that I would really, really have a tremendous respect for that person. Because to reach that level is so, so, it requires a tremendous discipline, a tremendous say conviction and the tremendous refinement of one's mind, all these are required.

Okay with this, then the it depends, the next step it depends, say it depends on yourself and your teacher. Say if you are taught that this incredibly profound the luminosity of the mind, if that clear light, if you learn, if you have learned how to see the Emptiness of that clear light mind then you can take the next step. Otherwise many people stay there. And many teachers also just say that you experience that this is ultimate, this is the Buddhahood. So you stay there and you can stay there forever, this is the Buddhahood, this is where you have experienced the state of the Buddha, omniscient mind. So whereas the according to Arya Nagarjuna this is halfway, it's a halfway through, it's just halfway, it's to the complete story. So activating the clear light that is halfway. Use this subjective clear light to see the Emptiness nature of this clear light that is to be done. If you are able to do that then you are employing the subtlest subject and the subtlest object. Employing union of the two, the union of the two clear lights, objective clear light and the subjective clear light that has the capacity to cut the subtlest of the stains, mental stains. So cutting the subtle stains that is cutting the cognitive obscurations. So that makes you free your mind completely, that is omniscience. Where omniscience meaning that your mind reaches out to every atom of the universe, reaches out to every mind of the sentient beings. No obstructions can obstruct this mind. Because all obstructions are cleared. Subtlest of the obstructions is cleared by the subtlest of the mind, the subjective clear light in union with the subtlest of the objective clear light. So that activated cut the subtlest of obstructions. When the, even the subtlest of obstructions is eradicated then the mind there is no obstruction can stop this mind, obstruct this mind from flowing freely, infinitely towards every atom of the universe and every mind of the sentient beings. So that makes you omniscient mind. And then because of this no power, no obstruction can stop you from performing any miracles. Because it has become so free. **[0:40:00]** So that allows you to have the perfect power. And then because it flows so freely towards all sentient beings it's the infinite compassion. Because that it, not only, it flows freely towards all sentient beings, it touches, it knows every single atom, every single mind of sentient beings, it becomes the perfect knowledge. So perfect knowledge, perfect love, and perfect power is what you achieve. Okay this is the, so this amount of the summary that we can the overview of the power of the mind can be done, can be very successfully done, we'll come to such a conclusion through learning about the psychology and particularly the mental factors, mind and mental factors.

Okay with this in mind what we are talking about last time was the mental factors, there are 51, of course there are infinite mental factors, and of these 51 are the something which are very closely related to our say the spiritual growth or mental growth, 51 are very closely related. And I'm going to go into say very quickly about these six sets of the 51 mental factors, the five omnipresent mental factors, five object discerning or ascertaining mental factors, and the eleven virtues, and then the six root afflictions, then the twenty secondary afflictions, and the four

variable mental factors.

From this we were already discussing the five omnipresent mental factors, the, as to what it means by omnipresent, we already discussed that. And then within that the omnipresent we already discussed in great detail of the first about the five, what these five are the in terms of the order, the way the text gives is the order that you find in this text. And then how I explained in a very easy way for the people to grasp the meaning of this, if they identify the meaning of these five well. For that matter I started with what?

Participant: Contact.

Venerable Geshe Dorji Damdul la: Contact first followed by attention, number two. Number three?

Participant: Discrimination.

Venerable Geshe Dorji Damdul la: Discrimination, what else? Discernment, discrimination. Discernment is a very positive word because it can be wrong. This discrimination can be wrong discrimination, right. Because ignorance, the ignorance, self-grasping ignorance also has these five there. So this the number three, the discrimination it is not in the case of self-grasping ignorance it cannot be discernment. Discernment is very positive word. So we should the word which is say the neutral, which can be applicable to the ignorance as well as to the wisdom.

Okay with this in mind the discrimination, so the say the first one is contact, then number two is attention, number three is discrimination, number four is feeling, then number five is intention. So if you know the sequence in this form, rationally if you know this sequence. First for example, okay, to quickly, this is very important, and say throughout the study of the Nalanda Masters Course say these how the mind works primarily in relation to the five omnipresent mental factors are going to be extremely frequent, very frequent. So the, if you don't know the relevance and the if you don't know the say the correlations of the five, relationship amongst the five. And in terms of practical application so forth then you may not really say the be able to benefit this the, reap the benefit of the Nalanda Masters Course which is the complicated, sophisticated as well as quiet the bulky.

Okay so with that in mind just to make a very quick, let's say that say the okay say I fall asleep and then somebody wakes me up the I might be very tired, I was in a deep sleep, somebody wakes me up then I'm partially woken up and somebody shows me so whatever like cheesecake or whatever, somebody shows me something. And then first my contact, because I open my eyes, my eyes will come in contact with that object. So the contact comes, contact. With contact then what happens is that I pay attention because it's very hazy, I'm just partially awaken. So my eyes are very hazy, so what I do is I pay attention, I focus my eyes there. Okay that is paying attention number two. Paying attention then what happens is that I came to know what it is, okay this is cheesecake, this is known as the discrimination. To know this is cheesecake this is not a flower, this is not a say the book, oh this is cheesecake. So I discriminated correctly. I, so, positively speaking it is a discernment. Okay with this if I like cheesecake then what happens the

feeling, a very pleasant feeling will come in me, if I don't like cheesecake with that a, if I hate cheesecake then a very unpleasant feeling will come in me. So feeling, next. With the feeling, with the unpleasant feeling what I do, I will push the cheesecake. With the pleasant feeling what will I do? I will grab it. I will grab at it, right. So now look actual action happens with the grabbing at it or pushing away, that is actual action. So that is what?

Participant: Intention.

Venerable Geshe Dorji Damdul la: Intention to grab it, intention to push it, that is intention. So, intention plays a very important role. Intention. What we call as karma, all our miseries they arise from karma, contaminate karmas, right. Okay so Arya Nagarjuna in his Mulamadhyamakakarika said ceasing of karmas and afflictions is Nirvana. Karmas and afflictions arise from conceptual thought. Which in turn arises from elaborations of self-grasping ignorance. Elaboration ceases through the wisdom of Emptiness. So this, from this basic framework of how Samsara operates we come to realise that all sufferings, all miseries, they, the opposite of Nirvana Samsara arises from contaminated karmas. So what is contaminated karma? So if you study this the five omnipresent the mental factors we come to get a very clear picture. Contaminate karma is, okay the karmas in general karma is nothing but the attention. Karma is mental factor, is one of the functions of the mind. What function? To move. Mind to move. What makes us move? Intention, right. I have the intention to pick up the flower, I have the intention to keep the mug little further away, I have the intention to say, I have the intention to say wrap up myself in more layers of clothes in winter in Delhi. I have the intention to, okay, take away my clothes in the summer in Delhi. Intention. So intention is the one which is, which explains everything about the karma. So if somebody is to ask you what is karma? Say in the say except for Prasangika and except for Vaibhashika, according, in Buddhist context and in the non-Buddhist this is very interesting. Okay, it will be wonderful, in fact this never really came to me. Now since I'm lucky I feel more, I'm more open minded now, right. Yeah. So we really need to because karma is not something the exclusively accepted by Buddhism. It's accepted by almost all the classical Indian traditions, Jainism, Vedanta, Samkhya, [0:50:00] Mimamsaka, Vaishayshika, Nyaya, all these traditions they accept karma concept.

And interestingly one of my friends who is a Christian priest, one of my friends, amazing person. He was constantly talking about karma, is there karma, to me. So initially we had a common friend, we have a common friend. And through him I came to know him. So initially when we're speaking about karma, oh is there karma, when we're speaking like, he himself is a Christian, Catholic priest. When he was talking about karma I thought initially okay because he is in India and our common friend is the Hindu and myself a Buddhist. So we, the concept of the karma is common to all of us. So therefore he, more to just accommodate two of us he spoke about karma. This was what I initially thought. And then after a while, after the, after few weeks then the what happened was that we became quite close. Becoming quite close I became more courageous to ask him. Then I asked him how come that you are always talking about karma, karma, and you are Christian. In Christianity there is no concept of karma. And he said that is interesting, please we need to pay attention to this, right.

This is something which I suppose most of us might not be aware of. What he said is that no

Dorji that is not true, in Christianity there is the concept of karma, he said. And I said how come? Then he said that in Christianity there is a concept of karma. And in fact Christianity has been going through change, evolution, constant change happening. In fact the rebirth concept, even the rebirth concept was there in Christianity, even the rebirth concept is there. Tencho la Tibetan??(0:52:45). Okay even the rebirth concept is there in Christianity. This is what he said. And I said but what Christianity believes in the final judgement. Final judgement, right? So where is rebirth? He said no that is not true. So what he said was that because what we know about the Christianity, this is all according to say the decisions taken by the Pope at a certain stage. Certain stage this concept became little, rebirth concept became little controversial. And then they said okay henceforth we will have no concept of rebirth, right. And then this is banned. It's banned, all the literatures on rebirth simply banned. This is what he said. That is very interesting.

Then later on I became more cautious and even more interested to read the olden the documents. And reading this there is so much of evolution went through Christianity. It's not as simple as what we project now. I'm sure many Christians today they really don't know all these things. And about the various debates, very interesting debates, of Tibetan??(0:54:18). Okay, then there are so many very interesting debates over there. So on the one hand while here in India say the debates between the different philosophical traditions in India were happening so actively there, in the west I was so fascinated to see the say the debates amongst the Christian scholars themselves. For example recently I was reading the materials on the debates on the free will. It's a very serious debate in Christianity which happened since long time ago. I thought that this is more like a the recent development, recent developmental debates on the free will. No, it was a debate since long time ago. So, to accept god and to accept rebirth, no, the free will. Whether or not god can be accepted if you accept free will. Whether or not you can accept free will if you accept god. All these debates were going there, very intense debates were going there.

Okay so what I'm saying is that say the we need to be the Tibetan??(0:55:49). Okay, so what we need to think of doing is we need to be little open minded and to explore the law of karma according to other traditions also, right. In Buddhism, say in Buddhism what exactly is karma? First of all I want to say that karma revolves around the concept of the intention. Intention which is one of the five mental factors of the omnipresent, which is the five omnipresent mental factors, intention.

Now to be very precise Prasangika the highest Buddhist school and Vaibhashika the lowest Buddhist school, these two as one party and the others as one, the other side. So two of them have different views. Tibetan??(0:56:56). Okay, so the say the law of karma, what is karma according to the say keep aside, keeping aside Prasangika and the Vaibhashika school, keeping them aside. Then Sautantrika school, Chittamatra school, Madhyamika school, no, Chittamatra school and Svatantrika, Sautantrika, the Svatantrika Madhyamika, right. So these three schools for them karma, what exactly is karma? Karma is the mental factor of intention. In Tibetan it is Tibetan??(0:57:48). So the mental intention, oh sorry, *sems pa*, mental intention the mental factor of the intention that is karma according to these three schools. Mental intention that is karma. For example say okay say I want to pick up the flower, right, I see the flower there and then I am so keen on flower, I see the flower then my hand reaches out to the flower. So what

makes my hand reach out to the flower? That is intention. Thought process inside precisely it is known as intention or *sems chung sems pa, sems pa*, so that makes me to lift my hand and go towards the flower. So that is action. So action that you see physically that my hand reaching out that is the physical action and the mind which makes my hand to move towards the flower that is known as the intention. And which of the two, hand reaching out to the flower or the mind intention which makes me to reach out, reach my hand to the flower, of the two which is the karma? According to these two schools it's the mental factor intention that is the real karma. And physical is just the expression. For example say the university Vice Chancellor or the say the college and the college principal and the college teachers say some decision was taken by the college principal. And then the that decision is going to be announced by the say the teachers, right, the teacher. And the students heard the teacher not the school, the principal, right. But the decision was already taken by the principal. [1:00:00] And now what the teacher is doing is like the speaker, is like speaking on behalf of the principal. So the real decision was taken by the principal. Likewise so this action is just like the say the teacher making the announcement, this physical action. And this action is coming into being because of the mental factor of intention. So this intention is the karma. And this physical action will disappear. But the mental intention will leave an imprint in our mind, will leave imprint in the mind. So that is the karma and the karmic imprint. So later, after many lifetimes or within this life or next life when the karma ripens it is not this physical action which will ripen but the imprint inside your mind of the intention this will ripen into the effects. Okay so with this what we need to keep in mind is that what is karma according to these three schools is the intention. That is karma. You're getting it? That is the karma.

Now say one question which comes so often is that so people blame karma, right. Karma concept, some people say that karma concept does not really make any sense because this makes everyone so the what, lazy, right. Because of karmic concept people become so lazy. How? They don't study, right, they don't study. And then they say the they always the what, busy with the Instagram, right. And then your, the teachers, your hostel warden, and your friends, good friends they tell you, hey you don't hang after the Instagram all the time, this will not come in your exam. And the book is there, right. And the book I can look at it anytime. But the Instagram 24 hours it will disappear, right. Okay, so we are always after the Instagram and the book I can read anytime. And book, you never read it, right. Instagram you don't miss it. Okay, so there then finally what happens you fail the exam. With the exam fails, you fail the exam. And your hostel warden, your teacher, your friends, your parents they start scolding you. And you say what to do, it's my karma, right, it's my karma that I should fail, what to do, I can't do anything when it comes to my karma. Okay, this is just excuse, right.

Now the question is whether or not the karma is responsible. Answer is yes, karma is responsible. But the karma there are two. Don't forget it. Karma there are two. One which is the very definite karma and the other one is known as uncertain karma. There are two karmas, right. So when we say that oh it's karma what to do. For example if you really want to blame karma then it becomes justifiable to blame on karma, say you have prepared everything, you really studied so well for the last say four months, six months, so well. You are so prepared to sit for the exam. And finally, right, say the morning you are about to go to the, go out of your house and then you start having the say the fever, flu, right. You are just, you catch flu, acute fever, you

can't do anything. So that is the real karma. That is known, that is the definite karma. Definite karma ripening on you. Whereas just neglecting your studies, always hanging over the what the Facebook, the Instagram and then the Twitter. Okay so there and then finally blaming, when you fail you blame the karma. That is a total excuse. It's not the proper justification.

Okay with that in mind then the point is that say the karma is not just one way, it is there is a transaction of karma happening from everywhere, intersection of karma happening from everywhere. For example let's say, do you have a karma to fail in your exam? Answer is yes, right. Do we have the karma to pass the exam? Yes, right. Do we have the karma to always hang up the, hang after the Instagram, Facebook, Twitter, so forth, do you have this karma to always go after this? Yes. Do you have the karma not to go after this? Yes. You have all these karmas there. You're getting it? Whereas only if the very definite karma, **Tibetan??(1:05:25)** in Tibetan it is known as **Tibetan??(1:05:27)**. Only when the definite karma, **Tibetan??(1:05:30)**, when that operates then we can't do as much. There are ways and means to avoid that but generally speaking we cannot really do as much.

Okay now the point is that now if you study well. What is happening is that negative karma which would otherwise make you fail the exam that karma is not very strong karma. So that karma is interrupted, the flow of this karma is interrupted by your intensive studies. You study that this flow of the karma is interrupted. So what made you study? Your intention to study, that presence.....your intention of karma, your intention of study that is the new fresh karma that you are creating. So this fresh karma is counteracting with the old karma which will otherwise make you fail your exam. You're getting it? So the point is that this fresh karma is so powerful, you can, it has, can, it is so powerful that if you make it happen the present karma intention to make it happen then except for the very powerful **Tibetan??(1:06:45)** or the definite karmas, except for these, all the other karmas can be nullified or can be the interjected, can be interrupted from the ripening of the effects. So if you know the law of karma so well then all these excuses people otherwise tend to give can easily be evaded.

Okay so the intention that we are talking about the five mental factors, omnipresent mental factors, of the five fifth one intention plays a very important role. All our actions are nothing but this intention into play or into manifestation.

Okay so with this the next the page 41, okay page 41 the next is five opposite, object ascertaining, five object ascertaining or the five determinative mental factors, in Tibetan *yul nges*. Okay *yul nges*. Okay so there what are the five? We have aspiration. The point is that whenever we, whenever our mind operates to know something. For example let's say that for example let's say about the concept of Emptiness. Okay let's say that I ask you what is this? What is the answer?

Participant: Flower.

Venerable Geshe Dorji Damdul la: Flower, it's a rose flower or flower. Okay, say while we see this as a rose flower or a flower but if you look at it through electron microscope what do you see? You'll see millions of atoms. While you are seeing this as a millions of atoms, are you seeing

a flower? While you are seeing as million as millions of atoms are you seeing this as a flower? You don't see this flower. For example when you look at the from distance, when you look at the, from a distance you see a forest. When you go into the forest you don't see the forest, you see the individual trees. From distance you don't see the individual trees, you see the forest. Likewise when you look at it you don't see, do you see the individual atoms? How many of you see the individual atoms? You don't see the individual atoms. What do you see? Like a forest you see a flower. You're getting it? Like a forest you see a flower. Just all these bunch of atoms put together and the see as a one unit not as a flower. But if you go into the forest you see the individual trees and you don't see the forest. Likewise if you go into the atoms you will see the individual atoms you will not see the flower. You're getting it? Okay say group A you look at it through your naked eyes, group B [1:10:00] you look at it through your electron microscope. So group A what do you see?

Participant: Flower.

Venerable Geshe Dorji Damdul la: Flower. Group B what do you see?

Participant: Atom.

Venerable Geshe Dorji Damdul la: Millions of atoms. Okay are you seeing flower?

Participant: No.

Venerable Geshe Dorji Damdul la: Group B you are not seeing the flower. Group A you are not seeing atoms, right. Okay, so the two perceptions are opposite. The two perceptions, group A's perception is perception of flower, group B's perceptions of flower of the perception of the millions of atoms. Two are contrast. There is a contrast in the perception. Which of the two perceptions are correct?

Participant: Both.

Venerable Geshe Dorji Damdul la: Wow! Both are correct. Okay, so when we see that both are correct, okay are you sure that both are correct?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Okay, look at the person sitting next to you. Okay don't feel shy, college boys and girls. Okay some are very sternly looking at me. Wow, some are very stern. Okay, don't be too serious. Okay when you look at the other person how do you see the other person as bunch of atoms or you see a person there?

Participant: Person.

Venerable Geshe Dorji Damdul la: Oh you see a bunch of atoms? (GL)

Participant: Person.

Venerable Geshe Dorji Damdul la: Wow! (TL) That is amazing. Okay you just see one entity with the you know nice face, you don't see a bunch of atoms. Okay, can you imagine the other person in the form of bunch of atoms, can you imagine that?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Is that true or not?

Participant: Yes.

Venerable Geshe Dorji Damdul la: That is true. Now imagine that you are looking at the same person in the form of bunch of atoms. What is that like? Quite scary, right, quite scary. Okay so now the point is that say with this you are seeing a deeper reality, when you see the person in the form of a the nice face you are seeing just the gross person, the gross reality. When you go deeper in the form of atoms, you will see a deeper reality. You're getting it? You will see a deeper reality. When you see the deeper reality. Okay so what, the point is that when we see something, when we know something, so when you look at this you will see as the what?

Participant: Flower.

Venerable Geshe Dorji Damdul la: Flower you see as chocolate? No, you don't see this as chocolate, you see as a flower. If you see as a chocolate this is wrong mind, this is a deceptive mind. Whereas if you see this as a flower this is a correct mind known as valid mind. For any valid mind to see this as a bunch of atoms is a valid mind or deceptive mind? valid mind. To see this as a bunch of atoms is a valid mind. And to see the other person as a bunch of atoms is valid or deceptive? It's a valid mind. So for any valid mind to know something all these five mental factors must come, what is known as five object ascertaining mind, page 41 or five determinative mental factors. These five must be there. One is aspiration. To know the object correctly there must be the aspiration, one. Number two admiration. Admiration does not mean, okay, for example say how many of you know, okay I don't the, I don't want to say Trump. Okay let's say how many of you know the let's say the Hitler? You know who Hitler was? Okay, so how many of you have admiration to Hitler? No admiration. To know somebody, to know an object the text says that you must have these five. What is number one? Aspiration. What is number two? Admiration. Do you have admiration for Hitler? No. But the text says that it should have these five. So number two is admiration. Okay, anyone who likes to say explain this precisely? Anyone? Okay this is very interesting, this psychology this is so precious, right. Not the admiration in the object, admiration to know the object, right. Admiration in the object and admiration to know the object is very different. Aspiration to know the object and aspiration to the object is very different, right. Admiration to know the object. To know what's wrong but to be is different. To be like Hitler and to know Hitler is very different, right. So admiration to know the object, so you must have admiration to know the object, right.

Then number three is mindfulness. Mindfulness is the steadiness of the mind. That the mind

should be fixed on the object. If the mind is distracted the mind will not know the object. So the steadiness of the mind that is required. Okay then say the steadiness by holding the mind there concentration. Mindfulness, concentration there is slight difference. Mindfulness is like a rope to bring the mind to the intended object, keep it there. To bring the mind and keep it there. So the mind, right, mind is being held from the distraction towards the intended object, intended focal point. That is done by the mindfulness. So because of that what happens the mind sits one pointedly or steadily. So the mind sitting one pointedly is the concentration. And what brings the mind to sit, brings the mind to the object to sit with concentration is known as mindfulness. What does this job to bring the mind to single, the single pointedly? Mindfulness. And what is that state known as, when you actually sit there, what is that state known as? Concentration. What makes you to have this concentration is mindfulness. And when you are sitting there that is known as concentration. This is the difference. Look at it, this is the beauty of the Buddhist psychology, the nuances are there, right. Not that concentration, introspection, and mindfulness they are all the same. No, they are not same, right. So introspection is to keep an eye on the mind to see that whether the mind, what the mind is doing, whether the mind is meditating or the, whether the mind is distracted or the mind is sleeping. So that say vigilance is being done by the mental awareness, mental awareness or the introspection. and then when you see that mind, this mental awareness or the introspection when this, through this when you realise that your mind is not sitting there, your mind is distracted or sleeping then you employ the mindfulness to bring the mind back to the intended object to stay there. It brings back, bring the back, bring the mind back or tie the mind to the object. And then what happens? The mind sits. Then mind sitting is known as concentration. Okay, meditative concentration. So mental introspection then the mindfulness is employed and the mind sits that is the concentration. So these three there is a difference there, right. Often times people just solidify everything as one entity.

Okay, then finally we have the wisdom or the intelligence. Wisdom is quite a say bulky word, so it might be better to say intelligence. And wisdom in the context of something virtuous to know Emptiness then we can call it wisdom. But to know flower is not really a wisdom, you can say intelligence. We need some degree of intelligence to know something. You're getting it? So in other words to know any phenomena we have to have these five mental factors intact. Okay, so we'll stop here. And the next ten minutes any questions that you might have. Any questions? Okay, mic.

Participant: Geshe la just to help me understand we have been learning these different types of mind by.

Venerable Geshe Dorji Damdul la: Mental factors.

Participant: Mental factors. And you have been teaching on conceptual, mistaken and non-mistaken mind. I just wanted to understand like, I think purpose is not the right choice of word or spelling when meditate on these things I didn't understand why we study this. Is it because then we are able to just engage with our senses and our minds separately? Or what does it help in [1:20:00] like understanding this?

Venerable Geshe Dorji Damdul la: Okay help in many ways. Say for example say when we

meditate, first to meditate with the meditation we employ the mental consciousness not the sensory consciousness. You're getting it? Only if you can segregate the sensory consciousness. For example okay what is in my hand?

Participant: Flower.

Venerable Geshe Dorji Damdul la: How do you know that there is a flower? I can see that. So that is your sensory consciousness, right. Okay while you're looking at this think of His Holiness the Dalai Lama. Your eyes are thinking?

Participant: No.

Venerable Geshe Dorji Damdul la: Your eyes are not thinking. Your eyes are cast on this flower. So what is thinking? The mental consciousness that is not the sensory consciousness. It's something inside which is not the really seeing the object outside but still able to think. That is the mental consciousness. So for meditation we only employ that mind not the sensory consciousness, right. Only if we are able to segregate these two minds then for example by just by looking at you, by just by looking at the person, right, still I may, my mental consciousness can be meditating, right, meditating on something else. Okay so there my eye consciousness is cast on one object, my mental consciousness is cast on some other object. So this distinction, with this ability then you can meditate very productively, one.

And then in terms of say the meditation to go deeper, deeper, deeper. You're getting it? So I, how I opened this class today we started to compare the various experiences of the *Advaita*, the non-duality from the point of view of the *Advaita Vedanta*, very profound from the point of view of the Chittamatra philosophy, from the point of view of the Madhyamika philosophy, from the point of view of the infinite space, infinite, no, infinite consciousness of the four realms, right, of the formless realm, right. So we comparing all these things. So how can we do all these comparisons only if we know all these levels, functions of the mind, levels of the mind, only if we know these things then we can make the comparisons and the differentiations. Otherwise not possible. So it has a tremendous benefit. Yeah.

Participant: Geshe la my question is regarding omnipresent mental factors. So I understand that whatever I look at or hear or touch, all five senses object, till the point of feeling these four mental factors are always there like attention, contact, discrimination, feeling. But intention, I'm not sure it has to be there all the time. Because I'm seeing lots of things right here and every time I look at something there is a feeling of liking or disliking but there is not always that intention to go get it or not.

Venerable Geshe Dorji Damdul la: Okay, very good. Whether or not this intention, how do we qualify this intention as one of the omnipresent mental factors because say there are often times we experientially speaking we come to have many moments of the mind where intention is not really there. This is what you are saying? Okay, very good.

Okay so there as what I was talking here, talking to Rebecca ji the point is that intention what we

speak about intention is a very gross intention, very gross. For example, let's say the even the feelings say someone who is so fond of flowers. You show them flower there is a very pleasant feeling coming. Yes, there is a pleasant feeling coming. And somebody who is so averse to flower, I show this flower, very unpleasant feeling comes. And somebody who is totally just neutral to the flower, I show this, there is no pleasant, unpleasant feeling but there is a feeling. What is that? Neutral feeling, it's very subtle. Likewise say the intention it is not necessarily intention to do have this object, not to have this object, just the movement of the mind, movement, movement of the mind that is because of the intention.

So eye consciousness for example it's very strange eye consciousness, right, I look at, my eye consciousness is cast for somebody, okay, this group here. This group maybe like 30 over people, right. My eye consciousness is cast there. From there my eye consciousness can be directed towards you. And then just escape all others. So that is done, my eye consciousness focus. Focus means it moves from overall focus to the one single person focus, focus on one single person, it moves there. So that movement, karma means movement, action, right. So that action of the mind, of the eye consciousness is because of the intention of this eye consciousness. So it's very subtle. Very good question. Richa la?

Participant: Good evening Geshe la. My question is you were mentioning that intention leaves imprints which go past lives and they are responsible for our present conditions also. So I wanted to know that the actions done by my body and speech, they don't leave any imprints because sometimes, you know, our intention is not maybe hurt someone but inevitably we may say something unpleasant or, you know, do something unpleasant. So in that respect how are imprints not done by what I say because some people have the habit of just saying unpleasant things or how to break that if it is not apparent. Intention can be right but let's say words don't come out right. So?

Venerable Geshe Dorji Damdul la: Okay, your question is very ambiguous. You are in favour of that or not in favour of that?

Participant: My question is that my intention is right.

Venerable Geshe Dorji Damdul la: What did I say?

Participant: Is not wrong.

Venerable Geshe Dorji Damdul la: What you're saying is that intention there is no intention to hurt the other person. But say the automatically, involuntarily bad words come out. So involuntarily the very bad words come out, right. So there if the intention is just the karma then without this intention what comes out does it not leave any imprint in your mind? This is the question?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Okay, good. This is good question. Okay, this is very good

question. Anyone who likes to give the answer to this? Anyone? Did you follow the question? The question is, okay, by the way tell me say to break this question down can we say like say I don't have the intention to hurt somebody and then I meet the person and the person said something and then unintentionally very bad words comes out, so fast. Sometimes it happens, right. Like the what is that, the short circuit. Sometimes it happens so fast, you know, already said and you regret, right. Okay, so that and these words unintentional way which, what came out and then it hurts the other person. And the other person feels so sad. Okay, so there did you accumulate negative karma because of this involuntary the action of hurting the other person? Did you accumulate negative karma, yes, no?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Okay, if yes, then there is no intention there even without the intention, with the verbal, the unwholesome verbal action without the intention still leaves imprint there, right. Okay how does it leave imprint then?

Participant: It hurts the person.

Venerable Geshe Dorji Damdul la: Okay, it hurts the person. The point is that how does it leave the imprint in your mind? The person is hurt, no doubt. The person is hurt. Okay, anyone? Okay Kanu, oh, here, here.

Participant: I will have to dispute that you say it's unintentional but I'd say it was intentional just that we're not purified enough to recognize that. We have some latent karmas which are leading us to do things which are hurtful to others. And we believe that it was totally an unconscious activity that we're not thinking about it but still it's because you have it irrespective of as to why we behave in certain ways or not. And if we probe deeper we'll probably be able to eliminate that behaviour. So, I would just dispute the notion that it was an unintentional act.

Venerable Geshe Dorji Damdul la: Okay. So the, sorry your?

Participant: It's just that we might do something with good intentions [1:30:00] and that I have unintended side effects which lead to hurting others. There I'd say we do not accumulate negative karma. But when we actually say things which are hurtful in their very nature and then say to ourselves that oh I did not mean to do it. I think we need to look, probe within that, did we really not mean that.

Venerable Geshe Dorji Damdul la: Okay, Kanu? Sit, the S.P Singh ji, we finish. Okay Kanu.

Participant: Geshe la I think it cannot be that there is an effect without cause. So I guess there would be the intention. But then this would be different kind, in the sense like it will be imprint, the disposition which is in left the consciousness making it.

Venerable Geshe Dorji Damdul la: No the question is, so with this action does it leave a fresh imprint in the mind or not. So sorry, your name?

Participant: Manan.

Venerable Geshe Dorji Damdul la: Manan. What Manan is saying is that it is not unintentional there is intention involved there. It can be very subtle but the intention is there. Whereas say others casually, you know, just for fun I throw this like this and then it can, you know, hit somebody, right. So that is really unintentional. I don't mean to really hit somebody but I just throw this and he happened to move there and it hurts him. That is one thing that is really unintentional. This is what Manan is saying. Whereas if I say something you're stupid guy, right, when I say this the intention is already there. Then the intention is very quick, this intention is a very fast intention, right. So how to undo this? How first you have to see how it became fast, it's through practice, right. (GL, TL) Through practice it'll be so fast. So how to undo that? Through practice we have to undo it, right. Okay the moment you are about to say okay first you have to say I will not say this, I will not say this, okay. And then when you're stay there, okay, now I will be, he is going to, surely he is going to say something to me. I will not say anything, right. And suddenly the person said you are stupid guy. I'm not going to say anything. You are stupid guy, you are like a donkey, you don't say anything back to me. You are like a donkey, right. (TL) Then it explodes. Okay so this is how the, okay the again you make a commitment say I'm not going to say, I'm not going to say. Okay, then slowly, right, and then slowly the it slows down, action is under control, it slows down. It's not what do you call it, automatic, right. It becomes under control. You're getting it? So this is intention. There is the intention there, very fast moving intention.

Intention in the conventional sense, in the ordinary conventional sense, okay I intentionally did it. That intention is the very vernacular, ordinary sense that intention may be missing but the intention is there in a technical sense. Okay. Yes, Tejal la.

Participant: Geshe la, two quick things. So when you explain intention as this very subtle movement of the mind. So then?

Venerable Geshe Dorji Damdul la: Not necessarily subtle movement. Any movement of the mind.

Participant: Any movement of the mind. So then how do we understand this intention in Buddha's mind.

Venerable Geshe Dorji Damdul la: Of course the Buddha's mind also is so active 24/7.

Participant: But it's already omniscient and omnipresent.

Venerable Geshe Dorji Damdul la: So say for example, say my hand is it moving? Hey, the college boys and girls my hand is moving, not moving?

Participant: Not moving.

Venerable Geshe Dorji Damdul la: Not moving, right. Okay if suddenly my, I fall asleep what

happens? My hand will fall down. So why hand is not falling down? Because there is active state of intention to hold it there. Although it is not moving but there is movement in terms of the so much energy is consumed, energy is used to maintain it like this. You're getting it? Yes. Maybe the last, other questions, if there is another question. Okay the Tejal la your question and then the last question. Any other question? Kanu, one question. Okay, one, two, three.

Participant: Geshe la in the beginning of the class when you were speaking the different levels of experience first you spoke about the projection and the chip. And then you said the experience and the mind itself is the basis of all. Was that a parallel of the Chittamatra experience?

Venerable Geshe Dorji Damdul la: Say it again.

Participant: So when you spoke about seeing this movie.

Venerable Geshe Dorji Damdul la: Yes.

Participant: Directed from the chip. That's one experience. Then you said then you can further have that experience of seeing the mind as the basis of all. Is that a parallel to the Chittamatra experience or were you pointing to something else?

Venerable Geshe Dorji Damdul la: Yes, yes.

Participant: Thank you.

Venerable Geshe Dorji Damdul la: Adarsh.

Participant: Geshe la my question is based on the example first presented here. In the question by Rebika. In the same case, for example let's say I am seeing, watching TV but I'm meditating on the single pointed concentration. And the two person comes. First person says what were you doing. Then I say, I am watching movie.

Venerable Geshe Dorji Damdul la: Meditating.

Participant: I'm watching, I was watching a movie.

Venerable Geshe Dorji Damdul la: Right, watching movie.

Participant: And another person comes which is close to me and he asks the same questions then I say him, I told him that no, I was actually meditating on the object.

Venerable Geshe Dorji Damdul la: Yes.

Participant: So there was two knowing for two different persons.

Venerable Geshe Dorji Damdul la: Okay two different people will get two different impression of you, what you are doing.

Participant: I have two answers for two different people.

Venerable Geshe Dorji Damdul la: Two different answers to two different people.

Participant: In that case is the two knowing it's different for different mind or same mind?

Venerable Geshe Dorji Damdul la: Two knowing, which two knowing?

Participant: Means for the first person I said that I was watching a movie.

Venerable Geshe Dorji Damdul la: Watching movie.

Participant: Watching a movie and for the second person I said.

Venerable Geshe Dorji Damdul la: For the second person you said I'm actually meditating. Yes.

Participant: Simultaneously there was.

Venerable Geshe Dorji Damdul la: So the first person are you actually watching movie or not? (GL) You are not watching movie, right.

Participant: No.

Venerable Geshe Dorji Damdul la: So then the first person got the impression that you are watching movie. That is a deceptive mind, it is not knowing. Second person you said that I'm actually meditating. So the second person has the valid mind. Cognition. So knowledge or knowing happened to only to the second person, not to the first person.

Participant: Thank you.

Venerable Geshe Dorji Damdul la: Okay Kanu, last question.

Participant: Geshe la in what like many sessions when you're asking to wait till page number 40 to ask this question, till it's done (GL).

Venerable Geshe Dorji Damdul la: Okay, so what is the question?

Participant: Feeling is the movement or not? When I move from, in the example of the mother giving me a rose, when I move from neutral state to a state of affliction like liking the flower. Is it a movement? Also I would like to add to the question.

Venerable Geshe Dorji Damdul la: Okay so the say the mind initially it was neutral not happy, not unhappy then suddenly the mother chose the flower or chose the cheesecake and then happiness suddenly comes. So the mind moved from the neutral state of the feeling to the pleasant state of the feeling. Is that the movement? This is the question? Answer is yes. But this movement is because of the intention.

Participant: Geshe la you said all movements are decided by feelings.

Venerable Geshe Dorji Damdul la: Okay, okay, this is good question. Okay, very good question. Okay what we said is that say, the okay, let's say that okay, now the, say, I want, let's say that I want the okay I want the cheesecake, right, I want a cheesecake. And then I ask Kanu, I want a cheesecake, would you mind bringing me a cheesecake? So because of this I want, because of my want of the cheesecake I made you to move to get the cheesecake. I made you to move to get into the tuk-tuk, auto-rickshaw. And auto-rickshaw moved. So there are so many movements. I made you to move, you made the auto-rickshaw to move, right. There are so many movements. So now the point is that say finally it all, all these movement happened because of what? [1:40:00] Because of my desire for cheesecake. You're getting it? Because the moment I think of cheesecake a very pleasant feeling comes in me. So that made me to request you to go for a buy cheesecake. And then your mind yes, I have to go, right, yes, I have to go. So that yes, I would go that movement is because of the intention. So intention is involved. My pleasant feeling thinking of cheesecake which makes me to water my mouth, right, that is also responsible and your say yes I will go that movement intention is also there, right. Both are involved. So it's not just one side.

In practical terms all these five are happening together. It's not that the feeling has a different department, intention is another different department. No, they are all happening together. All happening together. The same action, the no, the same mind performing five different functions, five different isolates come into being. On the basis of the five different isolates then we speak about the five different mental factors. It's not that the there are actually five different the mental factors in the form of five different entities. Okay, good question, thank you.

Okay so what we do is that we have many of the boys and girls, college boys and girls, from the various Indian colleges and so they are actually a part of this program, Youth Empowerment Tsering Choden la, yeah the secretary of the Women's Association, Tibetan Women's Association, TWA, Tibetan Women's Association, Tsering Choden la is here. Okay, so as a the very auspicious indication welcome all of you, the boys and girls to Tibet House here and the boys and girls they are from, some of them from Dalai Lama College Bangalore, some of them from Mysore University. Okay they are from various places. Welcome you all to Tibet House. So the Tejal la will do a quick dedication prayer, yeah.

Participant: Please turn to page 278, Additional Dedication Prayers.

Class 40 – Buddhist Psychology – Part 10 of 11

Session 1 of 28th Dec 2018

Subject : Buddhist Psychology
Teacher : Venerable Geshe Dorji Damdul La
Location : Tibet House Delhi
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Starting Prayers And Meditation

(Main Teachings Starts) [00:16:24]

Last time we were doing the, page 41, the five object-ascertaining or determining mental factors. Okay continuation from the Buddhist psychology – okay the whole purpose of studying this psychology is to know how the mind works. And we see in this book, in terms of the psyche in terms of how the mind works, if we look at this world we have so many examples.

For example say – look at the humanity, we see that the humanity went through destructions, and the humanity went through evolution. For example Charles Darwin evolutionary theory, we see that the human started as – initially as a uni-cell organism and from there it evolved and eventually as what we call as the early men, the Homo Sapiens started from the early men, and from that it grew. And then, thought process become more and more sophisticated and today what we call as the civilised or the modern world came into being. And within this modern world, it's not really modern; we see that there are so many complications. Good things are happening like the standard of the – medical standard and the facilities, technologies, information and so forth; we see that there is a tremendous growth. At the same time there are corruption, terrorism, domestic violence and so forth. So these are all determined by, we see that, the thought processes. What we call as the psyche.

Within these thought processes we see that there are some people who are doing such amazing work. For example this is one thing that I always, see the wonder and the fascination of the UNO charter. For example, charter of human rights it's just amazing. You read it and you get a feeling like this is just like my home! The world is my home. But everyday go out see that no, there is so much discrimination there, bias there, the reality. So people who design those thought processes, the charter, their thinking must have been so refined, amazingly Bodhisattva Charter. For example, the medically speaking, the Hippocrates oath – just you read it. Literally, the first time, I heard about it lot, then finally when I got it, when I read it, it literally brought me to admiration and goose bumps come to your body. Amazing! Wow! Such a being existed on this earth, the person known as Hippocrates!

Okay we see that, [0:20:00.0] these people, what made them so special? The thinking and the kind of the – disasters, difficulties that they go through are necessary difficulties that we go through. For example say, now the people they are just running from Guatemala and other places towards America. What for? For the basic necessities and then you see that there is a tremendous bullying happening there, violence happening there, riots happening there, they are not really settled. So again what made the people restless? Again, the thought processes of some people. So we see that these thought processes, how come that some are so good, some are so bad, some are neutral? How come that these are happening? For that we have to study the mind, psychology. For that we have to study the mind. Particularly, the Buddhist psychology, the way that you'll find presented, how that is compiled here, which is so empirical and which will give you a direct mirror to know how mind works – is amazing psychology.

So keep in mind that from studying this psychology, you'll come to realise that we are nothing but – we are all – even those who are so ruthless, and who are so vicious, their thinking is ruthless and their thinking are vicious – so even these thought processes they are not intrinsic in nature. They are not independently real. They are not solidly real. Even they follow the principle of dependant origination. Even those incredible brilliant, refined like thought process, amazing wonderful people on this earth – for example, like the Hippocrates, Mahatma Gandhi, and then for example, Jesus Christ and of course the Buddha Shakyamuni and say the Mother Teresa, and Martin Luther King Jr. – if you look at – and say for example if you look at St. Francis of Assisi – just look at, read those biographies – it's amazing! Such inspiration!

Even their thought processes, which doing such wonder to the earth, even these thought processes they are dependently originated. And more precisely if you think of the Buddha Shakyamuni thought processes which are so refined, once many eons ago, his thought process they were as ordinary as our thought processes today. At times, he was even worse than our thought processes. But now how come that he become such a divine, such a pure, such an infinite compassion, infinite wisdom infinite power? How come he become like that?

It is all because of the say the principle of dependent origination. Good things also came into being dependant on many factors. And bad things also came into being by dependant on many factors. And knowing that if we compare the two things, the good thoughts, the wonderful beings like Jesus Christ and so forth and the terrible beings, who bring such a destruction and pain and tears in the eyes of millions of people, all these dependant states they are dependently originated. They come into being by dependant on other factors. Just as their minds are dependently originated, likewise our minds are also dependently originated. So, knowing that, our mind, if we take the extreme form of the ruthlessness - you are not happy. You bring so much of destruction on others. And from the point of view of karma you'll just go through endless and relentless of suffering in the future.

And then on the other hand, if you build your mind, so tender, soft, kind, full of wisdom they way these enlightened beings displayed, you'll just have the expansive happiness, infinite happiness. So of the two choices, naturally everyone will want to have the infinite happiness.

And if that is the case, what should we do? We should embrace the corresponding courses, YE

DHARMA HETU PRABHAVĀ. All Phenomena they arise from causes. So we should see ourselves like say – although our mentality is not as say the courageous and compassionate as Jesus Christ. As not as tender and embracing as Mother Teresa's, not as intelligent as that of Albert Einstein. Not as so visionary as His Holiness the Dalai Lama today. Not as very compassionate and just given the ultimate answer to all the questions of humanity as the Buddha Shakyamuni.

So we see that although our mind is not of these qualities today, we can achieve these qualities. How? Our mind is also dependently originated. Because our mind is not like this blazing stupa of the Jesus Christ, Mother Teresa, Buddha Shakyamuni, His Holiness the Dalai Lama, Martin Luther King Jr., Mahatma Gandhi and so forth, but even this – say the stupa which is our mind which is like a stupa which is not glowing like a worn out stupa. Even though it is like a worn out stupa, we can make it a glowing golden stupa.

Without doing anything we have to know that this stupa is dependently originated. This originates by dependence on many factors. What factors? Bricks! And this stupa which assumes one entity in actuality is nothing but made of perhaps 1000 bricks. So when the bricks are worn out then the stupa will assume the worn out stupa. That is natural.

So these factors dependent on which the stupa assumes the worn out stupa – just change those factors and the stupa will glow. So remove one worn out factor today, and replace with the golden brick. And the next day remove the second worn out brick and replace it with the golden brick. And eventually it will start glowing. And eventually you will see that this has turned into golden stupa. Golden, glowing stupa! This is who you are then. This is how we can change. We all have that capacity. It's not that some people are exception, the Buddha is exception, Jesus Christ is exception.

For example, If you look at the story of the Ramayana. Ram incredibly respected, the prince and of course respected as the divine. Just see to the qualities, we may not display these qualities but at the same we see that our mind can assume these qualities. So the point is that we can change. So we have to – if we know that everything follows the principle of Dependent Origination, and our mind is no exception. Our mind also follows this principle of Dependent Origination, by dependence on the conducive factors; our minds will also glow like the omniscient minds of the enlightened beings. So with this awareness, with this knowledge then see that how to work with our own minds. And see that in the resultant states, happiness and painful experiences. Of the two, I don't want painful experiences, I want the happy experiences, so knowing that these are the two resultant states and yet how they come into being is through *YE DHARMA HETU PRABHAVĀ* – they arise from causes. So the causes they also they are mental states. Some which attract the miseries. Some which attract the happiness within our own mind. Thus far, we have been so ignorant and because of which we attract only the undesirable causes and thus miseries ensue.

Whereas by embracing, by learning this psychology, learning how the mind works, learning that [0:30:00.0] and on that basis see how to get rid of the undesirable factors dependent upon which miseries are attracted. And by gathering the desirable mental factors dependant upon which

happiness ensues. So this is how we should do it. And for that matter we have to know how the mind really works. Knowing that – to know that the – we have to be particularly – the Buddhist psychology which is compiled by the Nalanda masters which is just the perfect thing which is just so, so relevant to transforming our mind.

So with that in mind what we are doing is now – to know this so well how the mind works we are studying the mind and the mental factors. Within the mental factor we learned that of the millions of mental factors, if we take care of the fifty-one mental factors then that will be good enough. Of course we could study more. We should not be feeling complacent over the, whatever little we learned on the fifty-one mental factors. Of the fifty-one mental factors, they are six; they put into six categories, or put into six sets.

The first one is the five omnipresent mental factors. And the second one is the five determinative mental factors and next is the eleven virtuous mental factors. And the next one is the six root afflictions, and still next the twenty secondary afflictions and finally the four variable mental factors. These six sets see if you can have on your finger tips. Now we are doing the five – we have done the five omnipresent mental factors – we are done. And the five object-ascertaining or determining mental factors we are almost there.

Okay, almost there meaning that the five of them seeing that anytime our mind is to cognise a phenomena these five mental factors, known as the five determinative mental factors must come into being simultaneously. What are they? Aspiration and we did little bit of the clarification of the doubts, question, answers, and admiration, recollection or the mindfulness, concentration and intelligence. So these five points!

And then for any virtue, any virtue arises in the mind. Say for example, let's say, you'll see somebody who is sick or a stray dog who is hungry. You feel compassion. The moment a virtuous thought arises within you all these eleven must come together. They are coming together, it may differ, it may vary in degrees. But they all arise simultaneously, eleven. This is so good to know. And then from this we come to know for example, let's say that if there is a flower – okay – say these three flowers, if I have these three tied together, bound them together and if I pull one, all three will come. Likewise knowing these eleven mental factors so well, virtuous mental factors so well – knowing that these eleven are bound together, so you do one the remaining ten will automatically come into play. This is how we can cultivate the virtues.

So let us see what the eleven are. One is that, the faith. Faith it has many kinds. Faith of admiration. Faith of aspiration. Faith of conviction. When we speak of the faith – often time's people go into the blind faith, right? This is not the connotation. Faith has three kinds. Faith for example it says, it is a mental factor of finding joy, which is free of root and secondary afflictions. This mental factor is the way, entrance to all virtues. Say finding joy, wow, this is amazing. The element of faith is automatically there.

And the virtue, not any thought process, the thought of virtue. So faith of admiration. Say for example, you see somebody, like His Holiness the Dalai Lama and then you profoundly admire, this admiration coming, this is also faith – what you seeing is some qualities and then aspiration

that – I also want to become like him. I also want to become one like him, compassionate, very intelligent, and visionary, that is the aspiration of faith. Faith of Aspiration. And the next is the conviction, which is so precious – and in fact also, the faith of the different kinds of faith – the third one, is emphasised so much, faith of through conviction. Say for example, there is – if I have to cross the river and I don't know how to cross it, swim, and then along with me there is somebody who is incredibly great swimmer and then I have to cross the river and then he is with me – then I will try it, and at worse case, what will happen? I will drown. In which case he is there! I have faith in him in terms of conviction. I know that he can save me. I have faith of conviction. I am very convinced that he can really protect me. Right? So it is through reasoning that the conviction will build. So with this then you will have faith in that the particular object is very reliable faith. It's a very reliable, reliable, faith. So, generally speaking, the blind faith versus the faith of conviction. There are two. So in Buddhism the faith of conviction is so much emphasised.

Okay next. The sense of shame out of self-respect, the sense of shame out of respect for others, so when we do something bad, if I do this then people will – I will feel embarrassed, if I do this then I will make my parents feel embarrassed, for two reasons. My near and dear friends will feel embarrassed. So this is, when the virtue, any virtue comes into us, automatically these two thoughts are also tied with this virtue.

Then, the non-attachment, non-aversion and non-ignorance, it's so amazing! We see that afflictions, all the millions and trillions of afflictions can somehow be grouped into these three families. Attachment, aversion and ignorance – so that is, all afflictions however, the millions and trillions of the afflictions there are either they are something which clings to the object or they are something which run away from the object. Clinging towards the object is attachment, running away from the object is aversion and then neutral – if not run away, and if not cling to, then you continue seeing the object as objectively real, which is ignorance so attachment, aversion and ignorance so these are the three families of afflictions.

So with this the thing is that moment you have any virtue, the moment you have any virtue arises in us, this virtue is taking away from these three families of afflictions. One is non-attachment, meaning that the element of attachment automatically dis-associates from this virtue. And then non-aversion, and then non-ignorance, the moment any virtue arises, automatically it taken away, from these three families of the afflictions. Okay the next one is enthusiasm.

So what we need to know is enthusiasm, perseverance, joyful effort, these three are synonymous meaning that these are the alternate translations. [0:40:00.0] So why we deliberately give three options, the translators give different vocabularies. In Tibetan it is the ??**brtson 'grus**[0:40:10:0] in Sanskrit it is *viryā*, right? But in English the translators use different translations. If you know these options of the translation later on, once uses enthusiasm okay – it means *viryā*! Or uses, perseverance you know it is *viryā* or ??**brtson**[0:40:31:0], joyous effort.

Okay good, enthusiasm is extremely important, when we do some virtues, okay say, with this see how much we can cultivate virtues. See how much we can cultivate compassion. See how much we can say no to non-virtues. Saying no to non-virtues is virtue. This is a virtue. Okay that means

tomorrow you wake up say, yesterday there was a class and he said that see how you can say no to non-virtues. And then Coca Cola comes to you, right? Or then somebody says what a stupid guy you are, and then I will not retaliate, I will not fight. And then some anger, you cannot restrain this anger, it is so difficult. It is so difficult to do this virtue. So difficult, finding difficult to do virtue means no joy, you're getting it? So virtue there must be joy. Joy in doing virtue, you're getting it?

So, generally speaking, but what we learned is that any virtue comes to your mind – okay tell me – say today you learned that – we will try your best to say no to non-virtues, no, to anger. And the next moment, tomorrow, somebody shouts at you, and then what is your reaction. Okay, no anger. But already anger came in us, right? And the person shouts twice, and then almost it is coming from you in your verbal expression and the third time automatic, right? Verbal expression, and then you go back – oh no, it's so difficult to practice virtue. Okay tell me, this thought – it's so difficult to practice virtue – this thought is this virtue or not? It's so difficult to practice virtue.

Participant: Non-virtuous.

Venerable Geshe Dorji Damdul la: Non-virtuous, are you sure, Okay there are two - it's so difficult to practice virtues – it is so difficult to practice virtues.(Different tones) (GL) I like to do it but it's so difficult, one. Another one it's so difficult to practice virtue, who cares! So difficult. No one can do it. Okay which of the two is more virtuous? First one, right? So there, with the first one it is virtuous but does the person find joy? When you say it's so difficult, the moment you say it's so difficult, unpleasant feeling is already there. Do you find joy in it? Okay, these are things that we have to explore. But what we learned is that any virtue arises in us these eleven are all together. So in what way the degree of joy, the degree of joy in virtue – this degree of joy maybe little less but it is there. But degree is less. But if you keep doing this, then slowly you will overcome this. For example, I remember sharing – I don't know whether I shared this with the Nalanda Diploma Course participants about my teacher Venerable Gen Lamrim Pa, who took like six years to combat anger. No?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Okay, so there we can overcome, we can overcome the afflictions, if our thinking is negative, no , nobody can do it. If this is the attitude, we can never overcome the afflictions such as anger, whereas if you say that you'll try and you find it difficult. Oh, it's difficult. Don't worry, don't worry, yes I know it's difficult, right? Try tomorrow, and again tomorrow, so slowly what is happening is that our mind so addicted to finding joy in virtue, addicted not finding joy in virtue then slowly toning down, that, slowly toning down that with the practice and say not finding joy in virtue is like 60 percent. And then you try to practice virtue, what happens? Not finding joy in virtue will go down, 59, 59 means one percent of finding joy in virtue is increased. This is how it works.

So that may over time, finding joy in virtue, the degree of that crosses the average level then you will see it as okay, now I can find joy. It is below the degree, of average then you don't find – you

feel as if you – don't find joy, actually you are finding joy because the degree is less than the average – it appears as if you are not finding joy. But in actuality there is a degree that is actually arising.

Okay – and this – next one is extremely important. Suppleness, or the pliancy; pliancy means the ease, pliancy is the ease – the moment the ease of the mind, the virtue is done, accompanied feeling is the ease – non –virtue the accompanying feeling is disturbance, you're getting it? And the ease, pliancy is the very technical term, and moment you say pliancy people may think that you are just into bliss. Blissful experience, very pliant, extremely composed extremely tender state of the mind. This is how the technical meaning is but degrees are there again.

Although somebody, in fact I am so happy that Nalanda Masters' course, even those people that are doing the Nalanda Diploma course from Delhi, from elsewhere in India and elsewhere in the world, whenever I meet them or whenever I happen to give the lectures, teachings and so forth, when I ask some technical questions the people who give the answers, they are mostly, 99 percent of the people who give sensible answers they were all from Nalanda masters course or from Nalanda diploma course. I was so, so happy with them. Look at this is how the people they are so consistent with the studies. I am so, so happy with that. So what I am saying is that some people, they in fact, they report to me, some some practical benefits, how they were once very short-tempered, because of the fact of coming into contact with Nalanda Diploma course, they become more tender, more soft and even the family members they become happier to see that – there is a change happening.

It is an amazingly fulfilling to see that there is a real benefit happening there. Then imagine that before one engaged in the Nalanda course your mentality is little rough and then after coming in contact with the Nalanda diploma course, Buddhist psychology and so forth – then okay this how mind works. Our mind is also like dependant origination like stupa and so forth, learning all these things. Finally by being rough, I suffer. I don't want suffering. I am more tender, soft, sensible, intelligible, I receive the benefit. I know all these things. And, then slowly what happens is that the mind becomes more calm, right? So there [0:50:00.0] when you see that your mind becoming more calm a degree of pliancy is generated within you. A degree! It may not be above the like above average degree. Above the average degree, and like 60, 70 percent of the pliancy, and then you will say this person is the highly professional meditator or highly great saint, right? Because of the experience of the pliancy that one experiences, also that is of very high level, but any virtue that we do, some degree of pliancy is there. Calmness, ease, okay – then the conscientiousness.

Conscientiousness, this is the state of the mind which is mindful, aware that okay that these are the things that I ought to be doing, these are the things that I should not be doing, a sense of what is right, what is wrong. So with this the mind which connects you, the mind which leads you – with this knowledge, not just the knowledge – the conscientiousness, being aware, and then it tunes you towards virtue. Knowing that this is something I ought to be doing. This is something which I ought not to be doing. This is not just awareness; this is not just knowledge – knowledge plus, the quality of tilting you towards doing virtue. That is known as conscientiousness.

Then the next one is equanimity. Equanimity is maintaining balance. For example, say, this is something quite painful and also when the biases are there, when somebody is so biased and then say in the work place, you are senior and junior they are given the promotions, right? Not for any reason, they are connected with the boss, like this. All these hooks and crooks, right? And then it is so painful, right? So that is totally immoral.

The moment the virtue comes in, some degree of say the equanimity, maintaining balance, starting balance, seeing everything as equal, some degree, may not be of very high degree, but some degree will come to you – the moment the virtuous mind comes in. Okay, this is the benefit. Knowing this then what is important – okay if I really want to emphasise the virtue these are the qualities that virtues should have. Equanimity, maintaining balance!

So say for example – in simple terms, say for example, in practical terms – For example, say two children are there, and say the first child is very talkative and very impressive and has a very personable nature. And the second one is more reserved, never exposed to such kind of culture, reserved like this. But both crave for love and affection from you. And then we, what is the tendency, we are immediately biased, we are more affectionate towards the first child, and then the second child, either we may ignore altogether, and give something smaller and bigger to the first one. So this is so obvious in the schools.

This is so obvious in schools, how the teachers do, right? Say if there are teachers here? I don't know? And, also the online participants, the teachers, tendency for the teachers to show love, affection, and say the gentleness to the good students is so obvious. So the real skill and the art of the teacher is, if those who are weaker in terms of the mannerism, who lack mannerism, and in terms of the knowledge, who lack knowledge, in terms of the interest – who lack interest, right? If you are able to bring these students without mannerism to mannerism, without knowledge to knowledge, without culture to culture – that is the strength of the teacher. Simply to say that teacher, somebody who is already is very brilliant boy or girl and making eventually this boy or girl becoming outstanding even all over India, it doesn't mean anything. Because genius can be born anywhere!

It does not mean that it is your effort. But if you are able to see the majority of the students who otherwise they first join your class and some are very uncultured and some are very say, least interest in studies and least behaved in class. And they become more friendly. By the time one year completes, then the students they become more friendly and they are more interested in your subject, right? Many of them who otherwise, in first term they all fail, and towards the end majority of the students 80 percent, 85 percent they all pass. Not only pass, they pass with very good marks. Even those who failed, towards the end of the year, even those who failed – they used to fail in zero grade and five percent, and later failed with scoring 20 percent. That's amazing. With five percent you brought the child to 20 percent – that's amazing! So this is the strength. If there is strength of the teacher, this is the strength.

Likewise, what you are talking is about the practice of equanimity which is not naturally coming. If it does come to you naturally, which means that – either you have a very good environment of mannerism, or compassion, or from your past life you've already practiced. You were exposed to

these practices in the past life. And in this life you can learn it. We are so lucky that we can learn these practices, say, equanimity, say, two people somebody who so personable and somebody who is least cultured, of the two from your side, although your mind is automatically drawn to the first one, but the equal to the two, right? And then just imagine how a very, very sensible mother, very sensible mother, very affectionate and very sensible mother will treat the child, very loving child, and the nasty child, how the mother sees the two as the same, treats them equally. If you can reach to such a level, this is the practice. This is a real, a very advanced practice!

So if that is what is happening, and then you are practicing whatever – the Emptiness practice, or the Bodhicitta practice or the awareness, awareness practice or whatever sophisticated practice that you are doing – at the end of the day when you meet two people, very personable you are so kind. And not so personable you just ignore. Which means your practice is just zero. This is a test, right? So therefore, in terms of the labels, the teaching labels, there are very sophisticated teachings with the very elegant labels are there, it does not mean anything if at the end of the day you cannot display these qualities of being unbiased towards others. You are able to sacrifice your – you have to see everything as good, everything good meaning, Theravada teaching is good teaching. People are benefitted. Christianity is good teaching it can benefit people! Hinduism, the way of life, family values is amazing, with this the families they can live better. And Islam, where generally speaking, we see that in the Islamic countries, very strict Islamic countries, we may not see the boys and girls, you know, in the ditch – you understand what I am saying? Alcohol, not commonly seen but in other places so common. [1:00:00.0] This is amazing strength. How the brilliant minds are being destroyed by alcohol, right? So simply because of this incredibly great, incredibly precious rules are there of refraining from alcohol, so many bright people are being saved. And there are so many good qualities there. And then one is able to appreciate any of the beautiful cultures of the other traditions, right? So seeing everything like your own children, the mother seeing everyone as own children, Amazing, everything is good.

Everything is good meaning every tradition has its own good not biased that I am a Buddhist – then within Buddhism, oh I am a Tibetan Buddhist, Theravada Buddhism, right? And within Tibetan oh I am Gelug, I am Sakya, this is a disaster, poison. So where's the, whereas in the equanimity? Without the equanimity where is the virtue? Without the virtue where is the dharma? This is not at all Buddhism in the first place if that is happening, right? So my teachings are supreme. That is so great, my tradition that is supreme, this is the most supreme teaching, right? So from whatever, traditions Sakya, Kagyu, Gelug, Nyingma, this is highest teaching! Others are inferior.

The moment you say this, where is the equanimity? Without the equanimity where is the virtue? Because the equanimity wants the eleven virtues, where is the virtue? Without the virtue where is dharma? Without the dharma where is Buddhism? In the first place, what we are doing is at all, even though it has a very elegant label, but where's the dharma. So this is the point. So therefore, this is all extremely helpful without studying these things then all these mistakes can be made. In the name of religion, in the name of a particular tradition then just we go into a kind of fancy idea and then say not at all getting the real dharma. Whereas if you learn this then it is so precious.

So equanimity, then eleventh one, harmlessness. Once virtue is triggered it automatically drives you away from harming others. So again the degrees are there. Depending of what degree of virtue that you cultivated, to that extent you refrain, you are actually refrain from harming others. In other words keep in mind that this is such a wonderful thing. The moment you practice one virtue right, for example, say everyday to recite this -

**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.**

??Tibetan [1:03.02.2]

The moment you say this stanza and you just reflect on meaning and take aspiration Bodhisattva vow on this basis, amazing! Just one stanza and it takes you just five minutes, and then you practice all these eleven virtues automatically. Again out of pure, sheer compassion so you give like ten rupees, five rupees, to somebody who deserves on the road. Someone who is disabled, old, you give something out of compassion, out of love. Again you see that the eleven virtues are being cultivated. And then when you try yourself to avoid being biased towards the people, again you practice the eleven virtues altogether. It's a beautiful practice.

The next is the six root afflictions. Now we'll go to the six root afflictions and the twenty afflictive mental factors, we'll just enumerate what they are. Six root afflictions as I said earlier – the three main families where the mind starts to latch on to the object unreasonably. Unreasonably latching on to the object, meaning going towards the object, unreasonably. And then, the other one is unreasonable running away from the object – number two. And then number three is the ignorance, not knowing the reality. These three things are known as the three poisons. And then on top of the three poisons there are the three additional afflictions, they are the pride, doubt, and the afflictive view.

Pride, doubt, afflictive doubt, and the afflictive view – these are the 3 additional afflictions added. We see that these six, they are predominant in us. And in other words all, any afflictions that may arise in us, we can see that it automatically falls in one of the three families either attachment, aversion or ignorance, right? For example, the thing of the pride, it has attachment towards the self, and aversion towards others automatically. Pride means that I am superior to others, generally speaking. Again within pride there are many classes there. Generally speaking, pride means that I'm superior to others so clinging to the self is there and pushing others away from you – aversion, attachment both elements are there within the same thing.

And then the doubt, afflictive doubt is – for example law of karma – okay law of karma is there but I have really doubt if it makes any sense, right? So you are very sarcastic, right? So that doubt is tilted towards the misperception not believing in it. So it falls in that category. It is not ignorance. It falls under family of ignorance. This is distinction that we need to make. And we study *Pramanavartika*, no – if we study the *Abhidharmakosh*, the Treasury of Knowledge by Acharya Vasubandhu, then we see that so many details are explained. How and where, and how

the various classifications of afflictions, the detailed versions of afflictions they fall under which kind of families. Detailed explanations are there. Okay for the time being let's say that all the afflictions fall under the three families. This is a very broad, general category of classification.

Then afflictive view again falls under the family of ignorance, naturally. So the – see after knowing these six classes of afflictions or the families of afflictions or the root of afflictions – then be very honest to yourself, see when you are little unhappy, when you are attracted to somebody else, what kind of emotions are arising within you? Attachments, aversions, or the ignorance, or the pride, or the afflictive view of the doubt, which is arising within us – just explore and then see that which of the six classes my mind is prone to. My mind is more prone to - and then see how to get rid of them, one. And then particularly more precisely learning about Emptiness concept, how things are empty of objective existence, how things are dreamlike nature – after knowing this, then we see that these afflictions you can very clearly vividly identify what these afflictions are.

Even a tinge of attachment arises, oh this is attachment. A tinge of anger arise, this is aversion arising. You can just see them very clearly, so like you are watching them in a mirror. So once you realised Emptiness. You realised meaning you get some understanding of Emptiness. So these are the six. See how to work on these. And for the attachment it has specific remedies and the generic or the remedies, the overall remedy, meaning that like a panacea. [1:10:00.0] A panacea to heal all the afflictions, remedy to heal all the afflictions and remedy to heal the individual afflictions!

Okay, remedy to heal all the afflictions is the wisdom of Emptiness, because all these afflictions however divergent they are, the ground is seeing things as objectively real. When you see that things don't exist as objectively real they are all like dream, when you really see that then that ground is shaken. When that ground is shaken, everything piled on that, say the ice berg melts all the houses built, whether square, of the skyscraper, or flat or bungalow or the bricks, right? They all collapse. There is no difference in colour, shape, tall, the height, whatever, they all collapse, when the iceberg, the ground iceberg melts. Likewise when the iceberg of ignorance melts all these afflictions automatically will crumble. The wisdom of Emptiness is the panacea, the single medicine to heal all the afflictions, to get rid of all the afflictions.

Whereas the individual afflictions, because that to see Emptiness takes little time and for the Emptiness, we have to go through the three levels of the wisdom. What are they? Wisdom of learning, wisdom of reflection and the wisdom of meditation, okay the three wisdoms are there. The first wisdom is pretty – okay we have to get information. Then whatever information that we have gathered of the wisdom, we have to subject them to analysis, to reflection, to see whether they make sense to you. The moment they make sense, yes, there's amazing – things really don't exist the way they appear to me. They exist very differently from how they appear to me.

The moment you get conviction, hundred percent, now, whether I believe in Buddha or doesn't matter, but the truth is that nothing exists objectively. This is hundred percent guaranteed. When you reach that confidence through analysis, through reflection that is known as the wisdom of

reflection. And then this wisdom – okay when you get this second level – when we can see that afflictions when they arise – it's not this wisdom will instantly cut afflictions and afflictions dissolve – no.

What happens is that is when the afflictions arise, with this wisdom – when you get the glimpse of this wisdom then guaranteed nothing really exists the way they appear to me, this wisdom derived through the reflection – what happens is that as the indication say just meditating on this and then say earlier a tinge of mental agitation was there. Maybe you were little sad, or you were little, you know feeling lonely or you were little hurt, or little say attachment, craving, jealousy, whatever, arises. Okay, sit down and reflect on Emptiness and you can just get a glimpse of this, and instantly so this say the nature of the attachment, aversion, jealousy, loneliness, say the wholeness of the life – the disturbance is there. Mental disturbance is there. So physiologically disturbance is there. You are not really feeling it. Actually it is happening. Oh, because you are so addicted to this, we don't feel it. For example when the temperature is like 22, like now, most likely do you feel the cold, do you feel the warmth?

No, it's very moderate. When it's very moderate you don't feel it. Say if the temperature is just the same temperature for the whole one year, do you feel any warmth? Or the heat, or the cold like this? No. You're getting it? Our body is so addicted, so used to that we don't feel it. Likewise this turbulence in the mind, mental turbulence, because of these afflictions, attachment, anger, and jealousy and so forth and say feeling lonely and so forth, these turbulences are actually there and often times today there is no turbulence because I did not become angry. I did not become agitated. I did not have any kind of attachment, aversion like this – uh, normal day. So you feel that this is normal day, but there is a mixture of the agitation from all these past lives, and this past year. Whole one year agitation, is already there, is still there. It's like the boil. It's still there. You don't feel it. When will you feel that? You feel the wonder. Okay now I am peaceful. Many people say that. I don't know, what is mental disturbance? Some people say that. So innocently. If they realise Emptiness then they will see that there is mental disturbance. Although they think that I'm perfectly fine. I don't know what is – people talk about loneliness, people talk about anger, jealousy, so forth, mental disturbance, agitation, I don't know what it is? What do mean by agitation? Some people say like this.

I don't know what is unhappiness? Some people say like this. So actually in actuality – say as long as we don't have the experience even the glimpse, we don't have the glimpse of Emptiness, our mind is already in the agitated state, 24 X 7. Meaning in the disturbance state, not only agitated – disturbance state. It's just like boiling. Physiologically, it's not just mental – physiologically it is boiling. When you'll come to realise that? The first time you have a glimpse of Emptiness then you see it instantly, instantly!! This what was boiling, settles down, quells. What is that? This turbulence when it stops what happens, for example the sound of the traffic, almost 24 X 7, the sound of the traffic is there. If you stay in Tibet house 24 X 7, right? You cannot escape from this sound. Yet, at a time you will not hear this, when you are absorbed in something, discussing or whatever. The point is that the moment all these traffic, literally if the traffic stops for whatever reason, whether for 26 January, marathon, for whatever reason, all these the traffic literally stops then you'll see the peace of the mind. Likewise just the glimpse of the Emptiness all these boiling physiologically they all quell.

The moment they quell then you will see the wonder. Wow. This is very pristine experience. Incredibly the serenity is there. Incredible tranquillity is there. I never knew that it positively existed. I never knew that. No! I was all the way down at least in this life. Since I could remember from that time till today my mind was just boiling, burning, I did not know that. Today for the first time I am experiencing it. So this is what one is bound to experience.

Okay, so the point is – say the – mental disturbance and then okay, the panacea, the medicine to heal all the afflictions is the wisdom of Emptiness. For that matter we have to study the wisdom of Emptiness and we have to reflect on whatever you have studied. Then whatever reflection that we did, conviction that you gained, you'll have to practice over and over again, and meditate on this. This is one thing.

This will take little time. Because it will take little time our job is to apply the specific remedies. To apply the specific remedies is easier, for example for the attachment the reflection on the impurities, right? For example human beings, we are made of the six elements, and within the six elements, the element of earth, we just go into it deeply, the fatty issues and so forth – actually literally see them in the hospitals with the cuts and so forth – so this a problematic.

And then for the anger, practice compassion, right? And the, for the pride, the practice of the wisdom of Dependent Origination. I have nothing really [1:20:00.0] to be proud of, there is nothing for me to be conceited or to be proud of because everything is dependently originated. So I'm good at this because I'm exposed to that. If somebody, other person also exposed to same situation, he or she will be as good as me, or better than me. Since this is just the Dependent Origination. The more you reflect on Dependent Origination then our pride will automatically go down. Then the ignorance – for the ignorance of course, to cultivate the knowledge! Keep learning something, which is so important, keep learning something, reading something.

Okay – then for the afflictive views same. Afflictive view and the ignorance keep learning something meaningful. Afflictive view, keep learning something meaningful – ignorance is more like dullness – so the mind is inactive. Make it active by learning something. And afflictive view is active, but in a wrong way. So there learning something meaningful. And the afflictive doubt again to learn the meaningful, correct one, then the afflictive doubt will be got rid of.

So the distinction is there – this the doubt and the afflictive view, the distinction is that the afflictive view is one sided. Let's say there is no law of karma, right? Yes, there is no karma – the Buddha said it. Who is Buddha? Ok, right? Why should I have to trust him? The Law of Karma does not exist. This is what is known as wrong view. Whereas Law of Karma I'm not too sure, it does not make any sense to me. If this is your attitude, you acknowledge that you are not sure. You are in a doubtful state. You have a doubt there. But this doubt is afflictive – tilted towards not accepting it, okay. Then the twenty secondary root afflictions – secondary – let's see.

Belligerence; okay the belligerence is the malicious state of mind wishing to cause immediate harm to others due to increased anger. It is the version of the anger. Then resentment – you know what resentment is, right? And resentment is really not good. Particularly for the practice

of Dharma and more precisely for the practice of Bodhicitta, resentment is extremely, extremely harmful. Resentment is extremely harmful – say even though, on the spot you become little angry but deep inside never to retain, never to hold on resentment, never to hold on to grudge – that should not be there. Retaliation, resentment it's just inside, okay this person did this – I must retaliate. This resentment, this is one of the greatest enemies of the Bodhicitta practice, right? So, we are so weak, right? So the afflictions are bound to be there, anger is bound to be there, but deep inside, right, when the anger is there even if the resentment also – it some cases very naturally coming – resentment! So, resentment and the mere anger of the two, resentment is easier to be got rid of. Some people they easily become angry, but then in few minutes finished, and again starts talking to the other person, right? So resentment is not there. When the resentment is there, anger is already there. Although with the resentment, anger is already there.

With the resentment then you say okay, okay you had conflict with person A and then anger, at the very moment there is anger and then you go back home and there is resentment inside there. And then after three days you meet the person, you don't talk to the person right? (GL, TL) they will sit down there, right? Okay resentment is terrible. So finally let us not judge anybody else. I am talking to myself. Likewise each one of us we should talk to ourselves, you to yourself, me to myself. Finally Dharma is not to judge anybody else. Don't say this high Lama, was supposed to be a high Lama, not doing this, or this person was supposed to be in Dharma but not doing this – but this person always comes to Tibet House, but there is no change – still very short-tempered.

Let others say whatever. The job is that see, we should be the judge, of ourselves. Judge to yourselves, this is what the Buddha said. The point is that as long as the improvement is happening, progress is happening, right, don't fall prey to what other people have to say, what other people have to tell you, right? As long as improvement is happening, say you may be short tempered, you have this mistake, that mistake, that limitation – drawback and so forth, say ninety percent – from there because of coming to the study, you improve from ninety, it becomes less, negativity becomes less, eighty-nine! Great success! And then, next time eighty-eight, eighty-two, eighty, seventy – that's amazing – as long as improvement is happening, you are the one who best knows yourself.

In any case if you don't have the capacity to know that the people, your colleagues, your Sangha members, the colleagues, the people who are around you, people who are very affectionate – only those people who are affectionate, loving and caring including your parents, they can see the nuance changes in you. They will acknowledge the subtle changes in you. And others who don't really love you, who don't really genuinely show love and affection even if there is a change happening in you they will not acknowledge that unless there is obvious change. Whereas those people who really love you, who are in the same boat studying dharma, knowing how difficult it is to train the mind, they will be the persons to tell you there is change happening in you. I can see that. As long as a change is happening in us, this is what is required, right.

So with this, resentment. Then concealment, hiding one's the mistakes, then spite like say it is the intention to utter harsh speech in reply to unpleasant words, okay – the spite. Then envy, jealousy, the miserliness, okay again the dishonesty, pretension, vanity okay so where the mental

factors which are quite similar to – if you look at the meaning you will see the nuances there. You will see the nuances there, if you look at the meaning. Vanity or haughtiness – and some of you who may be very good in English and you from the English point of view no distinction is not really there – the point is that you have to know the distinction. Whatever English words these are the classifications, emotions according to the classical Buddhist traditions. Not according to the Christian traditions, not according to the Judaism tradition. Therefore, English, the background is the Judeo-Christian background. So if you have a better word to convey the meaning given there then you can use that word.

Okay, harmfulness, shamelessness, non-embarrassment, dullness – lethargy, excitement, faithlessness, laziness, unconscientious-ness, - some of them we can see the contradictions, there are the opposites of the virtuous mental factors. Forgetfulness, [1:30:00.0] non-introspection and destruction – okay these are the twenty secondary mental factors. It is not necessary that the afflictions arise all these twenty afflictive mental factors should arise simultaneously, not necessary.

So therefore, under three families, particularly these two family attachment, aversion they cannot arise simultaneously. Attachment and aversion the two will never arise simultaneously. One is attachment clings to the object. Aversion, runs away from the object. But you may get the feeling that the two are happening simultaneously because these two can be very fast within the mind. The mind can be very fast but technically speaking the single moment of mind cannot display these two qualities, these two attitudes, attachment and aversion.

Okay, finally we have the four variable mental factors. Four variable mental factors they are sleep, regret, general analysis, subtle analysis, these four – okay these four are known as four variable mental factors for the reason that they can vary. If you ask me, what are these four? Are these virtuous, non-virtuous – depends. For example, sleep – sleep can be virtuous and sleep can be non-virtuous. Sleep can be neutral. And I remember that, I don't know how that comes into being. When we were very young in the school, which means till class twelve – in the Tibetan, Tibetans would say sleep as ignorance, right? Even when somebody sleeps a lot, we say oh this person is heavy with the ignorance. When somebody has ignorance, when somebody is loaded with the ignorance, the person tends to fall asleep. That is not true actually because sleep is variable it falls under four variables, right? Sleep can be virtuous.

Somebody who is in the class and then falling asleep, maybe it is a virtuous sleep. (GL), Yeah, that's true, but I don't know how in the school we tend to say that this is Tibetan?? [1:32:55.9] Acha Dawa Dolma La? what do you mean? Tibetan?? [1:33:00.0] People who tend to sleep a lot, say this person is heavily loaded with the ignorance, right? I don't know how that – so maybe that is because we fail to understand the Buddhist psychology. Tibetans are not good at Buddhist psychology.

So the sleep, before we go to sleep, if we fall asleep with a very strong positive emotion, okay I'll fall asleep by thinking of Emptiness, or by observing my own mind, or with a very strong dedication that may all beings achieve Buddhahood. May I become Buddha for the benefit of all sentient beings, right? Very strongly practicing the compassion for others, and then falling asleep,

with this mind, with this spirit, with this awareness of compassion, right? You just think about compassion and fall asleep and then forget about it – no. You know you lie down, keep thinking about compassion, keep thinking about Emptiness, keep thinking about the impermanence and so forth. So there the tendency, the sleep; you actually fall asleep that can become virtuous one and then, more technically, if you dream something of the virtue like benefitting others, being generous to other people, teaching something good to other people, and so forth that sleep is virtuous.

And then in the sleep fighting with the other people, and on and so forth these are all non-virtuous. Technically speaking! But that is not really in our hand, right? But what is really in our hand to make the sleep virtuous is when we actually go to bed, we think about the virtue, in that state of mind you make your mind fall asleep. That is in our hand that is what we can do. So therefore, once you have some experience of Emptiness, or the impermanence, or say compassion – say you just put your head in the pillow, by just maintaining to think about compassion to think about Emptiness and then let your mind fall asleep. So this is something which we can do, that is in our hand. But actually in the dream then you dream of virtuous, non-virtuous actions that is, beyond our hand.

But even the dream can be affected by these motivations. Still even though you follow the – you go to bed with the very good motivation about Emptiness, and then actually even the dream you might have a very bad dream of fighting with the other people and so on. These things can happen. That is really not in us – so finally what you should be doing – something that is in our hand that we should not miss. Something that is not in our hand, don't worry too much. In fact say you fall asleep by reflecting on compassion, Bodhicitta, fall asleep. And then actually you dreamt of fighting with the other people, killing other people and so forth, these things can happen. Then when you wake up then what is the point, by following the seven point motivation before falling asleep it did not really affect me. I did something terrible, I did something very nasty, negative, I think the non-virtuous action in the dream. Don't regret. While waking up, so that dream is for sure because of the imprint of the past actions which I was involved in, in past lives or within this life, whatever, negative I might have done earlier days is a reflection of that seed getting activated.

Sometimes, in dreams when you really have very bad dreams right, one thing is often times the great teachers what they advice is that – don't worry too much about the dreams. Even the dreams are also not really predictive. Right? They are not really predictive, they are just random. And of course, activation of imprints of your past imprints – whereas when you wake up and if you really feel as something non – ominous or as a bad omen. If you just have an intuitive feeling, very unpleasant, it is something very bad omen, bad indication – such a thought comes to you then it is advised that you can reflect on impermanence, you reflect on Emptiness that everything is like a dream, even the bad thing. Even if a bad things actually happens to me, even that's also dream like.

So you reflect on Emptiness, even – meditate on Emptiness, can dispel many of the unseen or the forthcoming obstacles. So meditate on Emptiness. Meditate on – say you dreamt of fighting with other people, harming other people so forth then you – when you wake up you see that as a

non-ominous state, or something, bad omen. Oh no, my thought must still be very negative, I was kicking somebody else, I was harming somebody else. So there then, the moment you wake you feel really unhappy, you meditate on compassion. Compassion, so these are the advice given by the great teachers. Okay, sleep.

Then the regret or the contrition – regret is the virtue or non-virtue? [1:40:00.0] Regret over virtue is non-virtue. Say, you did great virtue, and in the end you regret. For example say, let's say that somebody is in the need of kidney. And then you came to Tibet House, you learn about this right? You learn about virtues and so forth, generosity and so forth, yes it's – I'll give my kidney. You give and after giving the kidney you have the pain, you have to go through all these processes and you feel it very complicated, very painful and then you start regretting, right. So there the Buddha said that where your mind is not ready, particularly with your own organs, with your visceral organs, particularly with your visceral organs, with the parts of your body – there if you are not mentally ready then don't give it. Buddha never forced, instead Buddha said don't give it if you are mentally not ready because you are going to regret. The moment you regret, all the virtues which you did in the past they are spoiled, they are wasted. They go waste.

So the Buddha said, don't do it. But then what about generosity, the practice of generosity? Then the Buddha said you still practice generosity, generosity of your kidney through mental exercise, not actually physically. Mentally you can do it. Why you cannot do it now is because you are not trained, mentally you are not strong. When you are not strong, don't do it. This is what the Buddha advised. First build your mind, make your mind stronger through mental exercise. Then when you become really very strong, where you become very confident that I will not have any regret, instead I'll have a tremendous joy of having been equal to donate part of my body to somebody else – instead of the regret there is joy coming into you – then you can do it.

So regret over the virtue is non-virtue. Regret over the non-virtue is virtue. Say if you did something wrong in the past, negative and harmful thoughts and in the end you regret. Oh no I did that, I wish I had not done it, right? You very seriously regret over having done the negativity or having offended somebody and then you sincerely regret, more intense the regret more virtuous your mind is – more greater is the purification of negativity happening. So regret over non-virtue is virtue. Don't forget it. This is very precious learning for us.

So if you know the Dharma in its complete form, psychology, then philosophy, then this in a complete form then you get such a freedom right? We are prone to make mistakes. When we do make mistakes, then what should I do? Okay, now I'm done! No! We can still rectify, just regret! Because regret is a variable mental factor! When you regret over the non-virtue it becomes virtue. Amazing! You get an opportunity to have a virtue. Regret over the non-virtue automatically the virtue is generated within you. But often times, now what I do, I'm done, I'll go to hell, this is just a very small children's game whereas, if you know this psychology so well it is so precious. Always there is a rectification, always there is an amendment. In a wise way! This is so precious.

The next one is the general analysis and the subtler analysis. **Tibetan?? [1:44:21.4]** General analysis in **Tibetan?? is rtag pa [1:44.24.0]** and the subtle analysis is known as *dpyod pa*, together

we call it **Tibetan?? is [1:44.32.0]**. General analysis and subtle analysis – let's say for example, somebody is very good at computational skills, mathematical skills. Say gross mathematical skills and the very subtle mathematical skills, and gross physics and very subtle physics so this is all analysis, gross analysis and subtle analysis. And then, okay how to harm this person, you can think of so well in the gross, so well in the very subtle way, right? Where the other person will not even notice that you are the one doing this. But in a subtle way you manipulated the whole situation to harm the other person. So therefore, the general analysis and the subtle analysis both are there, it can be very destructive and it can be very constructive. So, general analysis, subtle analysis per se you cannot say that this is virtue or that they are non-virtue. It depends where you are applying.

Say for example, one example that His Holiness gives is the September 11, what is September 11? Okay the fall of the World Trade Centre, so His Holiness says look the fall of the World Trade Centre just imagine, say the aeroplanes hitting and then finished – no. It's not as simple like this. First of all aeroplanes are two kinds, domestic aeroplanes and the international aeroplanes. Domestic aeroplanes they travel short distance so the amount of the fuel is much less, so the explosion is going to be much less – so they have such a plan. They thought about these things, not just hit it with the aeroplane, but hit it with the aeroplane with the massive fuel. So what is that? International flights, distance flights – one. And then these people should be able to get through. For that these people should be so well trained so as to make sure that they are not caught in between, right? And they know where to go. All these trainings were given in a very subtle way, trainings were given. Not just you go there and then just you know, hit. And it should be able to take you to the desired place. Hit the right spot. For all these they require tremendous training, tremendous knowledge, tremendous fore thinking – all are required. Tremendous calculation all are required. And then finally the massive destruction happened.

Therefore the point is the general analysis and subtle analysis, whether they are virtuous or non-virtuous it depends, right? So if they are employed for virtue then virtuous, if they are employed for non-virtues then become non-virtue. So with this we finish the Buddhist psychology, but they are very important topics to be covered – what I will suggest is that the – I don't know whether to do another one session on psychology. Okay this I will check with Deepesh la, right. So the point is that page 52, other important topics of Buddhist Psychology.

So these you will not find under the standard Buddhist Psychology texts. These are the points which I added which are very important for us to know how the mind works. How the mind works related to the practical thinking, day to day thinking pertaining to the mundane activities, pertaining to the spiritual activities, pertaining to the Dharma practice. So there are many important points indicated there, so if you learn these things, they will be extremely beneficial and still if we have possibility for one more session we will do some of these points, but not all in detail.

The point is that, how I got these points, they are all extracted from important texts which are the textbooks of Nalanda Masters' course. In anyways invariably we'll study all these points covered as the additional points under the Nalanda Masters course, right? You can be studying from there? Okay any questions?

Participant: Geshela, can you please tell us whether it is possible to accumulate merit through virtuous sleep.

Venerable Geshe Dorji Damdul la: What do you mean by virtuous sleep?

Participant: Let's say you sleep with the positive thought.

Venerable Geshe Dorji Damdul la: Okay, virtuous sleep, okay, okay.

Participant: And whether one can create positive merit through virtuous sleep, and whether one can gain good karma through it.

Venerable Geshe Dorji Damdul la: So the answer is obviously yes, because of this the sleep is considered as variables. It can vary. Sleep can be virtuous and within the sleep if you engage in the act of generosity and so forth, so those are virtuous karmas. Say then act of generosity the merit is accumulated. So these are all the – merit can be accumulated as well as accumulation of the virtuous karmas also can happen. But act of generosity in the sleep and the act of generosity in the waking state of the two, with the same intensity, act of generosity in the waking state is more powerful.

But the act of generosity in the waking state – you give two rupees and the act of generosity in the sleep; somebody says hey you have to give hundred rupees. Hundred rupees is so easy – one thousand rupees, it is very difficult...no, no, no, you have to practice, you have to practice – ok yes, I will try. And it's very difficult – very difficult – give it, then the same person giving one thousand rupees, very difficult, and still attempting to give in the dream and then giving two rupees in the waking state, generally speaking – that virtue in the sleep can be more powerful. But generally speaking if the situation is the same in the waking and in the dream then the virtue that you do in the waking is more powerful.

Participant: You said that when act of generosity, thinking that it is all a dream, is the most virtuous because thinking of it as Emptiness. The giver is empty. The gift is empty and the one who is given is also empty. The whole scenario is like a dream.

Venerable Geshe Dorji Damdul la: Okay, so this is not really the case, this will be covered in chapter one of *Madhyamikavatara*. So we have to make – so this where the benefit of study the Nalanda Masters Course, Nalanda Diploma Course, this is the benefit. There is distinction here. Say, just meditating – just meditate on Emptiness is not the generosity. Say when – there are two actions of generosity – one somebody asks me please give me some food. Very compassionately I give the food. And I have no clue what Emptiness is, and another person for example – Badri ji, with awareness of Emptiness, after studying Nalanda Masters course, diploma course whatever, with awareness of Emptiness, right? And then you engage in the act of generosity with the awareness that I, as the benefactor is dreamlike and you as the beneficiary is dreamlike and this act of benefitting is dreamlike and the substance that I am giving you is also dreamlike – with this awareness of the Emptiness experience, you engage in act of generosity – that generosity is known as transcendental generosity.

This is supreme generosity. Not just the – that the generosity is dreamlike or empty. You actually engage. Even mentally you think of giving, okay how I wish that I know that there are so many people that really deserve so many extra things – I like to give them, I like to give them – so this, even this desire – you are bringing this potential, the power of the generosity. So there you can think of benefactor, beneficiary, the act of giving and the substance to be benefitted – all like dream. So that is the, engaging the act of generosity with reflection on Emptiness that is the supreme of generosity. Any more questions? Yes there, yes, yes.

Participant: Geshe la, my question is what would be the agent or pain for the feeling of pain? And what would be the release for it?

Venerable Geshe Dorji Damdul la: The feeling of pain?

Participant: And the feeling of pain as plus type or kinds.

Venerable Geshe Dorji Damdul la: Adarsh, I see that you are asking some more practical questions. So sometimes we see the tightness, and the feeling of pain, and so forth, what could be the reason? One very standard answer is that any feeling of discomfort whether tightness or pain, are necessarily because of the negative karmas of the past that one has accumulated. No doubt. That is of course!

But now the question is, I have so many negative karmas from the past but it's not like I always experience tightness, so there the immediate cause is there. Immediate conditions are there. Immediate conditions for example, the tightness – say the feeling of – if you love your family member so much and if you see your family going through difficult times, automatically you will feel the tightness inside. In a way, here, it has to do with the tightness happening, this tightness is happening to you and not to others. That is the effect of your negative karma ripening. Meanwhile the immediate cause is that you love your family member so much, that they are going through suffering so much, you are seeing this – these are the immediate factors which resulted in you having the tightness and the feeling of pain and so forth, okay. So, how to get rid of this?

One is – one more immediate – and one more final answer – one more immediate is to see the same situation in a relative terms. Say if you are, one of the family members is having accident and end up in hospital, but then is not the threat to the life and still going to hospital – this is a terrible thing. So, you have the tightness there. If not for Tibet house, then, how dare this happens to my brother? How dare it happens to my brothers' child – how dare it happen to, if you think like this – then tightness will become worse. I am lucky that my brother, there is no immediate life threat. I am lucky. Otherwise, it can be worse. There can be instant death. I am lucky that he did not die. Right? If you think from the positive side your tightness will go away. You are getting it?

Then the ultimate analysis is you have to practice the wisdom of Emptiness. Wisdom of Emptiness the benefit is it will not reconcile your compassionate love. Love and compassion will be there, very intense, it will become even more intense and yet the pain will not be felt. That is

the final answer.

Participant: I just have a question on pride. Let's say somebody is actually doing something very generous and later on they feel pride – would it be a normal thing?

Venerable Geshe Dorji Damdul la: Okay, this is a good question. Let's say okay there's a tsunami, [2:00.00.9] we have to donate. Yes, yes, yes, donate. Okay then you'll spend like say maybe ten lakh of rupees. Then after all these things and then hey Richa, my name must be there, my name must be there, right. And then you say no you did that merely out of humanitarian grounds. What about other people – they put their names there. This company is helping this, and they are headed by this person – Mr. Mrs., what about my name, you don't like to put my name there. So then there is pride happening there. Initially the motivation is so good. And then the imprints were so virtuous, so multiple imprints. Good imprints, bad imprints all are there and the virtues are generated and then the bad imprints also come into play. With the bad imprints activated will advantage of the virtue. Virtue makes you act in generosity, and the bad, bad imprints, self centred attitude makes you to put a tag – I did it. So it's a mixture – good food, bad food makes then they are poison. So therefore, our mentality – is so rich in the positive – the initial part yes, yes, yes, I'll donate ten lakh rupees. That time, its virtue. Next time my name will be there that is non-virtue. It has multiple parts. Rebika.

Participant: Uh, Geshela I just wanted to understand this, this whole taming my mind, when you try to see Dependent Origination, when you things are causes and conditions, one who has been introduced to the teachings can perhaps realise change by force of action and change their life. But those who have not been introduced, which are many, thus by the Law of Karma the world is never going to be an equal place, right. And then I draw the conclusion very not comfortable – how do I change the perspective – is the world not going to be an equal place. It is very not settling and uncomfortable thought because my impression is always champion for equality and everything, ecology, rights, everything! So it was very uncomfortable – could you just help me understand or correct my perspective.

Venerable Geshe Dorji Damdul la: Okay, so the partly this is the clear indication that – if I have not seen you, if I listen to your question I could infer that you are young girl. Because of the voice I can see that you are a girl, and your question – I can see that you are a very young one. Young ones they want perfection. Either zero or perfection, either zero or one – either zero percent or hundred percent – they don't know the answer in between. Young ones. So the reality if the other person is suffering and if there is possibility eighty percent suffering you reduce to sixty percent and there is no other choice, that is the maximum you can do, reduce it to sixty percent. Will you do it or not do it?

Participant: Do it.

Venerable Geshe Dorji Damdul la: Because it is not going to alleviate the suffering, suffering still sixty percent is still there. You'll do it right?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Good, which means that let us not expect perfection! The moment you expect perfection, I want to change the world, you can change the world from eighty percent to sixty percent but do not expect to change the world from eighty percent to hundred percent – no, sorry. Suffering wise from eighty percent to zero percent – don't expect that. Expect that within the given situation, I will do my best. Don't expect perfection. There are so many ranges.

Keep in mind, One thing to be very practical is not to make you pessimistic is that Buddha appearing on this earth and he could make the world perfect. Jesus Christ appeared on this earth, he could not make the world perfect. Prophet Mohammed came he could not make the world perfect, right? And Bahaullah, came he could not make the world perfect, right? So with this in mind, this is not to tell you yo make you pessimistic, this is not the point. The point is within a given the situation do your best. Don't expect perfection.

In other words what is that thing you can do within the given situation is, is not just one thing, there are so many things you can do. Create the awareness of the Dependent Origination to as many people as possible to the best you can and rejoice in the people who are actually doing that. And rejoice in the centres which are built where, which give platform to the people to come together to listen to such discourses on Dependent Origination. From your side how to contribute to these things, and from your side – in order for you to say something on the Dependent Origination, there should be people ready to listen to you. For that you have to give some chocolates.

You know, by making them – so the six perfections they play a very important role. Four perfections, six plus four, they play a very important role – how to make this World a better place – not a perfect place.

Participant: Geshe la, these eleven virtuous factors, this sense of shame out of respect for others – I suppose sometimes that could also mean tradition that you and your conviction does not tally with the tradition. See I am going to the temple with my father. See he thinks it would be better to wear a *salwar kameez*. I think I am fine in jeans, and my T shirt, as long as I am decently dressed. There are certain things which come through tradition.

Venerable Geshe Dorji Damdul la: Very, true, very, true. So this where all these discussions are required, discussion, studies, they will then dissolve melt the confusions. Right? In the first place we have to get information. With the information the clarification is required. This is so precious. For example let's say – stealing, or let's say evading taxes, evading the tax. Evading tax is bad, whether it is the father, daughter, son, wife, children, evading tax is bad. This is really bad, right?

So from your father's point of view or elder generation they say you must be in a suit, *salwar kameez*, right? And then as a young girl or boy, what's the difference to go in the jeans, what's the difference? What's the difference, for the God there is no difference. For the mother, whether you come in jeans or whether you come in the *salwar kameez*, to meet her there is no difference, the mother loves you anyway. So God loves us even more, right? So what's the difference? So

this could be the younger ones thinking? And the elder generation thinking may be slightly different. It's not that the God will be happy if you come in *salwar kameez* but then you should respect, show some sign of respect, right?

For example, say, let's say, okay say if you go to give a present to somebody for his or her birthday – you'll not – I did not get a chance to go to the shop to buy something, okay I have, say I have leftover chocolates [2:10:00.0] and there is one part which I have eaten already and half-bitten. (GL) This is not what you get from the shop and this also I got it from the shop two days ago. I ate some of them. So, there's no difference. So you'll give to your friends, to your parents – there's no difference.

But, what's the difference, what's so special about birthday. Birthday means you'll wrap it, not only you new, but wrap it nicely right? Why should you wrap it? After all, the person will open it, right? Why all this expensive ribbons, why put it in the bag, small carry bag, all the chocolates together, remove all the ribbons – hey this is your birthday gift. No, we wrap it very delicately, nicely, so why? So this is sign of out of respect! It's not that the person will be benefitted more.

It is out of respect, God, Buddha, Bodhisattva whatever, for the temples it is a sign of respect. It is not that you know, for you there is effect there. With the sign of respect, then the qualities that you imbibe from them, that will be much more. So that way, the two thinking differs. Whereas with evading the tax, say the son evades the tax and the father does not evade the tax, although these two differ in wanting to evade but both of them acknowledge that evading the tax is not good. They agree to this view. When there is clash in the view, right, one – why should we wear *salwar kameez*, why not the jeans. If this is the clash, basic clash in the view then what we said here the shame due to concern for others and so forth, that is not meaning in that sense. Whereas you acknowledge that this is not good, like for example evading the tax and so forth, and then still you do that, right? So under such situations – okay these are very good questions, yes? Richa.

Participant: Geshe la, my question is regarding the daily prayers that we – so introspection and thought – there is mind which you said – may I attain Buddha hood for the benefit of all sentient beings. But in Heart Sutra it says there is no attainment, and no non-attainment so how to really reconcile because my mind works again and again.

Venerable Geshe Dorji Damdul la: I see.

Participant: And in the Heart Sutra it says that there is no attainment, and non-attainment but I am again and again repeating my I become a Buddha – so that is English attaining Buddha.

Venerable Geshe Dorji Damdul la: So what is the question?

Participant: How to reconcile?

Venerable Geshe Dorji Damdul la: How to reconcile what? – in the Heart Sutra saying that there is no attainment and in the prayer saying – may I attain, right? In the prayer I will say may I

attain Buddha hood and in the Heart Sutra it says there is nothing to be attained, so how to reconcile the two, right? It's strange; Richa came to Pune retreat, right? Somebody from Pune retreat should have the answer. Okay in the Heart Sutra when you say that there is no attainment – there is objectively existing attainment. There is no objectively existing attainment – so when you say prayer May I attain Buddha hood for all sentient beings you are not saying that may I objectively attain – objectively existing Buddha hood. This is not what you are saying. What you are saying is May I attain the subjectively existing Buddha hood, right?

Richa, you got it? In other words, let's say – this is Buddhahood, for me it is there, so in the Heart Sutra it says that there is no attainment, there is no Buddhahood. Then in your prayer you say may I attain. So say, the dream flower exists subjectively or objectively? Dream flower? Dream flower exists from the mind or from the object?

Participant: From the mind.

Venerable Geshe Dorji Damdul la: Because the dream flower exists from the mind, mind is the subject, so we say the dream flower exists subjectively, right? So in the dream, you see dream flower exists from the object, not from the subject. In the dream you see that as objectively real. So now, Heart Sutra says that the flower – there is no flower, meaning there is no objectively existing flower, you're getting it? Then when you say prayers, may I attain enlightenment. When you say this, you are saying that may I attain the dream like enlightenment. Not objectively existing enlightenment. Objective versus subjective Two. Objectively empty.– no this is what the Heart Sutra is saying – subjective everything exists – this is what you are saying. In your prayers you are saying – what you are saying is – may I attain – that is on subjective or objective. Subjective!

So when you saying may I achieve enlightenment on the subjective level, may I attain enlightenment. On the objective level, there is nothing there. Heart Sutra is saying there is no attainment, there is no attainment on the objective level – are you getting it? If you don't get it which means you are still Nalanda Diploma course and newcomer Nalanda Diploma course – uh, I am joking! So this is – this one if you get it, you've got through Nalanda Masters' course even! If you get this answer fully you passed through Nalanda Masters –you don't have to do Nalanda Masters' course, you're exempted! This is – anyway you picked up the most complicated question.

Participant: If there's doubt maybe I'll ask.

Venerable Geshe Dorji Damdul la: Of course, of course, very good question, thank you. Okay, we'll have the last question, Kanu.

Participant: Geshe la, wondering whether I can ask this question - we were talking of three kinds of suffering – suffering of change, mundane happiness – so happiness of being alive which means to live is it a mundane happiness first of all, and therefore come under suffering of change. And also the happiness that things change, from good to bad, or bad to good, situations change. Again happiness change, is that mundane happiness and thereby suffering of change?

Venerable Geshe Dorji Damdul la: Be kind to me, (GL) give the questions one by one, don't mix the two questions right? In your mind is so set, I cannot grab it. What's the first question?

Participant: Is the happiness to live, of being alive, is it mundane happiness, is it suffering of change?

Venerable Geshe Dorji Damdul la: Is it suffering of change, the answer is yes. So what's the next question?

Participant: Is the happiness of change, things change from worse to bad, bad to worse, I am happy that things change, basically.

Venerable Geshe Dorji Damdul la: Let's say Kanu you're getting – you're doing masters in JNU? You're doing PhD first semester. Okay, say after how many years you'll finish PhD, three years?

Participant: Yes.

Venerable Geshe Dorji Damdul la: Okay let's say after three years. Okay you as a PhD student you change to the completed PhD, right? Are you happy, not happy? Very Happy! So changing from bad to good, that is happiness, changing from good to bad that is unhappiness. You agree with me? Good. Changing from bad to good this is happiness, is this is mundane happiness – this is your question?

Participant: My question was is change that things change.

Venerable Geshe Dorji Damdul la: Change per se...

Participant: I am happy that things change.

Venerable Geshe Dorji Damdul la: No, no, I am happy – so are you talking about happiness? [2:20:00.0] Or are talking about the change because you said that I am happy about the change?

Participant: I am happy that there is change.

Venerable Geshe Dorji Damdul la: I am happy that there is change .So you are talking about this happiness right? Happiness that you are getting out of seeing the change there, you're not talking about the change. You're talking about the happiness. Even this it depends, say if this happiness – if you have not realised Emptiness non-dualistically, if you have not reached *gate*, *gate*, *paragate* level, even that is suffering of change. But then don't feel too demoralised, everything is suffering! Suffering of change, so this kind of introduction is required with the proper awareness, of thinking of somebody being treated, then I have to discard this, I have to discard this happiness, no. Eventually you are encouraged to discard all this happiness – not that – the food, not the house so forth.

What makes this happiness as, for example, say grabbing this flower? Oh, beautiful flower – you have the happiness. This happiness whether it is suffering of change or whether it is uncontaminated happiness that does not depend on the object. You're getting it. It depends on the subject. Within you the happiness that you have, that happiness is mixed with poison. Remove the poison; maintain the happiness that becomes transcendental happiness. It's to encourage what, you to go to experience of transcendental happiness. It's not to demoralise you. Whatever you experience it is suffering. So there is no point, one. Okay this is not the point, one. And two is even though what we call the suffering of change, there are times for example – say I remember.

This is amazing, the realities. There was one incredibly great teacher and he was suffering from diabetes and also suffering from tuberculosis. Then he was being treated in one small clinic. In that clinic because he is diabetic, severely diabetic, he could not take fruits, he could take rice, he could not take potato, he could take this, that. So literally there is no food for him to eat. And then because he is suffering from tuberculosis. He had to go for heavy antibiotics. For the antibiotics, if the nutrition is not there, to hold your body it can kill you. So this great teacher, day by day, the body become weaker, weaker, weaker, weaker, almost then if you keep like this – the next four, five days he will pass away. So there was one brilliant young monk, he said no – something is wrong with the treatment. So he instantly took the teacher to another hospital where there was one doctor who particularly known for treating, having a grade of treating the patients – tuberculosis. He took him there and the doctor said that – okay what is he suffering from? Diabetes and TB. So he said, that – just looking at the teacher, he said just give him any food that he likes. And the attendants they were shocked. No, we restricted the food so much because he is diabetic. Then said this to the doctor, doctor said don't worry, give him whatever he loves to eat. Don't restrain the food because he is on heavy antibiotics. And if sugar shoots up, we'll give insulin and then within two, three, four days he is becoming stronger, stronger, stronger, he starts talking. He becomes very strong. And then, meanwhile, giving insulin and then tuberculosis over, because the medicine antibiotic works perfectly well. Tuberculosis is over. Then the treatment exclusively for the diabetes started. And the teacher lived for another many years.

So this is when the doctor can make mistake, this is harmful, this is harmful. Say for example, say where for example, even the Buddha taught what is known as the enthusiasm of respite. No virtues, virtue, don't go for party, hey relax, or don't relax, you don't have time for, your time is so short, study, right? Practice, meditate, say you have only twenty-four hours a day. At least, minimum use twenty-two hours – you'll die within five days. (GL) So the Buddha taught what is known as the enthusiasm of respite.

We should be very realistic. We are like suffering from tuberculosis and diabetes. Therefore our body we have to struggle to get rid of the afflictions and also make sure that this body has limitations. It needs rest. So the Buddha is so, so practical. He said that give yourself some rest. Don't be overly zealous. Don't be overly ambitious. Don't be like I have no time to do, minimum twenty two hours a day – you'll die, right. Before seeing Lhasa, you'll die. You know this story?

We have to know this story. I'll share this story then we'll stop here. There was a person who was going from place A to Lhasa. Lhasa is the Tibetan capital, capital of Tibet. And then he from that place, first time he was going to Lhasa, horse riding many hundred years ago. And then he reached a place, and then from the body language of the traveller coming from Lhasa back to this place - in between he met this person, traveller, frequent traveller. From the body language he sensed it. Then he asked, how long will it take from here to Lhasa. He did not get any answer. He said, sir how long will it take for me to go to Lhasa. He did not give any answer. He was upset and he just start walking, you know galloping.

Then this traveller has saw the person, - oh no this is a different story, okay. This is different story. There are two stories very similar. He said that where do you come from. The frequent traveller asked him, where do you come from? I came from the place A. Wow usually it takes three days, for you it took two days to reach this place. Usually it takes how many days from your place to this place? Three days! Three days and three nights, for you it took only two days, amazing. If you go this fast, then you will not reach Lhasa, (GL) you know why? Because if he goes this fast, the horse will die on the way. Before he reaches Lhasa the horse will die and he will also die, because there is no restaurant on the way, in those days, hundred years ago. Going this fast, horse will die and you will die. You will never reach Lhasa. Therefore the Buddha said enthusiasm of respite. Rest. Don't be too zealous, don't be too ambitious. Right, just go at this pace, and where necessary you also take rest. What is rest? Just feel, just rest meaning let yourself rejuvenate, enjoy, right?

What is rest, rest itself – you feel rested, this is happiness, this is suffering of change. So it is through this then you can take the next step. You rejuvenated. Once you rejuvenated then again you can walk. [2:30:00.0] You're getting it? Take whatever food that he has to eat – this food they affect his sugar, but don't worry – it will affect the sugar but we will first tackle the tuberculosis. So this how we should be very open-minded to see the holistic picture where although it is poison. Suffering means poison, but in any ways, whatever we do it becomes poison, so from the poison, go for the less poison. There is an English expression that says go for the less evil, right? Okay, good.

Please turn to page 278 for the End Dedication Prayers.

Class 41 – Buddhist Psychology – Part 11 of 11

Session 1 of 30th Dec 2018

Subject : Buddhist Psychology
Teacher : Venerable Geshe Dorji Damdul La
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Starting Prayers And Meditation

(Main Teaching Starts) [00:24:56]

Okay, so we are coming to the end of the Buddhist psychology topic. So we turn to page 52, of the Buddhist Psychology. So, ideally speaking, for the Nalanda Master's Course we do, we do all these topics except for one or two. So, for the Nalanda Diploma Course, I am just picking up some important topics. As I said earlier, these are more like compilation they are not really what you find as the topic under Buddhist psychology. If you read any other the books on Buddhist Psychology typically more say typical Buddhist psychology books you will not find these things there. These are things are added from the... of course all the Buddhist texts, very standard texts they are all the psychology. So we compiled, picked up many of these topics from these the materials. Okay. If you turn to page 52, section 3, section 3, which is point number 3 which says:

View and impulse oriented minds.

So this concept is beautifully explained in *Abhidharmakosha*. So now, we are, anyway, we are trying to look at our own mind and then see the distinction between the various aspects of the mind. And as the great saint Sarah rightly pointed out that compassion and the wisdom of Emptiness these two should be seen as the two wings of the bird for somebody wishing to cross the ocean of Samsara and to reach to Enlightenment. So the wisdom of Emptiness and Compassion. So there say the with the study of the Buddhist Psychology and the Nalanda Master's Course and the Nalanda Diploma Course so there we place a tremendous the emphasis on the wisdom side and of course these the section on compassion side, Bodhicitta and so forth, but we place so much the emphasis on the wisdom side.

Meanwhile, we are not to forget that other side, compassion side is not to be missed. And particularly, say we, all of us, we have the experience of being in a family, with your parents and so forth. So there, there is a tendency for us and particularly, say as opposed to what was like many years ago, nowadays, with the modern education, with the modern education the this is I think this is one of the drawbacks of the modern education where there is a tremendous emphasis on the computational skills, Mathematics and something which is factual, not really of

the heart, so that part is missing in the modern educational system unfortunately, and because of which the outcome, the product of this modern educational system is that the people they do not really pay much heed to their parents and their relationship with, between parents and the children is really becoming fragmented and the family is becoming fragmented and unfortunately this is what is happening. So, it's so important for us, particularly being a part of Nalanda Masters course and Diploma course, it's very important to equally emphasise the compassion part.

First learn it how to be compassionate towards one's parents and your own family members. Just see how much we can be compassionate towards them, from there start. In fact, just for your information, I like to share with you that there are some people who are from the Nalanda Masters course and Nalanda Diploma course. After attending the courses their relationship with their parents it just improved drastically. This is what I heard from many the people. It is very inspiring. This is so positive and this is what we really need to work on. So, equal emphasis must be there [00:30:00] and now to see how to, what is really happening, what is really happening say the say those who are not introduced to modern education, their relation, parent children relationship is very strong. Then, with the modern education that, this is becoming little fragmented and little complicated. Okay. So, where, because of the we studied the Buddhist psychology say there you can see our own mind. Just see our own mind how that is happening, how the people who are not really exposed to modern education, overall-all speaking, their relationship with you, their family values, these things are intact, whereas those in the modern education system, the with the exception of some, the tendency is that people they become less sense of the gratitude towards their parents and the sense of commitment for the family. It's all just falling apart. Why that is happening? So, after learning this psychology, we can see that within ourselves. And precisely, the topics that we are going to pick up here, today, they will be very relevant for us, in that the, in that pursuit. Okay. The first, point number three and I would just skip many of the points which we have to do in more detail to the Nalanda Masters Course. Okay. Point number three says:

View and impulsive oriented minds.

So, if you look at the people, if you look at yourself, look at other people, say some people, say they are very disciplined, saying that even in very simple terms. For example, say if you are diabetic you can easily restrain, refrain from eating sugar and even though you like those things so well some people they cannot refrain that. So, from this we see that that the mind-set can be classified into two: one which is the say the view oriented and the other one is impulse oriented. Say, someone who thought okay, someone who follows more rational, rationality, so these are known as the view oriented people, view oriented mind. And then who say okay yes I am diabetic, and then there is these rasogullah, gulab jamun or coca cola or chocolate or whatever, then the cheese cake then okay today, just today, for exception today. And this exception never ends. This is known as the impulse, impulse.

Okay. So, this is where, so, if we are not into the this, if you are not a part of the view oriented thinking, if you don't have the view oriented thinking, then the danger is that we tend to suffer a lot. People who, people who are more into the view oriented and who are more impulse

oriented, impulse oriented they are suffering dramatically. And yet even if you your mind is more into impulse oriented, it can be changed, it can be transformed because everything is dependently originated. Everything comes into being by dependence on other factors. So these factors, dependence upon which your mind becomes impulse oriented, simply remove them. And then, say, example which I gave earlier about the golden *stupa*, although you are like the example of *stupa* and the *stupa* maybe worn-out *stupa*, which is not really impressive *stupa*, and how can we make it golden *stupa*, very impressive, very appealing *stupa*, just knowing that this *stupa* is made of thousands of bricks, because the bricks are worn out, naturally the *stupa* is seen as worn out. So, you remove one worn out the brick with the golden brick. Replace it with the golden brick and naturally, slowly, one day it will slowly start to glow and then it become a golden *stupa*. So, this is what we can do even though some of our thinking just that that you are the best judge for yourself and see how our mind works impulsively or rationally right. And then, for example, say the being consistent. This is again a very important quality of our mind. If you are not being consistent, even that can be cultivated, even the quality to be consistent even that can be cultivated. So, when the consistency, that part is lacking, then the very standard people will not really qualify you as somebody who is to be valued okay, so even that can be learnt. The point is that view oriented and the impulse oriented. So, this is one thing that we need to know. The next one is the cognitive. Number four:

Cognitive and affective positive mental states.

So, finally, what moves, what makes our mind move, what makes our mind move is the affective side, affective, meaning, for example, say compassion, feeling say the empathy towards others, feeling compassion towards other people. And then, say, the attachment, aversion. So, there, our mind moves; our mind moves. Okay Erica. Bye bye. See you soon.

Okay. Our mind moves. So, all this movement which is the affective, for example, compassion. Compassion moves towards the beings. Anger moves away from the beings and jealousy, craving and so forth, all these are the movements of the mind. So, these movements of the mind, which are known as the affective side of the mind, they are grounded; they are driven by the cognitive side of the mind, cognitive. For example, let us say that say the okay say if you are very genuinely compassionate person, very genuinely compassionate person, and if you see somebody who is suffering, very automatically, you see the person suffering. That is the cognitive side. You know that the person is suffering. Cognitively you know the person is suffering. And then how you react that depends on your natural tendency of your mind. If your natural tendency of mind is say, loving, caring, compassionate, the moment you see somebody suffering, automatically you wish that the other person be freed of suffering. Your mind moves. Okay.

So, we see that the within the mind there are two things: affective side which is the immediate cause for all our actions and then, what underlies, what underscores all this affective minds is the cognitive mind. For example, let's say, if I am so fond of, say if I am so fond of the flowers and somebody gives me, say, a non-flower, something which is a non-flower, I am not really interested. And somebody shows me a flower. What is this? This is a flower. The moment I see this as a flower, then seeing this as a flower cognitively, I perceive the object as a flower. That is the cognitive side of the mind. With this cognitive side of mind then the very pleasant feeling

comes in me because of my past habits. Pleasant feeling comes in me. Then the mind moves. That is the affective side. So, affective mind decides all our actions. And the affective mind, what drives the affective mind is the cognitive mind. Okay. This is one thing that we need to know.

Okay. Now page 55. Okay. Let me first go to page 53. Point number 8.

Process of arising afflictions and virtues

So, how the virtues, good thoughts and how the bad thoughts, afflictions they arise. So, we see that there are four major texts which explain on this, four major texts. Okay. I would like to go through the first one and number C, and then, if you know the number one and number 8, number C, then you read number B and D, they are similar, they overlap. Okay, number one: how the afflictions arise and from this we can also infer how the virtues can arise. How we can cultivate the virtues. It says: From *Abhidharmakosha* (Chapter 5 Stanza 35) Through afflictions not having been abandoned.**[00:40:00:0]** Number one: Afflictions not having been abandoned say, if we have afflictions like attachment, anger and jealousy and so forth number one we have not abandoned them, number one. Then number two: an object abiding nearby, object the stimulus is nearby, the stimulus to trigger the attachment, aversion and so forth, they nearby number two. Then number three: improper mental attention, our thought, say, the exaggerating the qualities of the object the causes of the afflictions are complete. These three things, one: that you have not abandoned the afflictions.

Number two: the stimulus for the afflictions are nearby. Then, number three: our exaggeration of the qualities which is known as inappropriate attention. So, when these three things are there, afflictions are bound to arise. Likewise, when these three things are there pertaining to the virtues, virtues are bound to arise. Okay, for example, let's say, with the anger, say one, we have not abandoned the anger. We are prone to giving rise to anger, number one. Then number two: the stimulus to the anger, say somebody who is provocative or somebody say whose thinking may not tally with yours, there's a clash of ideas and so forth. And then, may be your competitor, and if that person is close by, then your anger is bound to be there. Likewise, stress, attachment all these we see that these three things when these three things are there then the emotional state they are bound to arise.

Okay, for example, one time there was one person and the person told me, shared with me his problem, his problem was the depression and then he was on anti-depressant. Okay and the depression can be for any reasons and then, I asked what' the problem then he was sharing with me. The problem is at the workplace. And what's the problem? The boss is unfair. In what way the boss is unfair? I am senior and someone who is very junior to me was given promotion ahead of me and then it was because of the nepotism. So, I said so is this a problem? Yes. And you are taking, you are on anti-depressant? He said yes. I said that don't take anti-depressant right. By taking anti-depressant, you're the boss will not promote you. If your boss promotes you by you taking anti-depressants oh! He's in depression I can see that he is taking anti-depressant. So you take anti-depressant and you are promoted then you can stop the anti-depressant. But no, this is not happening. Right. Whether you take anti-depressant or not, even if you take anti-depressant, but he will continue to do the same thing, the boss, the cause of your stress is not

treated, it's not addressed. So, what's the point? When the cause is not addressed, depression is bound to come. If that happens, then the anti-depressant it can numb your mind at the same time, it has many side-effects. So not only that your original problem is not solved, you are inviting many more additional problems, unnecessarily additional problems so, this is not a wise way. Right.

Whereas, if it is because of, say, for example, you have say somebody the loss of near and dear ones. You lost somebody who you loved so much. So then you just cannot really so you just go into depression because of that. So that is something which is not happening every day, over and over again so, it's a matter of time. Over time, slowly, your mind can go away from it and then time heals. So under such situations you take anti-depressant, okay, it makes sense, but when the cause is every day, everyday hitting you, what's the point of taking anti-depressants? Okay. So, there we should be dealing with what?

The point here is afflictions is not being abandoned. The tendency for depression is not abandoned and then object abiding nearby is always there. Right. Object meaning the stimulus for the depression that your boss very unkind towards you it's always there next to you next to you, every day there stimulus is always there two factors intact. Then third one improper mental attention then exaggeration my boss is unkind to me unkind towards me, that is always there. These three things are there your depression is bound to arise. So, likewise just see how to say the first one, not really possible we can just look for ways and means to mitigate the power of afflictions, mitigate the power... for example practice of compassion daily basis that will mitigate the power of afflictions number one will mitigate it little bit not fully. Then number two object abiding nearby say to remove the stimulus, the stimulus which can trigger attachment, anger, jealousy, depression so forth stimulus we can keep them aside keep them away from you we can keep them away not nearby. this is what we can do number two. Number three, improper metal attention that is something which we can we can learn how to be objective. So, this is how we can treat with our depression, anxiety, stress and so forth and including attachment, anger, jealousy and so forth.

Okay, so by knowing these things then you will know how I say the afflictions arise with these factors intact, affliction arise or they didn't arise you will see that these are just incredibly greatly prophetic efficacious in terms of the what is the factors indicated. Okay, that is so important so from these just see how much we can do, one can do. Right. We all are prone to you know these afflictions in one form or the other, see how we can mitigate the power of them by mitigating or by getting rid of these three factors.

Then Number C. Number B is very important I think we already did that many times number B with the five points. If you could remember how the miseries, the mental stress, mental pain and so forth how they arise they arise in the form of the five points. You remember what the five points are, what are the five points? Suffering is point number one. The suffering, immediate cause of that is contaminated karmas, number two. Contaminated karmas immediate cause is?

Participant: Afflictions.

Venerable Geshe Dorji Damdul La: Afflictions and what is the cause of afflictions. Inappropriate attention, what is the cause of inappropriate attention? Self grasping ignorance okay these are five points. Knowing five points so well, see what we can do to curb the cause of the suffering. The suffering, point number five and then the immediate case of suffering is contaminated karmas see how much you can refrain from the contaminated karmas. Right. Contaminated karmas there are millions and trillions of contaminated karmas are there. See how much we can say the get rid of the contaminated karmas say ten non-virtuous karmas see how to get rid of the ten non-virtuous karmas. Three physical, four verbal and three metal right. If we can get rid of the ten non virtuous karmas to the best we can that itself is the great practice. Okay. This is something doable it is not that only those people who have exposure to philosophy they can get away from these ten non-virtuous karmas. No, even without exposure to the philosophy you can get rid of ten non-virtuous karmas for example, say number one say that there are the three physical. What are the physical non virtuous karmas?

Participant: Non- stealing.

Venerable Geshe Dorji Damdul La: No, non-virtuous karmas, non-stealing is virtuous.

Participant: Stealing.

Venerable Geshe Dorji Damdul La: Stealing, right. Stealing is something even the very decent civilised countries they say that this is bad right. [0:50:00:0] So, everybody whether you know philosophy, don't know philosophy, you have no excuse. Okay, I don't know philosophy so therefore I was involved in stealing, right. So, this whether you know philosophy, not philosophy the rule says that the government law, the country's law says that you are not allowed to do that, we know that. So, how much we can do it for example, say doing away from, evading the taxes this is one thing right, try best not to evade the taxes you are getting it. Okay, so like this stealing, then killing, how to get away from killing, deliberately going there to kill people, deliberately go there to kill animals. Particularly people here Nalanda Masters course, Diploma course you will not do that but there are many other things which are close and how indirectly connected.

For example, say the excessive indulgence into say the non-vegetarianism, right. But, I am saying this again that I will never say that somebody who is non-vegetarian this is really bad, this is not what I am saying. Number one, everyone has good side and bad sides but somebody into vegetarianism and if somebody is like excessively into non-vegetarianism, for say everyday then that person okay I went to the Nalanda Diploma course from there I learned that it is not really good thing because it somehow connects with killing indirectly. You are not killing them but because you are eating them so therefore somebody who wants to make money out of that so what does that person do, kill the animal right. So, because of our style of the food, non-vegetarianism style of the food that people start killing things. So, if you can ok, no, this is not really good, I acknowledge this so now I cannot abandon, I cannot quit it all together. Okay. Some people they say that now we have stopped buying meat from outside and may be when we go to the restaurants we eat otherwise we don't really cook anything at house, this is also one step. It's amazing, somebody who takes this steps this is amazing step one.

And some people say that okay earlier we used to cook everyday, non-veg everyday, now we make once in a while may be once a month, one a week, even that step has been taken, that is amazing, so good. So, the point that what I am saying is that as long as we take steps, that is so good it is not that you know, okay you are studying Buddhist psychology and then say contaminated karmas we have to stop killing, involve in these things. Some people they go too extreme that is by these extreme steps can create more violence you understand what I am saying? Extreme steps meant to stop the killing, can create more killing, right I don't want to elaborate too much on that right. When we go to extremes, the point is that we should not forget that finally the world should improve, we cannot expect the world to transform tomorrow, see the perfection tomorrow. No, as long as improvement is happening and then depending upon how skilled you are, what degree of improvement. First improvement, number two the degree of improvement so these two must be kept in mind okay. And, some people even though for health reasons they have to somehow have non-vegetarian food, what to do right, we cannot really blame these people. So for them mentally as long as they feel that actually it is not correct but for my health reason I have take non-vegetarian once in a while.

So, therefore why should you have to push too much right. The point is that there is a reason there, it is not out of indulgence. Okay and some people although they cannot really change to vegetarian completely but then mentally they don't really see it as correct I know that this is not good, I will appreciate those people who really can adopt vegetarianism this is amazing, even this much of acknowledgement even this is amazing, even this is so good. So, the point is that as long as there is a little bit of transformation, ten percent, twenty percent, in some cases eighty percent or in some cases seventy, fifty, forty, twenty, ten, five, even one percent, even .01% as long as there is improvement this is something to be respected. Okay, so no killing, then no stealing, no sexual misconduct so all these we have to study the text as to what are the characteristics of these points and how to refrain from them and then four verbal. What are the four verbal?

Participant: Lying.

Venerable Geshe Dorji Damdul La: Lying.

Participant: Divisive talk, idle gossip.

Venerable Geshe Dorji Damdul La: Divisive talk, idle gossip.

Participant: Harsh words.

Venerable Geshe Dorji Damdul La: Harsh words, very good. Okay, so just see how much we can take these steps for example say like telling lies just see how much you can refrain from telling lies. So, for example, say in order to make the conversation quite lively deliberately telling joke, and joke are and many people they cannot tell joke unless they tell something lies right, so joke means it should be lie this is unnecessary. Where there is no benefit where there is no concrete threat, sheer threat or whatever just avoid telling lies right one. And then number two is harsh words right, see how much we can refrain from harsh words, see see see, right just for

selfish interest say harsh words directed, how much harsh words coming out with the intention how much harsh word to benefit other person, to protect somebody else then there could be exceptions, even that we can do the same purpose, we can accomplish the same purpose not resorting to harsh words right.

There are many other skilful ways means to tackle the situation, but harsh words just for one's personal gain, personal ego that is too much. Okay, so particularly what I would say is that now it is more like recent development or say some of discovery in the personal thinking that we talk about all sentient beings and the real sentient beings with whom you can really make difference are those people who are around you right. And those people who are around you can practice refraining from harsh words, you can practice patience, you can practice kindness and to these we just ignore. And we say prayers for all the beings who we cannot see, in Nigeria or wherever right, so in say America, in Nigeria, in Japan, in Germany we pray for them. And those people who are just immediate with you, your parents, your children, your husband, your wife, your relatives, and your work colleagues so, these people, you just ignore. Right for example say, mobile, always we see that if there are ten people, ten people on mobile, they are talking to ten different people right and these ten people they are not talking and these ten people to whom they are talking with, if they are together you will not talk to them again you will talk to somebody else, guaranteed right. So, therefore these is the problem so the point is see how much we can [1:00:00:0] refrain from say the using harsh words and particularly the first victim of the harsh word is your parents and in most likely hood the mother right.

So, just see you are actually making somebody unhappy who loves you the most, so pathetic and then see the point is that later own you will regret and of course you love the mother so much no doubt. The fact that your mother becomes the first victim of your harsh words is because you love the mother so much, you have so much confidence that my mother will not retaliate right, the mother will not fight back against me. So, these are things that you do have the love so with this love first thing that we practice is just refrain, just practice all these say the virtues, refrain from the non-virtuous karmas from your own place right just practice this and then expand it and the moment you are able to practice this and you can, guaranteed you can I am saying this again. I am so happy to hear from so many people, that earlier, even I noticed also, earlier the reaction, relationship with parents particularly with the mother is very sore and the mother is like very weak like the animal and the child is like the perpetrator right. And then say after while because of attending into teaching and so forth then the thinking of the child changes and the mother starts to glow this is beautiful, it's amazing mother feels so happy.

So, therefore this is something that we really need to take care of and particularly I see that people who attend the Nalanda Masters course and Nalanda Diploma course when I see them having a concrete change in the life and the families they became much happier, it's such a joy. And I see that okay whether somebody realise Emptiness or somebody realise Bodhicitta these things okay amazing a great source of rejoices. But somebody who can bring a concrete change in the family right, make somebody have a greatest smile on their face, this is what I would really feel so happy and feel proud of having had this Nalanda Masters course, Nalanda Diploma course, this is so good. Just see how much we can take, you can change, we can change right just try to see how to stop this, these harsh words so we can change it. The first thing, one thing that

we can keep in mind is say for example when that is, the urge is coming, the first step as the Bodhisattva Shantideva said is with the urge to say something towards your father, urge to say something towards your mother. Towards your father is going to be you know, less likelihood towards mother is more easily coming out right and towards your father and towards your brother, towards your father is easier, towards your brother is less easy whereas your brother will just say who are you? Father will not say who are you? And your brother and the your, outsider neighbour, is easier to say this to the brother right. So, this is how, which means that deep inside you love your parents, you love your brother, you love your father, everyone but the thing is that we didn't get the opportunity to think about these areas and how do you know that you really love your parents. The moment somebody attacks your parents, you will be the first person to attack that person back because you love your parents so much. You are getting it.

So, why don't you want somebody else attack your parents because you don't want your parents to be offended and you are making them offended, by attacking them. Okay, so we can change the best thing is that we all have the experience of tremendous love that you felt towards your parents and that parents felt towards you that is strongly inside us yet unfortunately that is gone too deep down it is not on the surface. Now, reflecting on these by the study of the Nalanda Masters course, diploma course this will slowly come out and it's amazing, it works. I know so many people we have come in contact with the teaching of Buddha, people transform. Once they are so aggressive particularly towards their parents, they become very gentle, calm, very compassionate loving towards their parents and the parents they feel such a new life, as though like they have become younger now so happy the whole family, the whole house radiates with joy and happiness of all. Okay, this is what we can do, right 100% we can do.

So, when this urge to shout happens the first thing that we should do is keep what Bodhisattva Shantideva said “remain like a piece of wood” urge is mental and then it drives the physical and verbal actions, so first stop the physical and verbal, don't let it come out in physical, don't let it come out verbally. So, for that matter bodhisattva Shantideva advised that remain like a piece of wood and then if still the urge is coming then you go to your room, lock yourself from inside, don't cut yourself (TL, GL) there are many people cut themselves okay right, just cut the self centred attitude don't cut your wrist, cut your self-centred attitude and self grasping ignorance, just calm them down. Just take a deep breath 21 deep breath, just forget all the thought focus on mind on the breath 21 deep breaths and after 21 still you want more you can do another set of 21 breath. Okay, then you see that mind calms down little bit when the mind comes down then you go out and then don't raise the same topic right.(TL) Just do something else and don't show any facial expression resentment, like this... just be very normal because the other side also love you so much right, the person on the other side will be very happy to see that you didn't express it right. And when you are both very calm and others also very calm, very happy when the flow is happening then you tell them I become so angry towards you then I ran towards my house then I do the breathing right, not to express it the other person will be touched. It simply tells other person how much you love the person right. So that way the chemistry, the biology say the chemistry between the two you and your parents, you and your spouse, you and your children automatically will grow it will become warmer.

Okay, this is the first step that we have to take, we take the step and you will see that the magic is

happening, you become happier person, guaranteed, you are going to be very happier person right. And then say yes, so this is the one step we have to take, we can take okay. And the fact particularly I get the chance only to talk people like Nalanda master course, Nalanda diploma course and then people who attended the Bodhicitta retreats and maybe once in while the public talks, otherwise. So, therefore the people who I interact and they still somehow affiliate themselves with this kind of program, means that you have the potential, you have the deeper sense, deeper contentiousness to bring about change within yourself this itself incredibly precious, just make the most of it now. Okay, this is one thing and then let's say the harsh words then slander of course the slander is too much. Slander means divisive words to divide people through talking or you go to person A and saying that person B is talking like towards you, go to B and saying that person A is talking. This is divisive and many people they don't do it intentionally but they unintentionally do it right. Just there is no control, there is a Tibetans expression, Tibetans don't have the knot at the throat.

Yes, this is what [1:10:00:00] the when what Tibetan delegates from Tibet when they left for Nalanda, from Tibet to India to Nalanda. Nalanda way before that there was suppose to be inviting Atisha Dipamkara Srijnana then Lama Atisha was so, so, so famous there that for Indians to be thinking of sending him to Tibet was just beyond the imagination. So, that was what to be maintained confidential and anybody asked the Tibetans delegates there, what for you came here? To invite Atisha Dipamkara Srijnana right (TL) the emanation of **Tibetan??** [1:10:52:00] Tibetan don't have a knot at their throat which means you cannot, you don't know how to keep things confidential you are getting it. So, whatever is there it just comes out, some people right there is no knot there, whatever is there. If I say this, this person will feel offended then this person will feel angry towards that person. No, whatever comes out it just comes out and then the person automatically that person oh! this is what the other person he is thinking about me then automatically the two become distant, they become separate, split and even between the husband and wife.

One time it was a terrible psychotherapist, a psychotherapist is supposed to be marriage councillor, a terrible marriage councillor. What is councillor? To bring somebody who is not in harmonious to harmonious and little harmony there she split right. So, first the marriage councillor she call the girl and asked some questions right. In this world what do you like the most? Then she said A, B, C, D right so the husband was third or the fourth and then the councillor called the husband separately and said that this girl is not really for you right. (TL, GL) In her mind you are fourth not the first, two of them split. This is just totally unskilled, no knot there in the psychotherapist, marriage councillor. She doesn't have this thing, does not have the skilfulness and this problem right, Tibetans problem, she also had the same problem.

So, the point is that many time unintentionally we can create tension in the people, we can create split in the people unintentionally. So, we should be very discrete what to say, what not to say, when to say, where to say right sometimes we have to talk with person individually not in the group, sometimes we have to say this in the group not individually, sometime we have to say in the morning not in the afternoon, not in the evening, evening that person is so tried, sometimes you have to say this even not in the morning where the person is so fresh and oh! New fresh beginning you spoiled the day right. We have to know the timing, the place, and the person,

right. Okay otherwise we can really end up into slandering, creating division in the people this is considered to be one of the heaviest negative karmas okay slander. Then the idle gossip just wasting time talking nonsense in Delhi actually we don't have time for that (TL, GL) Delhi I don't really think people have that much of time right, people are busy on their own I don't know they might have time.

Okay, then the three mental: covetousness, ill will and the wrong view right. Okay, covetousness is longing for the possession of others includes many things not only the physical objects also the people so this creates to all kinds of adultery and so forth right. And then jealousy and all these things come into being, one, and then along with these say the physical material things maybe much better than embezzlement all these somehow they are related to that right. Okay, so in other words so that can create so much of repercussion in the end, so much of consequences it is not just the immediate thing behind that, so many problems are there to be faced. And the other one is ill will right, wanting to simply destroy the other side, the people who you don't like right, ill will, this is so bad. With ill will Bodhicitta is far away that all Bodhicitta practice say the infinite happiness that we are seeking is totally you are disrupting the infinite happiness otherwise we can easily experience infinite happiness, you are disrupting that.

Okay and then wrong view the disbelief in the law of karma right okay as long as the policeman doesn't arrest me right I can engage in all these say the corruption or whatever all these things which can otherwise you know harm other people who cares.. so this attitude falls under the wrong view. See how much we can get away from the ten non virtuous actions right to the best we can and is not that we have to expect okay today I learned it and tomorrow I should be perfect, no. As long as progress is happening there, at first a sense of contentiousness to refrain from these ten non virtuous actions as long as this thought is coming even that is so precious. And then see..be watchful of your mind and see how you behave on the daily basis related to these ten non-virtuous actions see how much we can refrain from that, just try right, at least attempt must be given before we need to go deep into the philosophy that nothing exist like a dream, nothing exist objectively everything is like a dream. Before we come to that kind of conclusion see how much we can curb the very gross contaminated karmas particularly the non virtuous karmas just see how much you can practice this is so important.

And then on time, and in fact another thing that makes me very happy is that many people who are somehow associated with the Nalanda Masters course and the Nalanda Diploma course when they become so serious one comment they give is there even recently in Pune some of them very touching, so of them were in the sixties one comment that they say is that how come that I came in contact with these precious teaching of the Buddha very late in my life. This is incredibly great you know, beautiful comment which means that the inclination towards the value of the Buddha's teachings, they are feeling it, so even that thought is so precious. Okay so the point is that eventually with the study of the Nalanda Masters course, diploma course, when you come to realise something about Emptiness that everything is like a dream then when you will see that, see the need now I have to go deeper into this.

How to go deeper? Only process is through say the it is like say total black, total white colour and then you slowly there you over the radiation you will see the black slowly changes to white

and there is no one line to say that this is the position from where the black change to white right it just gradually move to become total white colour. So, there the point is that okay so what is this total one sided colour, black colour let's say so that is like when we have the contaminated karmas in full, negative karma full like the water waves very ferocious waves when come to realise, intellectually we come to realize that oh the true nature of this water which creates the wave, the true nature of this water is so pure, so clean and so lucid and so pure, all experience it. What should we do? [1:20:00:0]

First we have to let this ferocious wave to calm down unless the waves calms s down unless the wave down you cannot possibly see the purity of this water inside right, with the waves it becomes whitish, you cannot see the true nature, the true translucent nature of water, you cannot see that. So, that wave is equivalent to the afflictive contaminated karmas, negative karmas. First we have to curb this negative karmas to the best we can this is the first step we need to take, for that matter we don't really need any philosophy we can do it, we can try it from today so let us all try this including myself one. Then once that is quite a little bit ten non virtuous karmas quite a little bit then what do you want in order to see the pure, the perfect purity of the water. Then inside because of this wave there is sediment even though the wave is not there now but the sediments are there in the water. They are being what you said physics there is one, what movement? There is a scientist name is there, motion?

Participant: Bernoulli.

Venerable Geshe Dorji Damdul La: No, what motion? There is one scientist name.

Participant: Brownian.

Venerable Geshe Dorji Damdul La: Brownian, wow the mother is better than daughter. (TL, GL) Brownian motion right. So, although we think that so peaceful, placid now it is not placid, inside all these particles, sediments are moving here and there. So, because of which again the disturbance are happening right. Then you will start seeing these what is this equivalent to? This is equivalent to the mental agitations, afflictions. Now, the non virtuous karmas they are stopped physical, verbal, stopped now the mental, like the Brownian motion inside the water right otherwise so pleasant no wind is there but inside there is moment happening okay. So, if you keep it still more then the very subtle particles inside the sand and so forth they will slowly settle down, afflictions will slowly settle down and then may be there could be very minute microbes maybe there, otherwise the particles, the sediments all settle down. Gross afflictions are gone now subtle minute may be very tiny microbes maybe there if you somehow remove them then the purity comes out. So, what is that microbe like self grasping ignorance right. Only then we can see, as you remove the grosser ones then you can see the subtle ones then you can remove the subtle one and go eventually go to the subtlest. So, this is how can we possibly do that, so for that matter we need time. So, the good news is that in order to eradicate the gross, ferocious wave of the negative karmas, we don't really need to know the philosophy in depth right. Right from now we can practice it to get rid of the ten non virtuous karma for that matter we have to first of all identify what these ten non virtuous are. What are they, what are the ten non virtuous actions? Three physical.

Participant: Four verbal.

Venerable Geshe Dorji Damdul La: Four verbal, three mental. What are the three physical?

Participant: Stealing.

Venerable Geshe Dorji Damdul La: Stealing, killing, sexual misconduct three and what are the four verbal? Harsh words, lying, slander, idle gossip. And then what are the three mental?

Participant: Covetousness.

Venerable Geshe Dorji Damdul La: Covetousness, ill will, and wrong view. Okay so first we have to identify what these are then in your own mind just see how much you can refrain. Whether people comment on you positive or not this is not the point, whether people praise you or not this is not the point, you are the judge of yourself, you know the best, you know yourself the best. Even though say your involvement with the ten non virtuous karma is like 80% and because of this today's class if you are aware of this, okay no, I must somehow reduce, I must somehow get abandon, get rid of and mitigate, with this awareness comes to you this is so precious. Still the outside people will not identify them within you, don't worry, as long as the transformation happen within you from 80% negativity reduce to 70% negativity you are still way above the average. So, ordinary people will still see you as negative person it doesn't matter as long as there is improvement happening within you and you are aware of that this is amount of success, just rejoice in what you are doing, this is so precious. Okay. So, that is with the page; 53 B then I like to quickly do the number; C, C is actually part of B but I would like to do this. So, this is from *Pramanavarttika* by Acharya Dharmakirti chapter; 2, stanza 219.

Seeing the ‘self’, will lead to seeing ‘others’.

Bifurcating self and others leads to attachment and aversion.

Associated with these [attachment and aversions],

All faults [such as killing, fears so forth] ensue.

Okay this is again an incredibly, so this is what we can just look at our own mind and see how the mind works and how to get rid of all the negative thoughts and say to encourage the positive thoughts. So what it says here this is more like the tackling with the subtle microbes inside the water, after say the sediments already settled then the Brownian movement, motion right already settled and then say the very ferocious waves they are already calmed down then working on the very tiny microbes in water, so, okay that is dealing with that, number; C, and yet so precious. Okay so seeing the self will lead to seeing others in other words seeing the self to be so objectified, so solid, that will make you see others as so solidified and objectified. So, the moment you see the self, me, my and you and yours as two groups, then the bifurcating self and others these two attachment and aversion, attachment to the self and aversion towards others. Okay in Tibetan it is **Tibetan??[1:27:36:7]** this is stanza in Tibetan. Okay bifurcating self and others leads to attachment and aversion then with this attachment what happens associated with these attachments and aversion all faults such as killing, fears, anxiety, stress, anger all these ensue, they all arise and these will give rise to miseries. Okay, so finally philosophically speaking

when you go deeper into the philosophy seeing the self as objectively real that is cause of all the miseries right. And then see how to see the self as empty of objective reality and how to know this, how to get there it is only through study, reflection and meditation. For that matter we have to see how much we can be exposed to this philosophy, the more we are exposed to this philosophy, the more have the material, the more we have the material, the more we have the material the more we can contemplate the more we have materials to contemplate, the more we contemplate the more conviction you will get, the more convinced you are more you want to actually practice it so that the negative emotions will be cleansed together and the peace is restored. Okay so next we go to page; 55. Okay let's go to point number; 9. If we like to know what kind of thought processes say makes us unhappy, there are so many thought processes which can potentially make us unhappy but we can summarize them so beautifully into eight. Eight though process which can make us unhappy. Okay what are they? Just see how true [1:30:00:00] that is and if not all eight see how true some of these are with respect to making unhappiness, make you unhappy, see. Okay, there are eight in four sets of two.

- 1) Gain and loss of material things.
- 2) Praise and defamation.
- 3) Pleasant and unpleasant words.
- 4) Happiness and suffering

Just these set of four, is not what is known as the mental disturbance but when you are into these eight situations and then when your mind is pulled and pushed, when the mind loses the stability right. For example say you are diabetic and there is cheeses cake there. (TL) Okay Gauri La, do you like cheese cake? Okay let's say you are diabetic and there is a cheese cake there and your mind moves right, your mind loss the freedom, the stability is loss, your mind is pulled. Okay, the loss of stability indicates that you are weak, you cannot remain stable. The moment somebody who dislikes comes in front of you, you just feel like.... when will I get time to run away just the person pushing you, so again the stability is lost you don't have the freedom to sit very calmly right, it invariably makes you to run away again the loss of freedom. Loss of freedom is misery; the real misery is the loss of freedom right. Any misery that you have you can label any misery we can see that in the form of loss of freedom. Okay, can you give me some examples of misery, pain, undesirable things in your life anyone quick? Some examples, very quick raise your hands. Richa la, Yes, you can speak.

Participant: Bankruptcy.

Venerable Geshe Dorji Damdul La: Okay, bankruptcy, the fear because now I am bankrupt right. How can I survive? The fear of not being able to survive, what will happen to me if I become sick, the fear of say that I may not get the medical attention by becoming bankrupt. Right so again this is a fear. Gauri la.

Participant: Geshe la, traffic jam.

Venerable Geshe Dorji Damdul La: Oh! Traffic jam, what is the problem? Sometimes it is nice.

Participant: You feel stuck as have to get somewhere and the clock is ticking and you are starting to think.

Venerable Geshe Dorji Damdul La: Okay, you have to go to a place right, and you must reach by say let's say like ten to five, it's already ten to five still traffic is going on. Okay (TL, GL) fear of not reaching there on time.

Participant: Somebody is waiting.

Venerable Geshe Dorji Damdul La: Yes, somebody is waiting there right, the fear of not reaching there on time and fear all the other consequences. Somebody is waiting there somebody who needs medical attention that person waiting for you there, without you the doctors are not accepting right. So, that person must be a very tragic situation. Okay so the fear of not reaching there on time, the fear of that person being impatient, the fear of the doctor not accepting your whatever there, to the hospital again that fear. Stanzin la.

Participant: I don't have a problem but, buying a new pair of clothes.

Venerable Geshe Dorji Damdul La: This is your problem. (GL)

Participant: No, having it for few seconds or for a day and after that perceiving things.

Venerable Geshe Dorji Damdul La: So, Stanzin la knowing that okay after buying the clothes okay I know that now I feel bored with it right. Okay, the fear of becoming bored in the next moment. Yes that is true that is what often times happens to many people, most cases young people. Stanzin la, it happens mostly to your age right. Okay anyone else, yes over there.

Participant: College assignments. (GL)

Venerable Geshe Dorji Damdul La: Oh! College assignments that you are not able to do it or you are able to do it?

Participant: That we are not able to complete it on deadline.

Venerable Geshe Dorji Damdul La: Okay, the fear of not being able to do the college assignments on the time. What's the problem? What is the problem if you don't finish on the deadline?

Participant: My marks will get deducted, professor will not be happy.

Venerable Geshe Dorji Damdul La: Okay, the fear of the professor becoming unhappy towards you for not doing the assignment on time again it is a fear right. Very good.

Participant: Even if I complete the assignment I fear about marks that I will get.

Venerable Geshe Dorji Damdul La: Okay.(TL, GL) The fear of not getting good marks, very true again it's a fear. Okay, yes Rebika la.

Participant: Geshe la, falling sick.

Venerable Geshe Dorji Damdul La: Yes, this is again. Falling sick or the fear of falling sick?

Participant: I have already fallen sick.

Venerable Geshe Dorji Damdul La: Already fallen sick so that the fear of not being able to say the all these pending works not finishing on deadlines, deadlines coming soon the fear of that right.

Participant: Falling sick like ill.

Venerable Geshe Dorji Damdul La: Ill, this is what I am saying you become ill so there are so many office works pending.

Participant: And also the health, the fear of not recovering again.

Venerable Geshe Dorji Damdul La: The fear of not recovering and then I have so many joy when I recover fully. (TL, GL) That's true, these are the real life you know, experiences. Very good. Okay we see that in short, one thing that we have to learn is that all miseries are nothing but the some form of fear right. If you say that to get rid of the fear completely means to get rid of miseries all together. Miseries are nothing but one way or the other it is a form of a fear. Okay, so now with this say how weak we are. Okay, let's say who is stronger? right, okay somebody promised to give you say five thousand rupees and the person gives you five hundred rupees right. One person just looks at the five hundred rupees and was shocked so what, other person took it very casually its fine so what, you are getting it. So, who is stronger? The person who is shocked, he promised me to give five thousand rupees now he gave me just five hundred and the other person who cares this is what happens in the world, everywhere it happens like this right. So one person take it very lightly and the other person was shocked, right.(TL) So who is weaker?

Participant: First one.

Venerable Geshe Dorji Damdul La: The first one or the second one?

Participant: First one.

Venerable Geshe Dorji Damdul La: The first one obviously because the first one is badly affected. Weaker meaning say for example say two people go to the same place, the hospital and one contracted tuberculosis very easily and the other person didn't contract tuberculosis easily. So, which of two is stronger?

Participant: Second one.

Venerable Geshe Dorji Damdul La: Second one is stronger right, which means that somebody who is prone to problems, prone to miseries that person's sign of weakness, so under this eight situations if you are mind is effected you are weak, it is sign of weakness when effected by these eight situation. So, what are the eight situations which will serve as the measure [1:40:00:0] to see how strong you are, what are the eight situations? So these eight situations and that we are affected by these eight situations are known as the eight mundane concerns or eight worldly concerns. **Tibetan??[1:40:18:2]**. Okay, what are these eight situations? One gain or loss of material things, when you gain material things you become so excited right when the material loss happens then you feel so demoralised into depression. So that is a sign of weakness. Material gain is there okay, what's wrong with it you know, it is not wrong that you have the material gain but what is there for you to be too excited right, so maintain, strike a balance that you are not easily affected by the material gain. Material loss, anybody can lose, overnight some people they lose 15 billion dollars, some people they become bankrupt even some millionaires they become bankrupt over night right.

If that happens then so, what's the great deal with me right. So, you can maintain the balance. If you can do that this is a sign of your strength if you are easily affected, we really need to first of all identify that and don't feel demoralised. Okay, I am so weak now, now I realised that I am a weak person. No, okay I realised I am a weak person I have to change now I should not remain like, I am also dependently originated I can also change. This weakness also because of the factors, I will remove the factors and become strong by not being affected by these eight situations. These are amazing how the eight situations are chosen so precisely to see how evolved you are, how spiritual you are, how spiritually elevated you are, right, amazing, what is material gain and loss. Number two is: praise or defamations, somebody praises you we instantly feel so inflated right. Okay, in fact these expressions are everywhere in the different worlds because the brilliant people are everywhere not only in Tibet.

Okay, so this is a Tibetan expression which says that person A, complimented person B, saying that you are looking so nice and person B said I didn't really wash my face. You understood what I am saying? (GL) So, when somebody complimented, say somebody praises you then you are so excited you want to, you are so excited to say that I am yet of washing my face which means that I am nicer right. So, the point is that we should not be too excited. Even somebody praises you right the great teachers they say that, when somebody praises you think of okay, what is there for me to be too excited because after all although there is somebody who praise me but there are some people who defame me so what is there. And somebody defames you again you should not be feeling so demoralised oh! No I am the worst person; I am the most hopeless person in the world. No, again maintain balance okay although these people they don't like me they defame me but there are so many people who love me, my parents they love me, my real genuine dear friends they love me, you think about them and instantly your mind will be uplifted and again the balance will be retained.

And then you can use the same situation more productively like say when somebody defames you, okay then your mind is disturbed, mind is agitated right criticism, acquisitions whatever

mind will be disturbed. The fact that the mental disturbance happens don't forget it the sound of a clap is already hit, sound of the clap already arose. Sound of the clap means it is because of two hands external and the internal factors. External factors are there, there is somebody who is defaming, deprecating you or criticising you, accusing you but the internal factor the two demons inside self grasping ignorance and self centred attitude the two are there so these two things external factors, internal factors come together then the sound of misery invariably arises.

So, now the sound of the misery, the mental agitation already arose within me so I am so happy that I still have the two demons inside, I am so happy that I am able to identify the presence of the two demons inside me I am so happy right. So this capacity for me, the ability for me to identify these two is because of this external person, because of the external person, other person I am able to identify these two things so well within me, I am so happy, I am so grateful to you. Instead of feeling angry towards the other person, the person who criticise you, accused you, you feel so grateful to the person that I am able to identify this two things, the two illnesses of the self grasping ignorance and the self centred attitude. Only by eradicating these two illnesses then one day I may successfully in eradicating these two illnesses altogether then external factors there however bad criticism coming, still my peace of mind is restored or restrained, not affected at all that is the final success. Okay, praise of defilements.

Pleasant or unpleasant words for example say you like Bollywood things and somebody talks about Bollywood movies like you are very happy. And slowly the topic moves to Emptiness, Bodhicitta (TL, GL) alright. Last time I heard that Bollywood star or something is coming I heard it from Tibet house. In Tibet house when? In Tibet house I heard from somewhere I don't know? Which class? Nalanda masters course. What is Nalanda masters course? About Emptiness, then the person you know the eye lashes they start to become double Nalanda masters course, Emptiness, Bodhicitta (TL) Bollywood uplifts you, like Bollywood, Hollywood uplifts us. So, what you want to hear that comes under pleasant words when you hear these things you are so elated so happy.

Those things which makes you little down, right say the you don't want to hear when you hear them these are unpleasant words for you and not for others. Okay, then next one is happiness or suffering. When you are little happy right just are just elated, say when you are happy you just feel like talking to other people, excited and then it is like elevated to a great height. And the moment you have little bit of suffering, pain, unfortunate things happens you just feel so demoralised as of like the whole world is collapsed. So, this is because we fail to maintain the balance the point is even these eight situations can be confronted, can be met by anybody. So, when one meets with any of these eight situation then see that is the test of our how evolved you are in your spirituality right and then if you see that I am just 20% evolved not 80%, 80% is still very say the mundane weak don't feel demoralised okay I am weak I need to improve further. For that matter what should I do, then you have to seek advice, seek inspiration from other people, read book and so forth to improve from 20% to 30%, 40, 50 like this, so this is how we should be proceeding, very good.

Okay, the next one is self grasping mind and self centred attitude okay so these are more like say the very important point yet to fully understand them we have to study them in more detail

otherwise even to identify this what is self centred attitude is, what the self grasping ignorance is it is not an easy task, so for the time being it is just like say what you call is synopsis of the whole concept that you find in the great treatises of the Buddhist masters. Self grasping mind and self centred attitude, self grasping is pertaining to the cognitive element of the mind and the self centred is affective side [1:50:00:0] of the mind and both are... I won't say erroneous, both are extremely harmful to us and how they act on us to create miseries. Is that these two individually they cannot really give rise to miseries, individually?

Right, for example say what, for uranium, okay some people you might be aware of the atomic bomb. What is the mechanism? In a container uranium is there and then on the other side is the free neutrons so these two are separated by the gap and then when you hit it there then this barrier between these two, the barrier is removed and the neutrons from the other side then will freely move towards the uranium and uranium atoms are hit and then explodes, you are getting it. Okay, so the point is that so these two things the uranium and the neutrons these two should move together. Say uranium per say keeping it like this without the neutrons from outside hitting it, it will not create any damage and these neutrons also per say doesn't have any capacity to create it.

Only when these two things come together then the damage can happen likewise self grasping ignorance and self centred attitude these two in isolation, independently they cannot really create much damage to us, they cannot really create miseries, evident pain, miseries on us. So these miseries should necessarily come into being because of these two things come together self grasping ignorance and self centred attitude. You are getting it. Okay lets say I will give you one simple example you may be wondering what is self grasping ignorance, what is self centred attitude, just give you a very simple example, let's say, in your dream imagine that you walk into a shopping mall. Okay, how many of you really dreamt of walking in a shopping mall once in your life? Anyone? No, Tejal la you have not dreamt. Okay interesting... okay Kanu you dreamt of walking in a shopping mall. Okay, that is real shopping mall or dream shopping mall?

Participant: I was dreaming about a real shopping mall.

Venerable Geshe Dorji Damdul La: No, that shopping mall that you walked in, was that a dream shopping mall or real shopping mall?

Participant: It was dream.

Venerable Geshe Dorji Damdul La: Dream shopping mall right, okay. So this shopping mall, who created this shopping mall, may be City walk shopping mall? No, what shopping mall is that?

Participant: Ambiance mall.

Venerable Geshe Dorji Damdul La: Where is it?

Participant: Vasant Kunj.

Venerable Geshe Dorji Damdul La: Vasant Kunj ambiance shopping mall right. Okay, lets say Ambiance shopping mall, you dreamt of that, that shopping mall the dream shopping mall who created that? The owner of the Ambiance, who created that shopping mall? Kanu.

Participant: My mind.

Venerable Geshe Dorji Damdul La: Your mind created that, who is the owner of the Ambiance? May be somebody, person A, he didn't created it your mind created this, there was no shopping mall, it is simply your mind which created it so that one is a dream shopping mall. You are getting it. So, in the shopping mall what do you see, so many things. What did you see?

Participant: I couldn't remember.

Venerable Geshe Dorji Damdul La: No no...So many things or one or two items?

Participant: So many things.

Venerable Geshe Dorji Damdul La: So many things are there, okay who made these the display of all these varieties of items in the shopping mall in the dream, who made that? Your mind created this and Kanu is not so interested in shopping right. (TL) Okay, so let's say there are two people both dreamt of the shopping mall and person A is so shopaholic right and the person B is not interested, least interested in shopping. Okay both of them have the dream of shopping mall you are getting it okay so the display was created in both the cases, display of the shopping items was created by the mind in both the cases Person A and person B. Why person A is excited, why person B is not affected by the dream, why? First we have to create the shopping mall there, right, first the shopping mall is created then that is like the self grasping ignorance making the self as objectively real, it objectifies the self to be objectively real, that is like the creating of the shopping mall. Then the self centred attitude comes in, I want this, this looks nice, I want this, I don't want this so this selection happens because of I want this, you are getting self centred attitude I want it. So, self centred attitude comes to act on this displayed by the self grasping ignorance.

Self grasping ignorance made it display oh! that the self exist objectively, that is the self grasping ignorance then self centred attitude is yes, this I is so important then self centred attitude comes. So, self grasping is cognitive, self centred attitude is affective. What you learn earlier affective and cognitive you learned this distinction now apply this to this also. So, of all the distorted the cognitive factor of the mind the worst is the self grasping ignorance, cognitive element of the mind, the worst is the self grasping ignorance. And of all the affective, destructive affective mental state the worst is self centred attitude. So when these two come together then all the gross afflictions are given rise to attachment, anger, jealousy, craving everything is created out of these two and once these erupt then the chain reaction happens then the karmas are created, then miseries ensue okay that is the self grasping mind and self centred attitude. In another word to make in different angle self grasping mind is the one which attracts all the fears of life, self centred attitude is the one which forbids you from having the infinite happiness. Finally, what you want is fearlessness and we want infinite happiness.

Okay tell me how many of you, if I tell you that what is your final goal from the point of view of what you can understand. I will tell you whether you agree with me that your final goal is to be freed of all form of suffering number one, and then number two to have infinite happiness, you agree with me. How many of you agree with me, from whatever I know thus far if these two things happen to me I am happy, I will give up everything. Okay raise your hands. Very good, okay the final goal is to get rid of all the fears of life right and to have the infinite happiness. If these two things happen to you that is the final goal of everyone. Why that is not happening, if these two are your two goals if these two are your aspiration why these two are not happening to you now? Why total fearlessness is not happening to you? Because of the self grasping ignorance, I have the factor inside me which attracts the all the fears what is that? Self grasping ignorance, self grasping mind, you are getting it. As long as we have the self grasping ignorance we will never be realise from the fears of life, you are getting it.

Okay, this don't believe in me, you have to gain conviction through rational thinking for that you have to study which is so important, amazing number one. Number two how many of you want infinite happiness if there is a possibility. [2:00:00:0] How many of you want infinite happiness just raise your hand? Okay, we all want infinite happiness, why we want it, why you are not having it because there is somebody who pushes away all the infinite happiness. What is that? Self centred attitude. As long as you have the self centred attitude you will never experience infinite happiness. If you really want infinite happiness you have to get rid of self centred attitude and how do you know that? Again you don't believe in it just rationally learn how that is true right. So, this is so important for us, now to get rid of self grasping ignorance. How to get rid of this? By introducing counter force, what is the counter force? The wisdom of Emptiness and to get rid of self centred attitude what is the counter force? Bodhicitta, unconditional love of Bodhicitta just practice these two things, guaranteed that you will have the fearlessness state, total fearlessness and the state of infinite happiness. Okay, very good. Okay, now let's see. Okay I think I will stop here any questions you might have, any questions. Rebika la.

Participant: Geshe la, I kind of recall in the last class you have mentioned different types of mind, I was remembering you mentioned that you know, the type of mind where you said that everything then becomes a part of the consciousness. So, I didn't understand that like all that phenomena so what is it? Can you elaborate it?

Venerable Geshe Dorji Damdul La: Okay, different parts of mind all are consciousness this is what I said, you remember that? That is correct.

Participant: Yes, but state of mind you said that once achieve that everything becomes part of the consciousness.

Venerable Geshe Dorji Damdul La: Okay, then..

Participant: That is what I didn't understand.

Venerable Geshe Dorji Damdul La: Okay, that is a different topic, that is with let's say that say that whatever we are experiencing now external world, the flower, the house, the prayer flags

and experiences and so forth. So, there if you look at the prayer flag, so what is really this prayer flag? Right. If you explore just one item and then you extrapolate it to all others things, what is this prayer flag? It has a colour and it has this shapes, even the shape actually I get it through the colours. The yellow for example is square because the yellow spreads only in one line then say the vertically down, the then right and then vertically up right and inside is the yellow and outside no yellow so that is known as the shape, square shape. Even the shape somehow I get it through the colour and the colour how reliable is this, is that really the yellow colour there right. If this light is not white, if this light is different florescent colour then what I see as yellow now can be seen differently. So, in a way what I am seeing is nothing but just the appearance to my mind. Depending on many other factors then something appears to mind, what is really there, what appears to my mind does it really reflect the reality? Not, the reality changes, the moment the factors change, reality changes. Which I saw as reality, changes, which means it is not the reality it is just the mere perception taking place.

Perception means your mind so whatever I see even the distance that I see is also my mind, the colours, the shape, the sound everything is just nothing but how my mind interprets, just appearance to my mind right and you just meditate on this and this is a fact, it is not exaggeration. You just do this analysis finally you come to, slowly you come to get the feeling that whatever I am comfortable with they are nothing but the play of my mind. Just radiance of my own mind, radiance of my own mind. My mind simply assumes different colours. What I see as a colour in actuality it is not the real colour right, it is just what my mind exude as a colour that is I seen as colour, from this rationality. From this the more you meditate on this, then slowly you will okay whatever I see as external there they are not really external they are simply display of my own mind, the radiance of my mind. Okay, so there then you will get experience as though like everything is just the consciousness, your own mind not as a cosmic consciousness that is different concept as just your own mind right. For me whatever I am see is just my own mind, for you whatever you are see is just your own mind not my mind right okay you will experience that. So, whatever that you see is just your own consciousness okay this is a very sophisticated practice right. If you are really keen on this then we have to design a practice. Very good question, any more questions, Gauri la.

Participant: Geshe la, not linked to Buddhist psychology so maybe I don't know if you will answer today or another time. When we read the Three Principle Aspects of the Path in the paragraphs ten, eleven and twelve you know, there was just, I wasn't sure of few of the phrases.

Venerable Geshe Dorji Damdul La: Stanza ten, eleven, twelve yes.

Participant: Page 74,
One who sees the infallible cause and effect
Of all phenomena in Samsara and *nirvana*
And destroys all focuses of apprehension,

His focus on apprehension on intrinsically objective?

Venerable Geshe Dorji Damdul La: Answer is yes.

Participant: And in the next paragraph, “Emptiness is the understanding that it free of assertions”, what is free of assertions?

Venerable Geshe Dorji Damdul La: Okay. This is very good question and you are right you might have already calculated or you must have predicted that Geshe la, will surely not give the answer today. (GL, TL) Okay, this is a very serious question because that I am fascinated by your forethought about what I am going to say I like to give it very quickly. Okay, let's say this is something which we have to do, which we do later on... basically about Emptiness. I will just because this is a very important curiosity coming. Very important question coming up I will..

Participant: Sorry Geshe la, how is it links with dependent arising?

Venerable Geshe Dorji Damdul La: Okay, very important, then what did you said number nine, ten, eleven, twelve.

Participant: Ten, eleven, twelve free of assertions and...

Venerable Geshe Dorji Damdul La: And number three, thirteen. Yes, no?

Participant: No, twelve also ‘destroy all modes of grasping through definite discernment’.

Venerable Geshe Dorji Damdul La: Thirteen yes, no?

Participant: Thirteen, I think I understand.

Venerable Geshe Dorji Damdul La: Okay, basically you are on nine, ten, eleven, twelve. Okay, let me put it like this that is what is known as, okay what is this? Rose flower right okay. If I ask the same question to the chemist, they will say that it is just organic substance right [2:10:00:0] carbon, oxygen, hydrogen mixed together then it becomes like a flower and somebody else if I ask the third person they will say this is just bunch of electrons, protons, neutrons. Who is correct?

Participant: Both.

Venerable Geshe Dorji Damdul La: Are you sure? All are correct right. By the why which of the three answers is most subtle, this is rose, this is just organic substance or this is electrons, protons, neutrons which is subtler?

Participant: Electrons.

Venerable Geshe Dorji Damdul La: Electrons, protons, neutrons. Somebody who sees this in the light of electrons, protons, neutrons that is subtler. So, we see that in a loose sense what we see this through a naked eyes as a flower we call it conventional analysis, in a loose sense, what we see this from a very subtle perception we call it ultimate analysis. What sees the object in the light of electrons, protons, neutrons when you go towards subtler in a loose sense we call it

ultimate analysis. So, from that point of view if I ask is there is a flower, if you are seeing these electrons, protons, neutrons, if I ask are you seeing flower? What is your answer?

Participant: Yes.

Venerable Geshe Dorji Damdul La: No, if you are seeing these electrons, protons, neutrons. You are looking through electro-microscope; you will just see electrons, protons, neutrons. If I ask you do you see a flower? No, whereas if I remove the electron-microscope are you seeing the flower? Yes, okay. So, the same object when you look at through naked eyes you see as flower, when you look at through a subtler means you see that the flower disappears. So, the naked eyes which makes you to see this is a flower is known as conventional analysis and which makes you to see that the flower disappears is known as ultimate analysis. So, all those which says for example like free of assertions meaning with ultimate analysis there is nothing to be asserted as a flower, the flower disappears in the face of the ultimate analysis. Right. Okay, and then what else?

Participant: Where we are sight in dependent organisation... Concurrently destroys all modes of grasping through definite discernment.

Venerable Geshe Dorji Damdul La: Yes, with ultimate analysis what you see as a flower is destroyed. What you see as flower is no more there now. Destroyed here means it is not really there, you are getting it. Okay, now this is ultimate analysis, in eyes of ultimate analysis the flower is not there. In the eyes of the conventional analysis the flower is there right. So, Emptiness and the dependent origination these are the two side of the same coin. You look at here you see emptiness, from the object side objectively you see is empty, subjectively you see it is dependent origination. So, these are the two side of the same coin right. Yes, Richa.

Participant: Geshe la, my question is about impermanence so if you would.

Venerable Geshe Dorji Damdul La: Yes, sure.

Participant: So, in my own practice in meditation I have felt that, the more I think of impermanence, especially in daily life there is a tendency to become disheartened because ultimately, whatever sunrise, sunset, even life, people end although it is meant to jolt us to join the Dharma So, my question is how to use impermanence as a motivator which does not mean to dishearten me but at the same time which is, it helps me to make meaningful choices everyday because although everything is impermanent but still I understand that it is through this human life only that I can achieve the ultimate goal come out of six realms

Venerable Geshe Dorji Damdul La: Okay, so the impermanence..

Participant: How to find Joyous....

Venerable Geshe Dorji Damdul La: Yes, I can understand what you are saying. So, we have to think in two ways one is impermanence of the good things changing into bad things that will

make you disheartened. Impermanence bad things changing into good things that will enlighten you, that will make your mind light and joyous. That I am this Richa now right new comer in Nalanda Diploma course, if I study well for the next five, six years right then I will become what is Richa today although age wise I will be five years older but I will be much richer in the knowledge by then I will have little understanding of the Emptiness, Bodhicitta all this things, I will gain more confidence. So, from what is very naive Richa today become more learned and then if I practice I will go from the Gate to next Gate to the Para Gate, Para Sam Gate right. So, I will not remain Gate all the time instead from Gate I can go to Para Gate, I am so happy that this change is happening, impermanence right. Impermanence is not always from good to bad, both impermanence are there from good to bad, bad to good right. So when you feel disheartened it is advised to think about the impermanence in a good way, from the bad to the good. Because of this recollection of impermanence you will feel little demoralised then what happens all what attracts the people right this will not attract you so, you will be left with time right. So this time then you will use productively, productively you use it and then Gate Gate happens you are getting it. So, that is the good impermanence.

So we have to retract from both particularly say when we are more into attraction to this life then we think about impermanence from the good things to the bad right, even the sunrise and the sunset, 2019 soon will begin, will also come to an end and whole world will come to an end one day and dinosaurs once existed they are all gone and all these beautiful young boys and girls 200 years ago they are no more today right and all these wonderful plants, the house for example say the YouTube you see that there are many what is known as abandoned houses. Did people deliberately made this house? No. I will build abandoned house today. No, building house anticipating that people will use this and people could buy this, people had to pay to buy this, to make this and yet one day it becomes abandoned house nobody stays there, you are getting it. So, these are all impermanent and then with this reflection if your mind goes too deep down then you feel so demoralised, heavily demoralised right. Little demoralised and they will drive you in doing virtues its fine that is good for us. Whereas if that is heavily demoralised it just strips you from all energy to do any virtue even then you think of the positive impermanence. Okay with this at least all my unnecessary entanglement stop right, okay now I am left with time. Okay, so although I have time I don't have the energy, never mind, I will talk to this person, that person who are into the spiritual the same path I will go to talk to them right and then you will be uplifted. Oh! now I get time to talk to you know, the people who are into this spiritual path I am getting time, earlier I don't get time right.

So, in fact there is a cartoon, a very rich business man flew in helicopter to go to some mountain to meet a *rishi*. Poor *rishi* was meditating there, you saw that? Right then the business man he said that please teach me some to make me the happiest in my life but I have only half an hour, I have to go back to attend my meeting.(TL, GL) Alright, he has brought his helicopter right. So, now you are not like this now you have time to speak to the like minded people, okay that is amazing I am getting time. So, with this if I go like this then Gate Gate can happen, Gate Gate happens then one day I can become like His Holiness the Dalai Lama right. Just show his face and millions of people are so happy, they ran into tears this is what I will become right. The politicians they want that to happen, they deliberately do many things but it is not happening. His Holiness the Dalai Lama just go there show his face and millions of people they are so happy,

the joy that they get they [2:20:00:00] never got it before in their life even with the best of the birthday gift they didn't get it. Now, they are getting it just by seeing His Holiness this is all because of the Gate Gate right. Now I am getting the time for Gate Gate so this is because of the impermanence. If impermanence is not there the same Richa would be remain same and then you will never change. I am so happy that there is a positive impermanence also. Right. Okay, so these are the two things reflect on the benefit of what if you become Buddha, so these are the things that you advised for the people to reflect on when we feel so demoralised when thinking about impermanence, suffering nature and so forth. Anymore questions? Yes Badri ji.

Participant: Geshe la, this is not related to Buddhist psychology but this is something which we recite in the prayer before the class.

Venerable Geshe Dorji Damdul La: Yes, sure.

Participant: This is a statement by Nagarjuna, which says something like appearance negates existence; Emptiness negates non existence in the prayers. In my understanding, I think my understanding appearance should negate non existence.

Venerable Geshe Dorji Damdul La: So, basically to be very direct because that the audience here I don't want to demoralise them too much I want them to come back in the next class.(GL) So, therefore with very brief when one experiences Emptiness then it will avoid both extremes, extreme of nihilism and extreme of absolutism. So, therefore just as with Emptiness you are able to get rid of the extreme of nihilism or existence you will also get rid of the extreme of the non existence. Likewise with the dependent origination not only that you reject both the extremes, not only you reject the extreme of the non existence it also rejects the extreme of existence right. Okay so there is a separate teaching on two truths for the Nalanda Diploma course so this will come as a part of that. Yes Kanu.

Participant: This is I maybe repeating the question from last session again, in page number: 55.

Venerable Geshe Dorji Damdul La: Page number 55 of the Buddhist Psychology.

Participant: These material things also include life also?

Venerable Geshe Dorji Damdul La: Okay, this is good point. Okay, so this is in the precisely this is material things not the life, not talking about the death, precisely material things like money, wealth, house, car, food, medicines what we call the material things, conventionally what you call as material things precisely with that. So, for the life we can relate this to number D, happiness and suffering.

Participant: Geshe la, but..

Venerable Geshe Dorji Damdul La: Yes, Kanu.

Participant: I was thinking about what you said last, again going back to the six rules of

afflictions right, page number 44, Happiness to be alive it can be either attachment or, it must be attachment right.

Venerable Geshe Dorji Damdul La: Okay, lets us say afflictions, we have to distinguish these things so well. Say the suffering of change and the afflictions, affliction of the attachment these two are not same, right. Suffering of change, say for example I feel little thirsty I drink the water and then I feel the pleasant feeling of being quenched, this pleasant feeling. That pleasant feeling is not attachment but the pleasant feeling is the suffering of change, right so, this suffering of change can give rise to attachment so these are the nuances that we have to see, the nuanced aspect of the afflictions, suffering of change and so forth. Any more questions. Okay if not then Tejal la dedication. Please turn to page 278, The End Dedication Prayers

Dedication prayers in the end

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